

Pilgrims' Acceptance of National Hajj Muzakarah (MHPK) Resolutions: The Role of Language, Accessibility, Social Media and Instructor Guidance

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Abstract: National Hajj Muzakarah (Muzakarah Haji Peringkat Kebangsaan) (MHPK) is an annual Muzakarah organised by Lembaga Tabung Haji (TH) that serves as an avenue to formulate Islamic rulings to guide Malaysian pilgrims and resolve practical issues concerning Hajj. The MHPK resolutions seek to standardise Hajj guidelines and practices for Malaysian pilgrims by addressing contemporary challenges and offering solutions related to Hajj. Although MHPK resolutions are important in ensuring compliance with Syariah principles, their effectiveness depends heavily on the level of comprehension and acceptance among the pilgrims. By adopting a sequential explanatory mixed-methods design, this research investigates the role of language, accessibility, social media and instructor guidance in influencing pilgrims' understanding and acceptance of the MHPK resolutions. The quantitative data were gathered from an online survey involving 380 Hajj pilgrims and then analysed using SPSS (version 28). Meanwhile, qualitative data were obtained from a focus group discussion (FGD) with 19 Hajj instructors and were analysed using thematic analysis. The survey findings indicate that "language" was the only significant predictor of pilgrims' acceptance behaviour ($\beta = 0.535$, $p = 0.000$). Statistical analysis demonstrates that "accessibility" had near-zero predictive value for pilgrims' acceptance ($p = 0.994$). Due to the complex nature of the MHPK resolution documents, a significant subset of respondents actively used "social media and unregulated sources" to find information on Hajj (mean if item deleted = 43.61, against the scale average = 42.7). The data also shows a near-collinear relationship between individual acceptance and "external social factors" ($r = 0.907$), with 93.4% of respondents who rely primarily on official Hajj instructors for information about Hajj rather than directly reading the MHPK documents. Qualitative findings from the FGD corroborated the qualitative data, where it was highlighted that the formal structure of the resolutions and the use of Arabic terms are major cognitive barriers for

pilgrims, especially the elderly. The FGD also underscored that many younger pilgrims prefer to use social media and digital tools to seek information instead of formal documents from Hajj authorities. Besides, Local Hajj Instructors (PEKTA) and Holy Land Hajj Guides (PIHTAS) instructors play a critical role as primary conduits to simplify complex MHPK resolutions for pilgrims' understanding. The study suggests that future MHPK resolutions should target direct pilgrim understanding and reduce reliance on unregulated sources in order to lead to greater behavioural acceptance of authoritative Hajj guidance.

Keywords: Hajj; Tabung Haji; Acceptance; Religious Rulings; Pilgrimage.

Introduction

Performing the pilgrimage (*Hajj*) in Mecca is the fifth pillar of Islam, which necessitates an understanding of its *maqasid* (intent) and practice (Muhammad, 2016). In Malaysia, the management of the *Hajj* is mainly organised by Lembaga Tabung Haji (TH), which is responsible for financial and logistical administration as well as ensuring that the pilgrims are well-equipped with the necessary knowledge prior to performing the pilgrimage through the *Hajj* basic course (*kursus asas haji*) (Ismail, 2020; Muhammad & Muda, 2026). One important source of reference for pilgrims is the resolutions of the National *Hajj Muzakarah* (*Muzakarah Haji Peringkat Kebangsaan*) (MHPK). MHPK is an annual conference that brings together Islamic scholars and experts to discuss and address Hajj-related problems that occurred the previous year. Its resolutions provide practical guidance for pilgrims in performing their *Hajj* (Mohd et al., 2020; Suhardi et al., 2024), enabling them to perform their rituals in accordance with Islamic jurisprudence that addresses contemporary practical and logistical issues in the Holy Land (Kamaruzaman & Ghani, 2025).

