

The Polemic of Hajj Suspension and Autonomous Manasik Guidance Amid Covid 19 Pandemic as An Alternative to Obtain Mabruur Hajj

Muh. Saidun

*Hajj and Umrah Division Office of the Ministry of Religion Central Java Province, Indonesia
msaidun60@gmail.com*

Abstract

The global co-19 pandemic changed the various settings of life, including the implementation of the Hajj and related matters such as the pattern of providing guidance to the departing pilgrims. The government is continually seeking to improve the quality of the implementation of the hajj, but it always leaves problems, one of which is the implementation of the ritual guidance that has not been optimal. The level of understanding of pilgrims who are relatively low on fiqh / hajj manasik has not been able to deliver them into pilgrims who have independence and endurance and become a majority of pilgrimage. For this reason, innovation is needed in the implementation of the Hajj rituals guidance that is fully effective for adequate understanding of the pilgrims to the fiqh / hajj rituals, without having to burden the budget to the government. An alternative that can be done is independent manasik guidance. Independent hajj manasik guidance is a manasik activities are carried out independently by prospective pilgrims, the budget is not provided by the government, and is carried out by the district religious affairs office in collaboration with a hajj officer of alumni, alumni of certification of pilgrimage guidance, Hajj Guidance Group, Indonesian Hajj Fraternity Association, and other competent parties.

Keywords: *Hajj Suspension, Independent Rituals, Hajj Mabruur*

Abstrak

Pandemi covid 19 yang meng-global merubah berbagai tatana kehidupan, termasuk penyelenggaraan ibadah haji dan hal-hal yang terkait dengannya seperti pola penyelenggaraan bimbingan manasik kepada para calon jamaah yang berangkat. Secara terus menerus Pemerintah berupaya meningkatkan kualitas penyelenggaraan haji, tetapi selalu saja menyisakan masalah, salah satunya ialah belum optimalnya penyelenggaraan bimbingan manasik haji. Tingkat pemahaman jamaah haji yang relative rendah terhadap fiqh/manasik haji belum dapat menghantarkan mereka menjadi jamaah haji yang memiliki kemandirian dan ketahanan dan menjadi haji yang mabruur. Karena itulah, dibutuhkan inovasi penyelenggaraan bimbingan manasik haji yang benar-benar efektif demi memadainya pemahaman jamaah haji terhadap fiqh/manasik haji, tanpa harus membebani anggaran kepada Pemerintah. Alternatif yang dapat dilakukan adalah Bimbingan Manasik Mandiri. Bimbingan Manasik Haji Mandiri adalah kegiatan manasik yang diselenggarakan secara mandiri oleh calon jamaah haji, tidak disediakan anggaran biayanya oleh Pemerintah, dan dilaksanakan oleh Kantor Urusan Agama Kecamatan bekerjasama dengan alumni petugas haji, alumni peserta sertifikasi Pembimbing Haji, Kelompok Bimbingan Ibadah Haji (KBIH), Ikatan Persaudaraan Haji Indonesia (IPHI), dan para pihak lain yang berkompeten.

Kata kunci: *Peliburan Haji, Manasik Mandiri, Haji Mabruur*

INTRODUCTION

Hajj is a worship that has different principles than other Islamic worships, namely carrying out a ritual of travel where the time and place have certain rules. In Indonesia, the implementation of Hajj pilgrimage has so far been deemed ineffective, such as its management and administration, its financial management, its infrastructure.¹ Makkah, which also known as Tanah Haram in Indonesian language, is the holy place for performing Hajj in the month of Dhuzhijjah. At that time all Muslims from all over the world flocked to the same destination, doing the same rituals, and they even gathered in the same place on certain event, so that everyone who performs Hajj is required to be able to adjust to the existing social and cultural environment.

