

ENHANCING THE AUTONOMY OF PROSPECTIVE HAJJ PILGRIMS THROUGH EFFICIENT MANAGEMENT OF HAJI MANASIK GUIDANCE

(Case Study At KbiHu Armina Palangka Raya And Ppiu Pt. Kamilah Wisata Muslim
Kasongan In Central Kalimantan)

Taufikurrahman, Iim Wasliman, Achmad Saefurridjal, Rita Sulastini

taufikurrahman@uninus.ac.id

iimwasliman@uninus.ac.id

achmadsaefurridjal@uninus.ac.id

ritasulastini@uninus.ac.id

Universitas Islam Nusantara, Bandung

Abstract

The implementation of Hajj manasik guidance 8 (eight) times a year at the District Religious Affairs Office (KUA) in Palangka Raya City by KBIHU Armina Palangka Raya and 2 (two) times a year at the Katingan Regency level by PPIU PT Kamilah Wisata Muslim Kasongan has not been effective. The book on Manasik guidance package displays practical deficiencies, including delays in furnishing the Manasik fee and distributing guidance books to potential pilgrims post-settlement of Bipih at the local BPS. The allocated guidance time proves inadequate, and the implementation schedule, particularly on weekdays, leads to a diminished attendance rate among pilgrims. Furthermore, both the Manasik book and the outcomes of Manasik activities lack standardization.

This research is a descriptive *field research*. While the approach of this research is with an empirical sociological approach. This research uses a qualitative method using a *conceptual approach*, *historical approach*, and *analytical approach*.

Research findings indicate that ((1) The planning process for independent pilgrims' Hajj rituals, conducted by KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan, involves mature and systematic decision-making regarding the organization of the guidance. Researchers observe that the planning of Hajj ritual guidance is commendable. (2) The implementation of this Hajj ritual guidance, led by KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan, is deemed effective in guiding Hajj rituals. Notably, the determination of activities within each field and the coordination with other institutions, such as the Office of the Ministry of Religion of Palangka Raya, is well-executed, contributing to the success of the Hajj ritual guidance. (3) The mobilisation that has been carried out by KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan is in accordance with the planning that has been formed and determined, this can be seen by determining and forming the subject matter of the material that will be followed by prospective pilgrims and the methods that will be applied in the implementation of the teaching process which is fostering. (4) Supervision carried out by KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan,

after the researcher saw and from the data findings was quite effective in accordance with the purpose of a supervision, especially from a supervision programme related to the process of teaching and learning activities, the supervision was also directly supervised by the supervisor, and the head of KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan. (5) The research findings show that the problems faced in the Management of Hajj Manasik Guidance in Realising the Independence of Hajj Pilgrims at KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan still face many obstacles. (6) Based on the findings in the field, reference to the theories used in this research and the framework that has been formulated previously, then used as a basis for discussion. Systematically, the discussion will be carried out based on the systematic framework that has been formulated in this study which is directed to answer the research objectives as previously formulated. Researchers used SWOT analysis in finding solutions faced in the management of Hajj ritual guidance at KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan.

Keywords: Guidance, Independence, Manasik Haji Hajj constitutes

INTRODUCTION

the fifth pillar of Islam, obligatory for every capable Muslim. The significance of both willingness and financial capability in undertaking Hajj is paramount. While some individuals possess the means but lack the will, others earnestly desire to partake in Hajj but face financial constraints.

Hajj involves a pilgrimage to the House of Allah (Kaaba) to engage in various rituals such as wukuf, tawaf, sa'i, and other prescribed practices within a specific timeframe. This spiritual journey is undertaken to respond to the divine call of Allah SWT and seek His favor. As a fundamental pillar of Islam, Hajj is restricted to a specific period annually, occurring between the 8th of Shawwal and the 13th of Dhulhijjah, as indicated in the Qur'anic verse Surah Al-Baqarah verse 197:

بَحَجُّ أَشْهُرٍ مَّعْلُومَاتٍ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ ۚ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ (١٩٦)

Meaning: *"(The seasons of) Hajj are a few months which are understood; whoever sets his intention in that month to perform Hajj, then it is not permissible to make rafats, to do wrong, and to dispute during the period of Hajj. And whatever you do of good, Allah knows it. And the best of provisions is piety, and fear Me, O people of understanding".*

For every Muslim, including those in Indonesia, Hajj holds profound significance. In the Indonesian context, Hajj is not merely regarded as one of the obligatory pillars of Islam for those with the means; it also carries substantial sociological and historical importance. Sociologically and historically, it can be asserted that the evolution of Islam in Indonesia is intricately intertwined with the institution of Hajj.