Nonetheless, the effectiveness of any institutional policy or religious ruling, including MHPK resolutions, depends on the targeted demographic's ability to understand and accept it. Behavioural theories suggest that the cognitive clarity of the information presented has a strong impact on the behavioural intent to accept and comply with directives (Ajzen, 1991). Acceptance is the conscious and voluntary mental act of accepting a proposition as a premise for one's actions and reasoning. A person can have real religious faith and a full commitment to a religious way of life by voluntarily accepting religious rulings or doctrines (Alston, 1996). Ultimately, the MHPK resolutions are not merely administrative circulars to be complied by the pilgrims. In order for these guidelines to serve their purpose, they cannot be simply formal documents issued by the Hajj authorities. Their real success is entirely down to the pilgrims themselves – their conscious acceptance of behaviour and their ability to turn these complex rulings into practical action on the ground. The basic aim of the MHPK's resolutions can be achieved only when pilgrims understand, accept and apply this guidance in the difficult physical and emotional conditions of their spiritual journey.

While MHPK resolutions are of vital importance, there is a wide communication gap between the institutional issuance of the rulings and the pilgrims' understanding on the ground. Religious resolutions are historically written in highly technical language heavily embedded with specialised Arabic jurisprudential terminologies. This level of precision, while academically and theologically correct, often creates a comprehension barrier for laypersons seeking practical spiritual guidance. Lay readers may have difficulty understanding Arabic legal-religious terminology and Shariah concepts (Isaacs, 2024). In this vein, this study aims to assess the predictive strength of linguistic factors (language simplification, terminology) on the acceptance behaviour of *Hajj* pilgrims towards MHPK resolutions, to evaluate the significance of digital access in predicting pilgrims' acceptance of MHPK rulings and to explore the underlying operational challenges caused by complex religious terminology through the qualitative perspectives of *Hajj* instructional experts (PEKTA and PIHTAS).

Literature Review

In order to understand the Hajj pilgrimage is a very complicated process that goes far beyond just memorising jurisprudential rulings. The complex rules, exceptions and penalties are difficult for pilgrims to understand and their cognitive load is considerable considering the physical and emotional toll of the rituals, which last for more than ten days (Bhatti et al., 2018). Empirical evidence from Malaysia indicates that while *Tabung Haji* has mandated standardised pre-Hajj courses, the disconnect between the classroom and the ground is significant (Abidin et al., 2022; Edruce et al., 2014). Apart from that, intensive practical training is often inadequate if they are not accompanied by traditional pedagogy and formal learning (Rif'ah & Tamam, 2019). Previous literature also underscores that the educational level of the pilgrim is also an important factor that influences understanding towards religious rulings. It was demonstrated that less educated pilgrims have difficulty in understanding complicated religious instructions and tend to revert to informal family or oral traditions which may result in misunderstandings and confusion (Yahya, 2022).

Aside from religious education background, preparation for the *Hajj* is closely related to a pilgrim's sociocultural background and the rapidity of technological evolution. The pilgrimage is often associated with community expectations, social status and prestige which uniquely shape the mindset and priorities of a pilgrim long before reaching the Holy Land (Jamaludin et al., 2023; Kisworo, 2017; Preko et al., 2020). The digital evolution has transformed the way pilgrims obtain information regarding *Hajj*. The use of mobile applications, virtual reality simulations, AI tools, and social media has fundamentally changed the manner in which pilgrims prepare themselves for *Hajj* (Anjani et al., 2024; Rakhmadi et al., 2025; Sudarto et al., 2023). However, the use of internet and digital tools also presents challenges. If these digital tools are not firmly rooted in an authoritative religious context, they risk turning a deeply sacred devotion into mere "digital tourism" when it comes to Hajj. More importantly, these unregulated platforms may easily turn into breeding grounds for unverified or incorrect religious advice which leave the pilgrims confused and vulnerable (Caidi, 2019; Qurashi & Sharpley, 2018). Furthermore, traditional printed manuals continue to face harsh criticism for being technically and linguistically inaccessible to the average layperson (Abidin et al., 2022).