The outbreak of Covid 19, which affected more than 200 countries in the world, has changed various aspects of life, from social, cultural, economic aspects as well as the religious duties, including the implementation of the pilgrimage in the Holy Mecca and those the organizer of Hajj performance from countries all over the world. It has affected various systems of activities related to the Hajj pilgrimage, such as the giving of manasik guidance to prospective pilgrims. In this case, it is necessary to plan a new system of manasik guidance that can protect them from Covid 19 without reducing their mastery of the material about manasik both at the theoretical and practical level. Beside considering the condition of Covid 19 in Indonesia, the organizer of Hajj performance must also consider the spread of Covid 19 in Holly Mecca if the government of Saudi Arabia continues to provide Hajj services during this pandemic.

The perfection of Hajj rituals is the dream of every Muslim who performs Hajj, that is what is called as Hajj Mabruur. But to obtain perfection in Hajj is not an easy thing because every pilgrim is required to truly understand every requirement of the rituals, be it an obligation, sunnah, mubah, makruh or even the ones that is prohibited in the pilgrimage. In fact, most of the pilgrims showed the lack of understanding about it as well as lack of confident. On the other hand, their worries are excessive due to the differences in social and cultural conditions that they will encounter when they live in the Holy Mecca for

¹ Zubaidi, Analisis Problematikan Manajemen Pelaksanaan Haji Indonesia, *Manhaj*, Vol. 4 (3), September – December 2016, p. 194.

approximately 40 days (such as differences in language, habits / traditions, character, posture, etc.).

Therefore, the Manasik Guidance is expected to be the main medium of learning and debriefing for the pilgrims. But unfortunately, the manasik guidance held by the Government is still very lacking, both in quantity and quality. This manasik is only held 6 (six) times in the Religious Affairs Office (KUA) and twice at the Regency and City level with a short duration of time so that not all the material cannot be taught completely, especially for the repetition and deepening the material. In certain regions, the manasik counsellors did not deliver the material as expected due to the limited human resources available in the region.²

Indonesia as a Muslim majority country has a very large number of pilgrimages. Quota of pilgrims in 2018 amounted to 221,000, and there were 231,000 pilgrims in 2019, while in 2020 it decreased to 221,000 pilgrims. Up to March 2020, more than 780.000 people has registered for Hajj and this number is always increasing every day. So, those pilgrimage candidates have to queue for 25 (twenty-five) years before they can depart for Hajj.³ There are several other provinces whose waiting periods are more than 25 years, longer than Central Java.

The waiting period can still be longer, because the Government makes a new policy to give priority to the elderly (elderly) prospective pilgrims. In 2020, for example, the Government will prioritize the elderly pilgrims as much as 2% of the quota, to be able to depart for the Hajj even though it is not the time yet, with the term and conditions. The Law Number 8 in 2019 has stated that elderly pilgrims are those who are 65 years old.

As Hajj Organizer, in accordance with the mandate of Law No. 8 in 2019, the Government is obliged to provide guidance, service and protection to Hajj and Umrah congregation so that they can perform their worship in accordance with the provisions of the Shari'ah, and achieve independence and resilience during the Hajj and Umrah rituals.

The government continually strives to improve the quality of the implementation of pilgrimage, either related to the pilgrims' development, or their services and their protection. The 2019 pilgrim satisfaction index survey which was conducted by the National Statistics

² Interview with some PHU Section Head of Religious Affairs in Regions and Cities on March 24th - 25th, 2020

³ Interview with Hanif Faishal, an operator in Siskohat, Ministry of Religious Affairs in Jawa Tengah on March 24th, 2020

Agency showed an interesting figure, with the average of 85, 91 (very satisfying). This figure is 0.68 higher as compared to the previous year's index which was worth 85.23.⁴

There were six aspects on the survey, namely hajj officers, Hajj services, accommodation, catering, transportation and other services. The detailed survey values referred to are aspects of worship for about 87.77, catering 87.72, officers 87.66, transportation 87.35, hotel accommodation 87.21, other services were 85.41.⁵

METHODS

This study is a descriptive study using a survey method. According to Sugiyono, the descriptive method is used to provide an overview and analysis of the result but is cannot be used to draw broader conclusions⁶. About 35 Section Heads of PHU of the Ministry of Religious Affairs in Central Java has participated in the in-depth interviews held by the researcher. This study is focused on the manasik guidance service for the Hajj candidates and what related to it. Then the data from the interview are analysed and reported in a descriptive form.

