

Management of the Ministry of Religion in Improving Manasik Hajj Guidance in Jambi Province

Abdullah Saman^{1*}, Abdul Muntholib², Kasyful Anwar Us³
Sultan Taha Saifuddin State Islamic University, Jambi

ABSTRACT : This study aims to determine the management of the Head of the Office of the Ministry of Religion in order to improve the guidance of the pilgrimage in Jambi Province. The method used is a qualitative method, using a case study model in three offices of the Ministry of Religion, namely Jambi City, Kab. Tanjung Jabung Timur and Kab. Tebo. Data collection techniques using observation, interviews and documents. The results of the research findings indicate that the management of the Head of Kankemenag Regency / City has been carried out well at the planning stage, thanks to the support of the guidelines set by the Directorate General of PHU. Based on the SWOT analysis, the authors found: (1) strengths in the form of: regulation, the organizational structure of the Ministry of Religion, ASN human resources, the PHU head certified professional mentor, and public interest. (2) weaknesses in the form of: limited facilities and infrastructure, limited number of PHU Section personnel, and not yet optimal internal synergy at the Regency/City Ministry of Religion Offices. (3) Opportunities in the form of: local government support, PAOH budget, collaboration with related social and educational institutions, and certification of professional Hajj rituals supervisors. (4) Challenges/threats in the form of: low level of congregational education, large number of elderly congregants, limited guidance time with lots of materials, continuation of the COVID-19 Pandemic, abolition of the Hajj ritual guidance budget, weak utilization of online media.

Keywords : Management, Religion , Improving Manasik Hajj Guidance

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***Corresponding Author :** musyaffa@uinjambi.ac.id

INTRODUCTION

According to Law Number 13 of 2008 concerning the Organization of the Hajj as amended by Law Number 34 of 2009 concerning Stipulation of Government Regulations in Lieu of Law Number 2 of 2009 concerning Amendments to Law Number 13 of 2008 concerning the Implementation of the Hajj into Law. The government's seriousness in paying attention to the worship interests of Indonesian Muslims was strengthened by the issuance of Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah. The main consideration of the issuance of the Act is to improve legal regulations so that there is an increase in the quality of the implementation of the Hajj and Umrah pilgrimages, and so that there is an adjustment to the dynamics and legal needs of the community.

Operationalization of the implementation of Hajj and Umrah by the government is through the Directorate General of Hajj and Umrah Organizers (PHU) at the Ministry of Religion; and subsequently formed a committee known as the Hajj Organizing Committee (PPIH). The main purpose of forming a Hajj committee is to realize the purpose of organizing the pilgrimage in order to provide guidance, service, and protection for the Hajj and Umrah pilgrims so that they can perform their worship in accordance with the provisions of the Shari'a. The magnitude of the state's attention to the implementation of Hajj by its citizens does not only mean a commitment to the mandate of the 1945 Constitution. In the Elucidation of Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah it is stated that the Hajj is the fifth pillar of Islam that must be carried out by everyone. A capable Islam that has been guaranteed in the 1945 Constitution of the Republic of Indonesia. Therefore, the state is responsible for organizing the Hajj (Undang-Undang Nomor 8 Tahun 2019 tentang Penyelenggaraan Ibadah Haji dan Umrah (Lembaran Negara Republik Indonesia Tahun 2019 Nomor 75),” JDIH BPK RI, diakses pada 20 Januari 2022, <https://peraturan.bpk.go.id/Home/Details/130678/peraturan-menag-no-13-tahun-2018>).

These factors become the main material in the guidance of Hajj rituals, in addition to Hajj fiqh itself. In addition to the profiles of pilgrims with various educational backgrounds, experiences, knowledge, insights, which are a factor of challenges and obstacles for the majority of pilgrims, the number of high-risk groups of pilgrims (elderly, diseased, pregnant women, and disabilities) is also a contributing factor. the complexity of the Hajj ritual guidance material (Umrah, ; 14)

That is Grand-theory review pedagogically that the training is very suitable for the purposes of this research, so that the problem of guidance on Hajj rituals can be placed in the context of Islamic education management. In this

regard, the author intends to examine the educational management that is applied in the implementation of Hajj ritual guidance in order to increase the understanding and ability of the Indonesian Hajj pilgrims in Jambi. In connection with this, the authors find that the guidance of Hajj rituals is a government policy, in this case the Ministry of Religion, in order to ensure that Indonesian Hajj pilgrims can carry out their Hajj obligations comfortably, safely and in accordance with Islamic law.