While the literature is rich in the pedagogical, socio-cultural and technological factors underpinning pilgrim readiness, there is an important institutional void regarding authoritative religious edicts. In particular, there is a lack of empirical studies on the role of the National Hajj Muzakarah (MHPK) as the highest authority in the issuing of standardised *Hajj* resolutions and contingency guidelines in Malaysia. Greater educational levels, cultural norms or technological innovations have not been tested in previous research for their correlation with successful understanding of MHPK resolutions. More importantly, there is no systematic assessment of the impact of the linguistic framing and technical terminology used in the official MHPK documents on the pilgrim's behavioural acceptance. Therefore, there is an urgent need to investigate the role of linguistic and digital accessibility in determining how much of the authority of MHPK rulings pilgrims are able to understand, interpret, and act upon, thereby bridging the gap between institutional religious policy and on-the-ground practices of pilgrims.

Methodology

The present study adopts a sequential explanatory mixed method design in order to holistically evaluate the effect of linguistic barriers and other related factors on the acceptance of resolutions of the National Hajj Muzakarah (MHPK) by the *Hajj* pilgrims. Quantitative data collection is the first phase of this approach, aiming to identify general statistical regularities and predictive relationships. The

second phase is qualitative, in order to explain the behavioural and cognitive causes of the regularities identified. The integration of both methods allows for robust data triangulation, offering scientific validity and profound contextualisation to the research findings on linguistic constraints.

Phase 1: Data Collection and Quantitative Analysis

The main objective of the quantitative phase is to empirically measure the predictive power of linguistic factors along with document layout, accessibility, individual acceptance and external factors on the acceptance behaviour of pilgrims. This study examined the predictive roles of the following factors (IV) on the pilgrims' acceptance of the MHPK resolutions (DV) as shown in Figure 1:

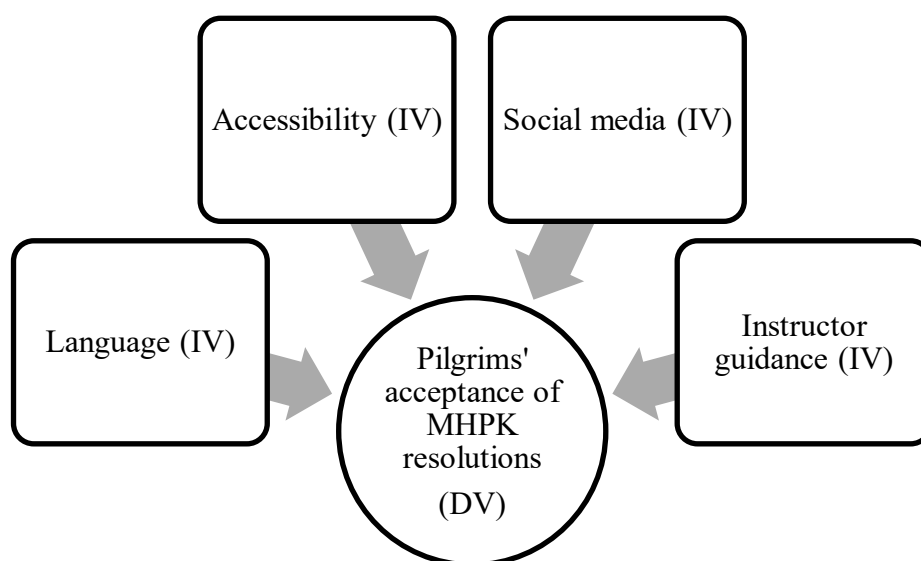


Figure 1: Conceptual framework

The target population of the study is derived from the Hajj pilgrims' official quota for Malaysia, which is 31,600 pilgrims for the year 1446H/2025M. The researchers determined the appropriate sample size using Krejcie and Morgan (1970) table and Taro Yamane formula. The Krejcie and Morgan (1970) table recommended a minimum sample size of 320 and Taro Yamane formula recommended a sample size of 395. 450 to 500 questionnaires were distributed to cater for possible dropouts and invalid responses, with a final analysed sample of 380 valid responses.