DISCUSSION

Historical Facts of Hajj Suspension

From a historical perspective, the pilgrimage cannot be separated from the journey of the prophetic history of Ibrahim As. As a Prophet, he was known as "Abu al-Tawheed". His character has a significant influence in the history of samawi religions, especially the three major religions that still exist today, namely Jewish, Christian and Islam. The mentioned religions are rooted from the teachings and shari'ah brought by Ibrahim As.⁷

Throughout the history, Saudi Arabia government has suspended the performance of this fifth pillar of Islam due to various reasons. Based on the historical records, the Qarmati people had come to Ka'bah and slaughtered 30,000 pilgrims and absconded with the blackstone or hajar aswad. Since then, the implementation of the pilgrimage was abolished for the next 10 years. During the Abasiyah caliphate, there was a rebellion led by Ismail bin

⁴ *Inilah Hasil Survei Indeks Kepuasan Jamaah Haji 2019*, <http://ampuhri.org>, accessed on January 31st, 2020.

⁵ *Hasil Survei BPS: Penyelenggaraan Haji 2019 Sangat Memuaskan*, <http://merdeka.com>, accessed on Januari 31st, 2020.

⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. (Bandung: Alfabeta, 2016) page. 29

⁷ John Supriyanto, *Historiografi Haji Menurut al-Qur'an*, JLA/June 2016/Th.17/Number 1, page. 3

Yousep against the Abasiyah Caliphate and they slaughtered the pilgrims who were doing wukuf at Arafah which also resulted in the suspension of the pilgrimage. This event occurred in the year of 865 M. While In 1000 M, the Hajj performance was also suspended because of the high cost of travelling to perform pilgrimage. In 1831 M, a plague from India killed nearly three-quarters of the pilgrims. Then in the range of 1837 to 1892, infection also killed hundreds of pilgrims every day.⁸

The Uncertainty Amid the Covid 19 Outbreak

There was once an infection that often spread in the midst of holding the pilgrimage as a result of the lack of adequate treatment for several deadly diseases. This raises a problem for the pilgrims who gathered in the holiest cities in the world, Mecca. At this time, the corona viruses have infected more than 200 countries including the Saudi Arabia, which reported 859,032 positive cases, and about 42,322 passed away, while 178,101 people are recovered from it. At the time this article is written, the Kingdom of Saudi Arabia revealed there were 6380 positive cases, 21 patients died and 990 were successfully cured. This will certainly be a serious issue for Hajj companies on the part of the kingdom of Saudi Arabia and the other countries around the world who send pilgrims, including Indonesia. In this case, the Indonesian Ministry of Religion Affairs has prepared three plans. The first one is that the pilgrimage service is held as usual. This scenario is carried out if the Covid 19 pandemic cases has declined and the Kingdom of Saudi Arabia has declared that it is ready to hold Hajj. The second plan is by implementing the social distancing during the Hajj of Hajj. This scenario will decrease the pilgrims for about 50 percent. While the third one is the suspension of the annual hajj pilgrimage. This scenario is likely that Indonesia cannot serve the 2020 pilgrims. This condition occurs for two reasons, first is because the Ministry of Religion Affairs does not have sufficient time to prepare for the Hajj pilgrimage due to the rapid change in policy of the Government of Saudi Arabia. Another reason is because the Indonesian government, in this case the Ministry of Religion Affairs, decided not to send pilgrims for the safety and security of the pilgrims themselves.⁹

⁸ <https://www.cnbcindonesia.com/news/20200401134527-4-149067/haji-mungkin-saja-batal-tahun-ini-berikut-fakta-sejarahnya>

⁹ <https://www.cnnindonesia.com/nasional/20200408151715-20-491691/menag-siapkan-tiga-skenario-haji-2020-saat-pandemi-corona>

Until now, the Saudi Arabia government has not given any official statement about the Hajj pilgrimage during this pandemic. This gives the uncertainty to every country organizing the Hajj including Indonesia. However, the preparations related to hajj is still ongoing, including the manasik guidance services for prospective pilgrims. Besides, the government must ensure that the prospective pilgrims who will depart receive the manasik guidance and also be protected from the danger of covid 19 viruses.