THEORETICAL REVIEW

Management Model

Bottom of the pyramid model, is the largest community, with the lowest resources and has the weakest economic potential, but becomes the greatest strength when put together in one group. According to Prahalad, an organization will become very big if it succeeds in paying attention to the lowest segment of society, because it is the largest mass base in all countries in the world. In business ventures, there are 12 steps that were initiated to carry out this management model, that is: Provide cheap products; Combining old and new product technology; Provide goods distribution media across countries, cultures and languages; Environmentally friendly; Emphasize function over form; Innovative; Empowering a low-skill workforce, 8) Community education; Allows mass production; The production system is flexible; Providing distributors in urban and rural areas; Able to adapt to the rapid development of the times. Coeberg

Hajj Manasik Guidance Concept

Cambridge Dictionary defines guidance as "help and advice about how to do something or about how to deal with problems connected with your work, education, or personal relationships". with work, education and individual relationships (Cambridge Dictionary :2020;23), According to Syamsu Yusuf and Nurihsan it is stated that guidance is a process of providing assistance to individuals which is carried out continuously, so that the individual can understand himself, so that he is able to direct himself and can act naturally, in accordance with the demands and conditions of the school, family, community and environment. life in general. Thus he will be able to enjoy the happiness of his life, and can make a meaningful contribution to the life of society in general. Guidance helps individuals achieve optimal self-development as social beings (Yusuf S dan Nurihsan; 2008;9)

METHODOLOGY

The implementation of this research is qualitative research. Qualitative policy research is a research procedure that produces descriptive data in the form of written or spoken words from the observed people and actors (Nana Syaodih Sumadinata: 2005;72), The approach used in the study is a phenomenological approach, where researchers using a phenomenological approach try to understand the meaning of events and their relationships to people in certain situations. (Lexy J. Moloeng; 2005; 17). The subject of this research is an official who handles the problems of Hajj and Umrah at several offices of the Ministry of Religion located in several districts in Jambi Province.... as for data collection techniques, namely observation, interviews, documentation, and combination/triangulation (Suharsimi Arikunto; 2006: 102). This study also uses flow data analysis (flow model). The steps are: data reduction, data presentation, and conclusion drawing (Matthew B. Miles dan A Michael Huberman;1984:21-24)

RESULTS

Management of Hajj Manasik Guidance at the Ministry of Religion Office in Jambi Province

The management of Hajj ritual guidance by the Office of the Ministry of Religion refers to the standards set out in the Guidelines for the Implementation of Hajj Manasik Guidance and Debriefing for Team Leaders and Entourage Leaders stipulated by the Decree of the Director General of Hajj and Umrah Organization Number: D/222/2015 concerning Guidelines for the Implementation of Hajj Manasik Guidance by District/City Ministry of Religion Office and District Office of Religious Affairs. A new aspect of the management of Hajj rituals is the construction of an Integrated Hajj and Umrah Service Center (PLHUT) at the Ministry of Religion Office. The building has been operational in Jambi City, is under construction in Kab. Tebo and in planning in East Tanjab. This has an impact on increasing the spirit of the Ministry of Religion's services to pilgrims, including in the implementation of guidance for Hajj rituals These guidelines are effective as a standard for implementing activities as well as a reference in planning activities by the Office of the Ministry of Religion. The planning activities consist of:

- a. Preparation of Terms of Reference (TOR);
- b. Determination of the committee and advisors;
- c. Determination of the schedule and place of activities;
- d. Determination of the cost budget plan;
- e. Determination of guidance materials and syllabus; and
- f. Preparation of facilities and infrastructure for guidance activities

This planning activity is evenly carried out with the same standard by the Office of the Ministry of Religion of Jambi City, Kab. Tanjung Jabung Timur, and Kab. Tebo. In relation to the national relocation of the Hajj ritual guidance budget, to be used as funds for handling COVID-19, the Indonesian Ministry of Religion has established a new scheme for the implementation of online Hajj rituals. This has also been included in the work plan of the Regency/City Ministry of Religion Office. Recent developments, programs and budgets for guidance on Hajj rituals have been re-emerged in conjunction with the stipulation of the departure of Indonesian Hajj pilgrims this year. The Hajj ritual guidance activity is programmed to take place from 15 May 2022 to 3 June 2022 with a simplified pattern (2 meetings at the district/city level and 4 meetings at the sub-district level).