Data were collected through a structured self-administered questionnaire with a 5-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). Before the actual data collection, a pilot study was conducted on 30 respondents to ensure the validity and clarity of the instrument, which resulted in an extremely high overall reliability (Cronbach's Alpha = 0.974). The quantitative data were analysed using IBM SPSS version 28. Inferential statistics such as Pearson Correlation and Multiple Regression Analysis were used to determine whether linguistic factors have significant predictive power on the acceptance of the resolutions by the pilgrims.

Phase 2: Qualitative Study

The qualitative study portion of this study aims to investigate the "how and why" of the result of the quantitative findings, to understand the phenomena, and to provide possible explanations over the quantitative data. The qualitative phase was conducted using Focus Group Discussion (FGD) to obtain an in-depth operational insight. A total of 19 expert participants were chosen using purposive sampling method. The participants were Local Hajj Instructors (PEKTA) and Holy Land Hajj Guides

(PIHTAS) who are directly involved with the pilgrims and refer to MHPK resolutions in discharging their duties. The selection criteria were to have representation from different states in Malaysia (central, north, south, east coast, and Borneo regions) and different levels of instructors (new, experienced, and retired).

Virtual Focus Group Discussion (FGD) using Microsoft Teams was held on 26 January 2026 and took around two hours in a semi-structured format. Raw data were processed through a method of 'intelligent verbatim' transcription, which systematically excluded non-analytical fillers to ensure cognitive clarity but substantive integrity. The transcripts were then analysed thematically using the framework developed by Braun and Clarke (2017). Researchers employed a systematic coding process to identify salient patterns of barriers to technical terminology. Then translation from Bahasa Malaysia to English was done. This approach offers a rich contextualisation of the statistical regularities of linguistic friction with the operational challenges and pedagogical realities encountered by the Hajj instructional experts in real life settings.

Discussion and Results

Language Barrier as the Primary Obstacle

The most important finding of this study is the prevalence of language to determine policy acceptance. The quantitative multiple regression analysis showed that the only significant predictor of pilgrims' acceptance behaviour was the linguistic factor ($\beta = 0.535$, $p = 0.000$). Empirical evidence suggests that any improvement of linguistic clarity contributes, directly and significantly, to pilgrim acceptance of the resolutions of the MHPK. But a statistical analysis at the level of individual items reveals an important difference between general language comprehension and comprehension of technical terminology. The "Mean if Item Deleted" for the standard Malay phrasing "MHPK resolutions use language that I can easily understand" (MHPK resolutions use simple language that I understand) was 19.73. On the other hand, the item on Arabic terminology ("The use of Arabic terms in MHPK resolutions is easy to understand") had a higher mean of 19.94.

The findings also show that, although the general Malay text is mostly familiar and understood by the pilgrims, complex Arabic *fiqh* (jurisprudential) terminology is a specific and serious cognitive barrier. This language problem has a significant effect on pilgrims' understanding and acceptance of MHPK resolutions. The demographics of the respondents show a highly educated group, with 59.5% of respondents having a bachelor's degree or higher. But 79% of them have no advanced formal Islamic education, only basic exposure at school level. The finding is that high academic literacy does not necessarily lead to religious literacy when pilgrims encounter highly technical and specialised *fiqh* terminology.

This statistical data was also corroborated by the FGD's responses. A major barrier identified by instructors was the use of technical Arabic terms without any filter, especially for the elderly pilgrims. Participant 9 explicitly revealed the struggle of this demographic: "Some of the elderly... they really don't know these words... pronouncing them is quite difficult because there are no vowel marks" Often these foreign terms are a distraction from the actual legal ruling, because of the cognitive load required just to pronounce and memorise them. Participant 7 mentioned, "Sometimes these pilgrims have a hard time remembering the terms... They know what it sounds like, they don't know the ruling."

The participants of the FGD mentioned some categories of terminology that especially cause a lot of confusion:

Concepts of difficulty: The use of *masyaqqah* (severe hardship) confuses laypeople, especially the elderly, who are not sure what the exact threshold of “hardship” is that is required to legitimately use a religious concession.