The Mabruur Hajj

No matter how the Government attempts to improve the quality of the implementation of the pilgrimage, or how they achieve appreciation in the form of a satisfaction index to a very satisfying level, unfortunately, they always leaves problems, for instance, the manasik guidance that has not been done effectively, either one that is organized by the Government or by the community (KBIHU). The lack of understanding on fiqh or Hajj manasik has not be able to deliver the pilgrims to be independent and achieve a Hajj mabrur.

The data from the BPS survey above has revealed that the aspect of Hajj services occupies the highest value, which is 87.77. However, a high satisfaction index of worship services does not necessarily become an indicator of the implementation of the pilgrimage by each pilgrim who has been very satisfying because it is in accordance with the provisions of manasik as the guidance of the shari'ah, and at the same time also becomes an indicator of their hajj mabrur, because this is the results survey on pilgrim satisfaction about the facilities and infrastructure needed during the pilgrimage, and not related to the fulfilment of the obligations and pillars of Hajj which should be fulfilled by each pilgrims.

The outward satisfaction of the adequacy of facilities and infrastructure during manasik guidance cannot be used to measure the successful fulfilment of the Manasik provisions because but it must meet other certain standards as well. The standards referred to the provisions of the rituals according to shari'ah, which have actually been conveyed during the activities of the manasik before they depart for Hajj. The standard for Hajj is as mentioned below, namely: 1). Muslim, 2). Baligh, 3). healthy both physically / mentally, 4). Independence, and 5). Capable / istitho'ah.¹⁰

¹⁰ Kementerian Agama RI, *Tuntunan Manasik Haji dan Umrah*, (Jakarta, Ditjen PHU, 2018), p.5

Meanwhile, there are also the pillars of the pilgrimage that require all pilgrims to fulfil, they are 1). Ihram, 2). Wukuf, 3). Tawaf, 4). Sa'i, 5). Tahalul, and 6). Orderly. Likewise, the standard of fulfilling the obligatory hajj, sunnah hajj, muharromaat or prohibition of Ihram, and others.¹¹

If the level of accomplishment is high, then the value is certainly high, but on the other hand, if the level of fulfilment is low, then the value is also low. So as to measure the fulfilment of the pilgrimage implementation by each pilgrim, it can not only be measured by their satisfaction in receiving services related to physical facilities and infrastructure in carrying out the pilgrimage, but must be measured with certain standards in the provisions of the rituals, in accordance with shari'ah.

The Hajj mabrur is not only determined by the pilgrims' satisfaction of the good service and because of the facilities and infrastructure, but more important is the fulfilment of obligation of it, as well as the sunnah for the Hajj, muharromaat (what is prohibited) they must avoid in carrying out the pilgrimage, also their ability to comprehend the values contained in each of their utterances and rituals and the positive impact of the pilgrimage towards themselves, in the form of changes in their attitudes and behaviour. Until now, there is no institution or individual researcher who did the research on the above matters.¹²

Achieving and becoming a mabrur Hajj is definitely the dream of the entire congregation. As our Prophet has promised that the reward of mabrur Hajj is nothing but paradise.

Abu Hurairah (May Allah be pleased with him) reported, The Messenger of Allah (ﷺ) said, "(The performance of) 'Umrah is an expiation for the sins committed between it and the previous 'Umrah; and the reward of Hajj Mabrur (i.e., one accepted) is nothing but Jannah."

Meanwhile, mabrur Hajj may be achieved by understanding well all the instructions given during the education and teaching of manasik guidance. Because knowledge will help people to perform good worship so that Allah will accept our worship, as He said in the Qur'an:

And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).¹³

¹¹ Kementerian Agama RI, *Tuntunan Manasik Haji dan Umrah*, (Jakarta, Ditjen PHU, 2018), p.5

¹² Kementerian Agama RI, *Tuntunan Manasik Haji dan Umrah*, (Jakarta, Ditjen PHU, 2018), p.5

¹³ Q.S Al Isra [17] : 36.