Organizing Hajj Manasik Guidance at the Office of the Ministry of Religion in Jambi Province

Organizing the guidance of Hajj rituals by the Office of the Ministry of Religion of Jambi City, Kab. Tanjung Jabung Timur and Kab. Tebo is carried out by arranging tasks and officers carrying out activities. This is done by assigning officers to carry out the activity steps contained in the KAK. In addition, the Jambi City Ministry of Religion Office, Kab. Tanjung Jabung Timur, and Kab. Tebo also organizes the determination of the sub-district KUA that meets the requirements as the executor of activities at the sub-district level; and determine the respective participants based on the domicile of the prospective Hajj pilgrims as stated in the manifest of the pilgrims. However, along with the departure of the Hajj pilgrims in 2022, face-to-face activities for the guidance of the Hajj rituals are running again and have created a new spirit in the guidance services for Hajj rituals. The limitation of human resources has been successfully overcome by involving selected employees within the Ministry of Religion

Implementation of Hajj Manasik Guidance at the Office of the Ministry of Religion in Jambi Province

The implementation of guidance for Hajj rituals by the Office of the Ministry of Religion of the Regency/City is carried out through 2 meetings at the Regency/City Level and 8 times at the District Level. Face-to-face activities are carried out with a composition of 30% theory and 70% practice/simulation. The Advisors appointed by the Office of the Ministry of Religion of the Regency/City comply with these provisions, because the guidance materials for rituals generally require practice and simulations. Regarding the cancellation of the congregation's departure for the last 2 years, the implementation of face-to-face Hajj ritual guidance at the District Ministry of Religion Office. East Tanjab and

Kab. Tebo is removed. The face-to-face implementation will still be carried out by the Jambi City Ministry of Religion Office because it gets PAOH funds. Only because of the busyness of completing the administration of the cancellation of the departure, so that face-to-face Hajj ritual guidance in Jambi City has not been carried out for this year. As the Hajj ritual guidance resumes in 2022, face-to-face activities have resumed, involving 10 KUA in Jambi City, 2 KUA in Tebo, and 1 KUA in East Tanjab. The Hajj ritual guidance activities then turned to the crew officers who were assisted by Karu and Karom, who through the guidance of the rituals were attached to the pilgrims during the pilgrimage to the holy land.

Supervision of Hajj Manasik Guidance at the Ministry of Religion Office in Jambi Province

Supervision of the Hajj ritual guidance activities at the Office of the Ministry of Religion in Jambi Province is carried out by the Head of the Office concerned and by the Head of the Regional Office of the Ministry of Religion of Jambi Province. The supervision carried out by the Head of the Office of the Ministry of Religion of the Regency/City concerned is carried out in an inherent supervision pattern, namely monitoring every stage of activity carried out by implementing activities in the field, supervising every action in the implementation of activities, and evaluating every stage of activity that needs correction and solutions. . The new thing found in the field was a comprehensive evaluation from the Regional Office of the Ministry of Religion of the results of short ritual guidance at the Regency/City and District levels, namely through ritual guidance activities that focus on crucial points in the implementation of the Hajj, starting from the installation of ihram clothes, the implementation of thawaf, the implementation of wuquf, mabit in Musdalifah, lontar jamarat in Mina, to thawaf ifadhah.

DISCUSSION

The Based that characteristics of the research findings above, the authors use a SWOT analysis that focuses on four elements: strengths, weaknesses, opportunities, and threats. The analysis model allows the author to identify the strengths/weaknesses that influence the strategies, actions, and initiatives carried out by the Office of the Ministry of Religion of the Regency/City in the implementation of manasik guidance. This analytical model can also help the authors identify internal and external factors that are inhibiting and supporting efforts to develop Hajj ritual guidance by the Office of the Ministry of Religion of Jambi City, Kab. Tanjung Jabung Timur and Kab. Tebo. The based on the author's observations of the findings above, the SWOT factors for the management of Hajj ritual guidance at the Ministry of Religion Office of Jambi City, Kab. Tanjung Jabung Timur and Kab. Tebo.