Concepts of penalties: Words such as *dam* or *fidyah* (penalty/expiation) are far less intuitive than universally understood lay terms such as “denda” (fine), “*kompaun*” (compound) or “*tebusan*” (redemption).

Concepts of movement: Operationally, logistical movement terms such as *mabit* (staying overnight), *nafar* (leaving), and *murur* (passing through) are often misunderstood. For example, pilgrims often misunderstand *mabit* to mean actually sleeping in a bed, while *murur* (just passing through on a bus) is legally valid for the sick.

Structural density: MHPK texts tend to increase confusion by using one dense sentence that contains multiple fiqh terms. For example, the statement that proxy stoning is permissible for those experiencing *masyaqqah* and *uzur syarie* without *dam*, requires a lay reader to simultaneously process three fiqh concepts.

The two data sets indicate that Arabic terms cannot be used on their own in official documents, if the aim is to gain acceptance of behaviour and to reduce hesitation. They must be immediately followed by definitions in plain language. Participant 2 confirmed the effectiveness of this approach by saying, “It really helps because they don’t just put the term, but it is followed by an explanation of that term”. This is consistent with earlier findings that the physical and emotional demands of the *Haji* rituals already impose an incredibly high cognitive load (Bhatti et al., 2018) and translating complex legal-religious texts from Arabic remains a major challenge for lay readers (Isaacs, 2024). After all, changing the linguistic framing of religious edicts is not an editorial decision; it is a necessary condition of pilgrims’ acceptance and confident application of the official ruling.

Digital Accessibility Without Structural Re-design

This paper fundamentally challenges the institutional assumption that digitalisation is an indicator of better information dissemination. In the number of cases the variable “Accessibility” had almost no predictive power for the acceptance of pilgrims ($p = 0.994$). It was shocking that 40.8% of the surveyed pilgrims had no idea at all about the resolutions of the MHPK. Instead, they are more aware of and rely on the Basic Guidebook for *Haji* (*Buku Panduan Asas Haji*) used in their preparatory classes. Further, at the item level, the analysis indicates that respondents prefer physical materials to digital format, as physical ease of access is rated higher (Mean if Item Deleted = 3.73) than the convenience to access MHPK documents online (Mean if Item Deleted = 3.94). This statistic reflects a particular demographic reality: 61.5% of the respondents are over the age of 50 years and almost 40% (38.7%) of them live in rural areas. Just because a PDF might exist in theory, on a website, does not mean a rural pilgrim of 60 years can access it, in practice and in functionality.

Qualitative data suggests that the format of the document itself causes digital disengagement. MHPK resolutions are filed by year and chronologically, to deal with seasonal rather than topical issues. Therefore, self-directed searching becomes more tedious. As expressed by Participant 5 in the Focus Group Discussions: “If pilgrims want to refer directly to the MHPK, it is very difficult to search for specific issues . . . it is set forth in the form of annual resolutions. . . . It is not in a format that is easily accessed by topic or chapter. . . . For example, if we want to search the chapter on *wudu’* (ablution) we have to open the MHPK documents one by one. . . . This lack of topical organisation is aggravated by the absence of visual aids. The official website offers only yearly PDF documents, which lack engaging infographics, leaving pilgrims to search through dense blocks of formal text. Participant 5 added that

the official digital resources are “not in an attractive infographic format”.

In order to avoid this structural problem, FGD participants suggested that the MHPK decisions be incorporated directly into the existing Basic Guidebook by adding clear tags at the end of relevant chapters to make them naturally accessible within the material that pilgrims already read and trust. Accessibility must thus be redefined as structural and visual usability, from mere “digital availability”. The challenge of self-directed search is in line with existing critiques that conventional Hajj manuals are often too technical and inaccessible for the layman (Abidin et al., 2022). Furthermore, with an aging demographic, this structural barrier increases the cognitive load of the grueling physical rituals of the *Hajj* (Bhatti et al., 2018). Making complex and poorly structured documents available online without improving the content itself is not the solution to pilgrim confusion at the end of the day and a change of approach to visual communication and topical restructuring is needed (Passera, 2017; Oliveira & Oliveira, 2023).