Even though it is one of the worship services that has the requirement of *istita'ah* (being able), the Hajj and Umrah are still in demand and even become a trend for Muslims as a medium in an effort to perfect their diversity values. In accordance with the words of Allah SWT in Q.S Al-Baqarah verse 196 as follows:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

Meaning: "*And complete the Hajj and 'Umrah for the sake of Allah*" (Q.S. Al-Baqarah: 196).

The state is mandated by the 1945 Constitution of the Republic of Indonesia (Law No. 25/2009 on Public Services) to provide public services, ensuring the fulfillment of rights and basic needs for every citizen and resident. The execution of Hajj has been perceived as lacking effectiveness and efficiency, subsequently impacting the quality of service delivery and pilgrim protection. Consequently, there is a need for enhancements in the system and management of the Hajj, which can be achieved through improvements in guidance, services, and pilgrim protection.

To attain this objective, it is imperative to establish a conducive atmosphere for citizens intending to embark on the Hajj pilgrimage. This conducive environment can be realized through the organizer's capability to furnish comprehensive guidance, services, and protection to both prospective pilgrims and those undertaking the pilgrimage. Guidance encompasses counseling, assistance, and enlightenment; services involve administrative support, transportation, health, and accommodation; while protection entails ensuring safety, security, the opportunity to partake in the pilgrimage, and establishing an affordable BPIH (Hajj Cost) for prospective pilgrims. Consequently, the organizers of the Hajj are obligated to execute effective guidance, services, and protection by providing the necessary facilities and amenities for the pilgrims.

Based on Law No. 08 of 2019 Article 03 on the Implementation of Hajj and Umrah, aims:

- a. Providing guidance, services, and protection for Hajj Pilgrims and Umrah Pilgrims so that they can perform their worship in accordance with sharia provisions; and
- b. Realising independence and resilience in the implementation of Hajj and Umrah.

Knowledge about Hajj, from the requirements, pillars, and obligations of Hajj to morals, wisdom, health, the philosophical meaning of Hajj, and others, can be received by prospective pilgrims through the guidance of Hajj rituals. For prospective pilgrims from Indonesia, the implementation of the Hajj pilgrimage requires comprehensive readiness, including mastery of the Hajj rituals material. Independent pilgrims can only be achieved through the effectiveness of the implementation of pilgrimage guidance conducted by the government and the Hajj and Umrah Guidance Group (KBIHU).

Based on Law No. 08 of 2019 Article 03 concerning the Implementation of Hajj and Umrah, that:

- a. In organising the guidance and coaching of regular Hajj rituals, the Minister may

involve KBIHU.

The regulations concerning the participation of KBIHU in the execution of routine Hajj manasik guidance and coaching, as stipulated in paragraph (1), will be formalized through Ministerial Regulation. An examination of various KBIHUs and PPIUs, along with the execution of Hajj manasik guidance occurring eight times annually at the District Religious Affairs Office (KUA) and twice a year at the Regency level, reveals inefficiencies. Challenges include impractical manasik guidance books, delayed provision of manasik fees and books to prospective pilgrims post Bipih settlement at the local BPS, insufficient guidance time, scheduling conflicts on weekdays leading to low pilgrim attendance, impractical guidance materials that neglect the needs of female pilgrims, limited manasik teaching resources, such as the absence of miniature Ka'bah equipment for tawaf, jumrah throwing, and sa'i practices. Other issues encompass last-minute manasik implementation, and a lack of standardization in manasik books and the outcomes of manasik activities.

A RESEARCH METHODS

This research is a descriptive *field research*. While the approach of this research is with an empirical sociological approach. This research uses a qualitative method using a *conceptual approach*, *historical approach*, and *analytical approach*.