The Hajj ritual is tauqifi. Meaning that the procedures have been determined by the Prophet and people cannot just change it or manipulate it. That is his message at the time of the Last Sermon or Khutbatul Wada':

Abu Zubeir heard from Jabir, he said, I saw the Holy Prophet throwing the jumrah from the top of his vehicle and he said, "Do your manasik as I do, because I do not know maybe I will not be able to perform the pilgrimage again after this". (HR. Ahmad)

The Prophet performed the Hajj ritual once in his life, which is then known as the "Hajj Wada". At that time, there were thousands of Muslims congregation who accompanied him. And as he said, the Companions followed the Hajj ritual as he performed it. When He do the tawaf, the companies follow Him, and when the Prophet kissed the Hajar Aswad the Companies also do the same, and when the Prophet prayed at Maqam Ibrahim, the companies followed him as well, and so on. The Companies imitate what our Prophet Muhammad did during his Hajj Wada.

The Companions never had a pre hajj lesson before they undertake it along with Prophet Muhammad. Since the Prophet were there with them and He asked them to follow what he was doing, so that there was only small possibility of mistake. When in doubt, then can directly ask the Prophet.¹⁴

It has been thousands of years since the Prophet passed away and it is impossible to perform Hajj rituals with him. Fortunately, everything the Prophet has done during the Hajj rituals is neatly documented. Starting from the trip, intention, prayers and even to be detailed of every stage of the rituals. Hajj rituals can be obtained as well in a number of hadith of the Prophet in various narrations. These materials about Hajj rituals are available and will be taught to all the prospective pilgrims from Indonesia in Hajj Manasik Guidance.

Autonomous Pre-Hajj Manasik Guidance

Independent Pre-Hajj Manasik Guidance is a combination of the word guidance, manasik, hajj and autonomous. *Bimbingan* which in English is "guidance" means help, direction, guidance, and instructions. This guidance aims to direct individuals through their own efforts to determine and develop their abilities to obtain social benefits. Meanwhile, according to W.S Winkel, guidance means "assisting a group of people in making wise decisions in order to

¹⁴ Muhammad Husein Haekal, *Sejarah Hidup Muhammad*, (Jakarta: Tintamas, 1972), p. 602.

adjust to life's demands". The assistance given is in the form of psychological encouragement and reinforcement not material.

The purpose of this guidance is to provide understanding and self-training in dealing with certain situations within communities during the Hajj. Manasik, etymologically derived from the Arabic word *nasaka*, *yansuku*, *naskan*" which means worship. Hajj is a worship to Allah with by doing some rituals in different places and times, therefore, that prospective pilgrims are required to adjust to the conditions and situations to avoid mistakes in worship because the Hajj rituals are performed together with million Muslim people around the world not individual.

The next word *Mandiri*, in English, means autonomous which then come the term *otonomi*¹⁵. Whereas in Arabic, *Mandiri* means *mustaqillun binafsih*¹⁶. From this word comes the term *istiqlal*. This term then used to name the monumental mosque built in the independence era of the Republic of Indonesia to commemorate the heroes' struggles. While in the Kamus Besar Bahasa Indonesia, this word is defined as not dependent on other people. So, an independent child is usually interpreted that his financial is no longer supplied by his parents. It can be concluded that autonomous pre-Hajj manasik guidance is an effort to provide direction or guidance related to the knowledge and technical implementation of the Hajj pilgrimage in Mecca, which is held solely by pilgrims, without depending on other people.

While the manasik guidance which is held eight times and funded by the government is often deemed as not enough to enable the prospective pilgrims to fully understand the knowledge and technical implementation of Hajj. Accordingly, many parties recommended to look for other measures, which do not rely on government funds, that can provide optimal preparation for the prospective pilgrims.

On the other hand, a new regulation emerged on the management of pilgrims, namely the Decree of the General Director of PHU No. 131 year 2019 which was then refined with the Decree of the General Director of PHU No. 549 in 2020. The spirit of this decree was

¹⁵ John M. Achols dan Hassan Shadily, *Kamus Indonesia – Inggris*, (Jakarta: Gramedia, 2003), p. 360.