The Danger of Uncontrolled Alternative Sources (Social Media)

The density of language and the structural difficulties of official texts of the MHPK resolutions, create a void which tends to push the pilgrim towards alternative sources not subject to regulation. Quantitatively, an anomaly was found in Item 16 of the survey which stated, “I am more likely to use social media... rather than referring to the MHPK Resolution”. It had a “Mean if Item Deleted” of 43.61 which was way higher than the average of the scale of around 42.7. This statistical variation proves that a significant part of the pilgrims like the “user-friendly” convenience of social media over the official texts. Moreover, the quantitative data on “External Factors” show that pilgrims choose the MHPK resolutions mostly after a conflict of views has already occurred (Mean if Item Deleted = 11.79) indicating that they encounter the conflicting information mostly first.

The qualitative context of this statistical shift was provided by participants in the Focus Group Discussion (FGD) who noted that younger pilgrims in particular sought instant gratification rather than the depth of institutional authority. “The younger generation is synonymous with social media indeed...” said Participant 2 which reflected on this behaviour trend. Participant 2 also highlighted that “... social media is the only way to go if you want fast answers... these pilgrims may want it fast... They want the answer as soon as they ask it.” Instructors in the FGD also agreed that pilgrims are increasingly seeking out Artificial Intelligence (AI) for instant answers while in the field. Participant 6 commented that “Today, indeed, ChatGPT is among the pilgrims’ choice for quick reference... fast and lightning-speed... But this dependence on social media and AI carries a high risk of confusion in relation to *Hukum* and Islamic principles.” The instructors warned that without regulation, these platforms leave pilgrims exposed to unverified information. Participant 8 stated this important concern in this way: “Some information on the internet is not true or unverified... They believe and quote ChatGPT immediately, which is scary to us”.

Perhaps more disturbingly was the identification by participants of the prevalence of ‘celebrity preachers’ who operate without institutional oversight. Participant 8 highlighted the phenomenon as follows: “There are some *ustazs* or celebrities who sometimes go viral on social media... (but they) do not have the qualifications and credentials to teach *Hajj* such as lacking PEKTA qualifications.” These unofficial preachers sometimes issue incorrect *fatwas*, such as making extreme claims about shaving or conditional intentions for menstruating women, which have strong influence on pilgrims because of the preachers’ online fame. The combined data clearly show that social media and internet expose the pilgrims to conflicting fatwas and unverified rulings made by the online celebrity preachers.

This preference for fast, user-friendly sources over authoritative texts aligns with academic concern that unregulated digital technology spreads unsubstantiated jurisprudential guidance and

turns an object of sacred devotion into “digital tourism” (Caidi, 2019; Qurashi & Sharpley, 2018). In addition, the previous study shows that pilgrims do not have formal education and they might rely on informal traditions and unreliable sources, hence perpetuating misconceptions and jeopardising the sanctity of their pilgrimage (Yahya, 2022).

Mediating Role of Hajj Instructors (PEKTA AND PIHTAS)

The linguistic barriers and the structural complexities embedded in the MHPK texts have made the pilgrims dependent on human intervention to interpret the religious rulings. The quantitative data show a very strong, almost collinear, association between Individual Acceptance and External Factors ($r=0.907$). The data show statistically, that in accepting the resolutions of the MHPK, pilgrims do not do an individual, isolated intellectual exercise. It is highly influenced by their social environment, peer influence and most importantly their teachers. Despite not directly engaging with the texts, the pilgrims have a very high degree of trust in the institution. This can be seen in the item of trust in the authority of Tabung Haji which has a high “Mean if Item Deleted” score of 42.68. That indicates institutional credibility as the foundation of their strong compliance with the MHPK resolutions.