B DISCUSSION

1. Planning

Law No. 13/2008 on the Implementation of Hajj in Article 44 states that a travel agency can be designated as an organiser of Umrah trips after fulfilling the following requirements:

- a) Registered as a legitimate travel agency;
- b) Have the technical and financial ability to organise Umrah trips; and
- c) Have a commitment to improve the quality of Umrah.

Article 14 mandates that every licensed Hajj and Umrah travel agency, duly registered on the SIMPU-Ministry of Religious Affairs of the Republic of Indonesia website (kemenag.go.id) or SISKOPATUH, must refrain from engaging with irresponsible PPIUs dispatching prospective Hajj or Umrah pilgrims. Furthermore, Article 45, paragraph 1) points a) and c) affirm that PPIUs are obligated to furnish worship guides and healthcare personnel and deliver services to the congregation in accordance with a mutually agreed-upon written agreement between the organizer and the congregation. KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan adhere to these provisions by offering guidance on Hajj rituals before the departure of prospective Hajj and Umrah pilgrims.

Management activities do not escape some of the elements and functions of management itself. *Man, money, materials, machines, methods, and markets* are included in the elements of management while those included in the functions are *planning, organising, actuating, and controlling*. In accordance with management theory which defines management as a distinctive process, consisting of planning, organising, mobilising and controlling, which is carried out to determine and achieve predetermined goals through the use of human resources and other sources (Syamsir Torang: 2013).

Planning is a prerequisite activity preceding others, a principle applied in managing independent pilgrims' rituals guidance at KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan, despite occasional deviations from the plan. For instance, there may be additional meetings outside the scheduled independent pilgrimage manasik. In the context of manasik guidance, planning initiates the determination of programs to be executed by KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan, as it involves selecting a series of activities and subsequent decisions regarding what, when, how, and by whom (Handoko T. Hani: 2012). The first management function implemented is planning, where KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan establish the plans for guiding independent pilgrims. By incorporating planning into all their activities, KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan aim to structure and execute all activities effectively.

2. Organising

At this stage, the KBIHU and PPIU conduct organising, because organising is the determination, grouping, and arrangement of various activities deemed necessary to show the relationship of authority of each individual. At this stage, the special committee for Hajj ritual guidance conducts a *briefing*, briefed by the committee chairman. Then the division of duties of each member of the Hajj manasik guidance committee. The steps of organising are as follows:

a) Implementing achieved organisational goals.

A coach who organises must first know the purpose of the organisation he leads, in this case with the aim of contributing positive values to the guidance of the Hajj ritual guidance as well as to prospective pilgrims and contributing Islamic values and morals in the implementation of Hajj ritual guidance activities so that both the supervisor and prospective pilgrims can understand and even be able to practice the science of Hajj rituals properly and correctly. So this is the application carried out by KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan in accordance with what is expected.

b) Determination of Activities

The activities carried out by KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan are only limited to teaching ritual guidance with the competencies taught by the mentor to prospective pilgrims until the pilgrims really understand and can understand the guidance of the Hajj ritual.

3. Implementation

After the plan and grouping are carried out, the next step is to mobilise them to carry out the activity immediately, so that what is the goal is actually achieved. The mobilisation function is very important because it is a function that deals directly with humans (implementers). Movement demands sacrifice from the implementers in order to achieve goals effectively and efficiently.

Therefore, in mobilising all Hajj ritual activities at KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan, each of their human resources supports and helps

each other and always holds coordination meetings to find out the progress. Coordination meetings are held with the management of the Kendal Great Mosque so that what is expected together can be realised. All activities that have been carried out well cannot escape good communication between organizers, the creation and development of effective and efficient communication is one of the supporting factors in organisational management, namely mobilisation.

At this stage, KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan implement the Hajj ritual guidance programme after a careful planning stage with the formation of the Hajj ritual guidance committee, as well as coordinating with all parties responsible during the Hajj ritual guidance process. Because this is a Hajj ritual guidance programme, the implementation is not only the organisers who are involved, but also the mentors and prospective pilgrims participating in the ritual guidance. Where of course the mentors are involved in the process of transferring knowledge, which in this case is knowledge related to the Hajj rituals, while the participants of the ritual guidance are the recipients of the transfer.