The strength factor possessed by the Jambi City Ministry of Religion Office, Kab. Tanjung Jabung Timur, and Kab. Tebo can be deciphered. Regulation is one of the core strengths of the implementation of Hajj ritual guidance at the District/City Ministry of Religion Office. The regulation becomes the legal umbrella for the implementation of the program/activity. The regulation is complete in the order of laws and regulations, starting from Law Number 8 of 2019 concerning the Implementation of the Hajj, and PMA Number 13 of 2021 concerning the Implementation of the Regular Hajj. The regulation is getting stronger with the implementation of technical instructions as outlined in the Guidelines for the Implementation of Integrated Hajj Manasik Guidance documents by the Regency/City Ministry of Religion and the Sub-District Office of Religious Affairs.

Moreover, the guidelines were officially stipulated by the Kepdirjen and disseminated with the SE Director General, namely the Decree of the Director General of Hajj and Umrah Organization Number 146 of 2019 concerning Guidelines for the Implementation of Integrated Hajj Manasik Guidance by the Regency/City Ministry of Religion and the Sub-District Office of Religious Affairs; and Circular of the Director General of Hajj and Umrah Organization Number: B-15,006/DJ/Dt.II.I/1/Hj.01/04/2019 concerning the Implementation of Guidance for Hajj and Umrah at the Regency/City Level and the Sub-District Religious Affairs Office as well as Debriefing for Team Leaders and Team Leader. The organizational structure of the Ministry of Religion which is vertical in nature so that it has tiered work units and units from the Center to the District Level is a separate strength for the Office of the Ministry of Religion of the Regency / City in carrying out comprehensive Hajj ritual guidance.

The organizational structure allows the Ministry of Religion to organize programs/activities in an orderly manner; and perform the division of work/tasks in an orderly manner, without the occurrence of cross-authorities and responsibilities. This strength can be seen clearly from the division of authority, responsibility and tiered tasks from the Directorate General of PHU to the PHU Division to the PHU Section to the District KUA. As for the weaknesses in this implementation include; Meeting Room Limitations at the Ministry of Religion, Limited Number of PHU Section Personnel, The Regency/City Ministry of Religion's Internal Synergy is not yet optimal, The opportunities (opportunities) that are owned in order to optimize the Hajj Manasik Guidance activities by the Office of the Ministry of Religion of the Regency / City are as follows; Provincial and District/City Government Support, PAOH Budget, Cooperation with related institutions, Professional Hajj Manasik Advisor Certification, The reappearance of the 2022 Hajj Manasik Guidance program and budget.

Some of the Threats, in optimizing the results of the implementation of Hajj ritual guidance are as follows: Congregational Educational Background, Pilgrims who take part in the implementation of Hajj are elderly parents, Coping with Congested and Limited Tutoring Time, COVID-19 Pandemic time. The abolition of a structured manasik guidance program, Utilization of Online Information Media. That is based on a SWOT analysis has limitations related to: with depth of analysis and the risk of ignoring considerations that important. Therefore, the use of this SWOT analysis must be flexible, considering that: conditions that change very quickly over time. Analysis should be as frequent may be reviewed and adjusted. In addition, a SWOT analysis must also be carried out creatively so as to build a strong foundation for the organization in decide strategic plans for policies carried out by the leadership so that the implementation process and activities related to the rituals of Hajj will be better in the future.

CONCLUSIONS AND RECOMMENDATIONS

The research shows that the management of the Head of Kankemenag Regency/City has been carried out well at the planning stage, thanks to the support of the guidelines set by the Directorate General of PHU. At the organizing stage it has also been carried out well. Meanwhile, at the implementation stage, the City of Jambi implemented a face-to-face and online scheme. While the District. Tanjung Jabung Timur and Tebo experienced the relocation of the manasik guidance budget for 2020 and 2021, thus providing an alternative to the implementation of online guidance. At the supervision stage, it has been carried out in a structured manner in accordance with the guidelines and provisions of the organizational governance of the Ministry of Religion

The Based this SWOT analysis, the authors found: (1) strengths in the form of: regulation, the organizational structure of the Ministry of Religion, ASN human resources, the PHU head certified professional mentor, and public interest. (2) weaknesses in the form of: limited facilities and infrastructure, limited number of PHU Section personnel, and not yet optimal internal synergy at the Regency/City Ministry of Religion Offices. (3) Opportunities in the form of: local government support, PAOH budget, collaboration with related social and educational institutions, and certification of professional Hajj rituals supervisors. (4) Challenges/threats in the form of: low level of congregational education, large number of elderly congregants, limited guidance time with lots of materials, continuation of the COVID-19 Pandemic, elimination of the Hajj ritual guidance budget, weak utilization of online media.

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