The qualitative data suggest that most pilgrims do not read the MHPK documents directly as they rely on simplified explanation by the instructors instead. The pilgrims’ absolute faith in the MHPK resolutions is influenced by the trust that they have on Tabung Haji and MHPK as the authoritative religious institutions that provide accurate information regarding Hajj. The oral teachings and practical explanations of the Local Hajj Instructors (PEKTA) and Holy Land Hajj Guides (PIHTAS) absorb the rulings of MHPK implicitly in the syllabus. This systemic integration was confirmed by Participant 1 who explained the flow of institutional policy to the pilgrims: “The MHPK is not separate... it is part of the Guidance issued by the Guidance Division of Tabung Haji...”. The participant also emphasised religious teacher will refer to the slides provided by Tabung Haji based on the current resolutions. The instructors include these complex resolutions in the regular lessons so that the pilgrims don’t have to understand the formal documents themselves. Participant 2 explained this pedagogical method, saying, “We have the MHPK decisions included in those topics for the basic hajj course.” Like when we talk about tawaf... PEKTA instructor to explain tawaf rules... And then you add in the MHPK judgments.” Then the instructor becomes the sole and primary gate keeper of institutional policy. This fact also supported participant 5 who said, “Pilgrims will usually get the MHPK or those decisions through the instructor... not by reading it themselves... pilgrims will know of the MHPK through the instructor”.

In the end, both sets of data agree on an important point that institutional trust is the basis of the legitimacy of the MHPK resolutions. However, the duty to translate and simplify complicated *fiqh* texts fall on the instructors (PEKTA/ PIHTAS) so that they can be understood by the pilgrims during the pre-Hajj courses and when they are in the Holy Land. This study also highlights the significant gap that exist between the mandatory theoretical learning that takes place prior to the Hajj and the practical difficulties encountered by the pilgrims to convert the learning into practice when they perform *Hakk* in Mecca (Abidin et al., 2022; Edruce et al., 2014). Thus, official MHPK documents need to be simplified. The thematic and plain language approaches already used by these instructors in the field should be introduced to improve direct acceptance by the pilgrim and reduce their reliance on human intermediaries in general.

Conclusion

The findings of this study demonstrate that linguistic clarity is the most important factor in how target demographics accept and adhere to authoritative religious or regulatory prescriptions. Digital access is not fundamentally linked to pilgrims’ understanding of religious edicts. Besides, the finding

of this research also suggest that the use of complex and technical language creates a cognitive overload that negatively affect practical compliance with the MHPK resolutions despite pilgrims' high institutional trust towards Tabung Haji. Official orders should be carried out. Documents should be written in plain language that can be understood by the end-user, not in technical language to ensure this is the case.

Furthermore, this study also challenges the prevailing institutional belief that digital dissemination is the same as effective communication. Self-directed searching is often a barrier to engagement, and the absence of topical navigation or chronological ordering of official resolutions makes engagement difficult. The lack of information frequently leads to the resort of people to unregulated alternative sources, like social media, that may lack the authority of institutional credentials and are susceptible to the dissemination of conflicting or unverified information. Improving digital distribution is pointless unless we fundamentally redesign the structure and visual presentation of information.

Finally, the study points to the important mediating role of human teachers and translators, whose oral instructions are still the main source of reception of information. The high correlation between behavioural acceptance and external social factors substantiates the fact that many people depend on experts to translate complex legal or religious texts into actionable advice. The strategic need for institutional bodies is evident: future policy should strive for clearer language and simplified, thematic frameworks. These improvements will allow a direct understanding, will reduce the risks coming from the unregulated information sources and will assure a correct compliance with the guidance of the authoritative institutions.

Ultimately, the findings of this study emphasise the significant mediating role of the Hajj teachers (PEKTA and PIHTAS) in verbally teaching the rulings of MHPK as the main method for the MHPK to learn about MHPK. The strong correlation between acceptance and external factors confirms that the pilgrims heavily relied on this human translation of complex legal texts. The practical implication for Lembaga Tabung Haji is that it is a strategic imperative to focus future efforts on improving the linguistic clarity of MHPK resolutions and to adopt the simplified, thematic and plain language approach that is being used by instructors. This improvement, in particular, will encourage the direct understanding of the pilgrim, thereby, minimising the dependence on the unregulated sources, and eventually, resulting in higher behavioural acceptance of the authoritative guidance on the Hajj.

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