Hajj ritual guidance is part of the guidance that is considered necessary by the government so that prospective pilgrims who will depart know and understand the process of Hajj. In addition, prospective pilgrims are also expected to be independent when the Hajj procession is carried out.

4. Surveillance

In the coordination of independent pilgrimage guidance at the Grand Mosque Darussalam Palangka Raya and the Katingan Regency Ministry of Religious Affairs office by KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan, the structural offices of both entities collaboratively establish a schedule to oversee the activities of manasik guidance. This coordinated effort aims to facilitate constructive feedback and critiques during evaluations, thereby informing future improvements to the independent Hajj rituals program. Furthermore, KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan meticulously document attendance for each Hajj manasik session, encompassing independent pilgrims, committee members, and supervisors, as part of the activity report. Additionally, a designated monitoring team, comprising local government officials (Pemda), representatives from KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan, and relevant agencies, is appointed to oversee the independent pilgrimage manasik implementation. These efforts collectively serve as valuable evaluation materials, contributing to the annual report on the Hajj implementation.

The supervision carried out in the Hajj manasik guidance programme is carried out directly by the committee team from KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan as the organiser of the pilgrimage supervises the implementation of the manasik guidance carried out by KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan. In the evaluation stage of teaching and learning performance that has been taught, KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan

evaluate and strengthen classically or individually, and spontaneously, from the beginning to the end of the material that has been learned. By means of questions and answers between presenters and prospective pilgrims and conducting the science of Hajj rituals by direct practice in the field.

So when prospective pilgrims who have learned the techniques and methods of learning Hajj manasik guidance are tested for feasibility, prospective pilgrims can or do not understand and pass or not in learning the material of Hajj manasik guidance and also this can be a benchmark for the mentors at KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan have really succeeded in running it well and correctly according to the procedures and plans that have been determined.

5. Problems

Based on pre-research observations by interviewing Hajj manasik guidance officers at KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan, it was explained that Hajj manasik guidance is not easy to do because the pilgrims' absorption of the guidance material is very slow. When participating in practical activities, many pilgrims make mistakes because they forget or because the pillars are considered complicated. In addition, participants experienced difficulties in reciting the intention, when to wear ihram clothes that should not be sewn and should not wear underwear, and several prayers in the Hajj manasik.

Following an investigation into the factors contributing to the slow assimilation of Hajj ritual guidance material among the congregation, the study identifies one significant factor: the low educational background of the pilgrims, many of whom are elementary school graduates and remain illiterate in Arabic. This is noteworthy as the prayers utilized during the rituals are predominantly in Arabic, requiring a certain level of proficiency for comprehension due to the extended recitations. The prevalent low educational background indicates a generally modest intellectual level among the pilgrims, posing challenges in the diverse reception of Hajj manasik guidance material, with some participants grasping it at varying paces – either swiftly, moderately, or slowly. Hence, there is a necessity to formulate an enhanced model for the Hajj manasik guidance strategy, ensuring optimal results despite the predominantly low educational background of the pilgrims.

6. Solution

Based on the findings in the field, reference to the theories used in this research and the framework that has been formulated previously, it will then be used as the basis for discussion. Systematically, the discussion will be carried out based on the systematic framework that has been formulated in this study which is directed to answer the research objectives as previously formulated. Researchers used SWOT analysis in finding solutions faced in the management of Hajj ritual guidance at KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan.

Some strategies that can be done to improve the quality of Hajj ritual guidance services at KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan, as explained below.

1. Proactive anywhere-anytime service. This strategy is intended to implement a service model that is more than just active but more proactive, namely wherever possible services are provided faster than needed by prospective pilgrims. This service model must be carried out both in the online system (within the network) and offline (outside the network). It is also necessary to create situations and conditions that are pleasant and not awkward for the guides.
2. Independent guidance (Hajj school). This strategy aims to provide prospective pilgrims seeking guidance on Hajj rituals with alternative services tailored to their specific needs and expectations. The reason for this lies in the predetermined schedule and content of the Hajj manasik guidance services offered by KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan, which restricts the possibility of obtaining additional services beyond the established framework. This aligns with the desires and requests of participants who remain dissatisfied with the current organization of Hajj rituals by KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan. Moreover, independent Hajj manasik guidance (Hajj school) allows for a more flexible approach in terms of time and methods, accommodating the preferences of prospective participants.
3. Regulation on the mandatory passing of the Hajj rituals. This strategy is carried out by encouraging the government to issue a policy that every prospective pilgrim is required to pass the Hajj ritual guidance. Government policies must also be implemented by institutional leaders properly, the success of which needs to develop a leader strategy in implementing quality management (Djafrie, 2019). This is also intended so that each prospective Hajj ritual guidance participant always tries seriously when participating in the guidance programme. In addition, this strategy is intended to provide a guarantee that every participant who has participated in the Hajj manasik guidance really masters how to perform Hajj correctly according to Sharia.
4. Strengthening skills in using digital media. This strategy is intended to ensure that every Hajj ritual guidance participant has sufficient knowledge in using digital devices. This is intended to make it easier for them to follow every digital-based process. For example, the multimedia-based MAHAJ (Manasik haji) application can introduce about Hajj and understand it from an early age (Khafid et al., 2015). There is also a virtual reality-based Hajj manasik application which is a Hajj simulation application to train pilgrims in a virtual environment (Salamiyah & Hidayatullah, 2021).

C CONCLUSIONS AND SUGGESTIONS

Based on the results of the data findings, interpretation and discussion that have been described, several specific conclusions are obtained as follows:

a. Planning

The process of planning for independent pilgrims' Hajj rituals involves mature and systematic thinking, encompassing decision-making about actions to be taken in organizing independent Hajj ritual guidance. In the planning of this Hajj ritual guidance

conducted by KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan, researchers find that the planning is commendable in its effectiveness.

b. Organising

In the implementation of this Hajj ritual guidance that has been carried out by KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan, researchers see that it is quite good in the guidance of Hajj rituals, especially in determining the activities carried out by each of its fields and establishing coordination with other institutions is quite good such as the Office of the Ministry of Religion of Palangka Raya which helps in the implementation of this Hajj ritual guidance.

c. Implementation

The movement that has been carried out by KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan is in accordance with the planning that has been formed and determined, this can be seen by determining and forming the subject matter of the material that will be followed by prospective pilgrims and the methods that will be applied in the implementation of the teaching process that is fostering.

d. Surveillance

The supervision carried out by KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan, after the researchers saw and from the data findings was quite effective in accordance with the objectives of a supervision, especially from a program supervision related to the process of teaching and learning activities, the supervision was also directly supervised by the supervisor, and the head of KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan.

e. Problems

The research findings show that the problems faced in the Management of Hajj Manasik Guidance in Realising the Independence of Hajj Pilgrims at KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan still face many obstacles.

f. Solution

Drawing from field findings, theories employed in this research, and the pre-established framework, the ensuing discussion will systematically unfold. This systematic framework, crafted to address the previously outlined research objectives, will guide the discourse. Employing SWOT analysis, researchers sought solutions to challenges encountered in the management of Hajj ritual guidance at KBIHU Armina Palangka Raya and PPIU PT Kamilah Wisata Muslim Kasongan.

D LITERATURE

Djafrie, *Leader Strategy in Implementing Quality Management in Higher Education*. Ideas: Journal of Education, Social and Culture, 5(4), 371-380. <https://doi.org/10.32884/ideas.v5i4.225>, 2019.

Khafid. A, *Multimedia-based Hajj manasik simulation application*. Proceedings of the 2nd SNATIF 2015, ISBN: 978-602-1180-21-1, 2015.

Salamiyah, et al. *Application of Virtual Reality-Based Hajj Manasik during the Covid-19 Pandemic Islamic Perspective*. BUAF: Journal of Digital Da'wa in Covid-19 Pandemic Category, 2021.

Law No. 25 Year 2009 on Public Services.

Torang, Syamsir, *Organisation and Management*. Alfabeta: Journal of Structure, Culture and Change Vol. 1, 2013.

T. Hani, Handoko. *Personnel and Human Resource Management* Yogyakarta: BPFE, 2012