¹⁶ Ahmad Warson Munawir dan Muhammaad Fairuz, *Kamus Al Munawir Indonesia-Arab*, (Yogyakarta: Pustaka Progresif, 2007), p.551

actually the grouping of pilgrims in the flight group according to the smallest zone which is their postal code/region, then the sub-district base and the district or city.¹⁷

The consequence of this arrangement is that each congregation cannot choose the flight team and group as well as the desired KBIHU because it has been compiled in the Integrated Hajj Computerized System (SISKOHAT) based on their postal code area, then the sub-district and then regency or city.¹⁸ However, Indonesian pilgrims are not ready yet to understand this new system until the Decree of the General Director No. 549 in 2020 is released, which defines the regional basis further as a regency or city.

This decree is actually aimed at preparing the pilgrims to become more independent and resilient as is the goal of the pilgrimage, which are being autonomous in worship and navigation, also resilient in health. Thus, the reasons why autonomous manasik guidance is conducted throughout the year and is considered very important to be held. Because attending only the regular Hajj manasik guidance which is funded by the government is deemed as not enough.

Some other reasons are that the understanding of most pilgrims is relatively low, especially about the aspects of fiqh and worship even to the aspects of morals and dakwah from the essence of Hajj or Umrah command. They interpret the pilgrimage is only limited to ritual worship, and very few of them who understand it the other way.

This fact is revealed in the pre-test result on the implementation of autonomous Hajj Manasik in one of the District Ministry of Religions Office in Central Java. The test about the pilgrims' understanding about Hajj manasik was held in the first meeting. The materials included the fiqh of Hajj and Umrah, the accommodation during Hajj pilgrimage and also the regulation and navigation and it turns out that the average pre-test results are 5, 5.¹⁹

In addition, the number of prospective pilgrims continues to grow every year. The number of Hajj registrants in Central Java up to March 2020 is no less than 780,000 pilgrims. And that number is always increasing every day. So, they have to wait for about 25 (twenty-five) years to leave for Mecca. There are several other provinces that the waiting periods are

¹⁷ Decree of PHU General Director 131 in 2019 about Guidelines on Zone-Based Flying Group, chapter 3.

¹⁸ This decree has not been implemented yet since the new decree by PHU General Director number 549 in 2020 is released.

¹⁹ Interview with Fandi Adiyatama (committee) on March 20th, 2020.

even longer than Central Java. This long waiting period will certainly be very useful if it is filled with activities to increase their understanding of matters related to Hajj as well as activities that can keep the spirit and motivation of the pilgrimage well maintained.

Another important thing is that upon returning home from Mecca, they can maintain the good deeds and the *mabrur*. Therefore, it is very important to present the feeling as if they were in the Holy site. The follow up on post-Hajj training is needed so that their pilgrimage practices remain overwhelming and influence their everyday lives.²⁰

It is very important to carry out the innovation in the Manasik guidance for the prospective pilgrims without relying on the funds from Government or increasing the cost of Hajj (BIPIH). Therefore, performing this autonomous manasik guidance is the alternative measure that can be very helpful.

The autonomous Manasik is initiated by the PHU General Director of Ministry of Religious Affairs, Prof. Nizar Ali, M.Ag and supported by the Director of Hajj Development, Chief of Regional Office and the competent parties. This idea was intended to provide innovation for the implementation of the better Hajj performance. On many occasions, he conveyed his ideas to many parties because he saw the need to equip the pilgrims with intensive development program, which is longer and more structured, without having to burden the government financially. The aim is nothing else but to achieve the independence and resilience of the prospective pilgrims.

Although the idea has not been formally issued in the form of a warrant or circular letter or a decree, but it is expected that the Heads of PHU Division of (Hajj and Umrah Management) at the State Office of the Ministry of Religious Affairs and also the Head of PHU at the Ministry of Religious Affairs in Regencies and Cities can perceive it better and elaborate it in real activities even without funds and guidance from the central ministry.

In expressing the idea, the Head of PHU Office in both Regencies and Cities is expected to be able to cooperate with other parties, including the Head of the Religious Affairs Office (KUA), Islamic counsellor, the alumni of pilgrimage officer, the alumni of Pilgrimage Certification participants, KBIHU (Hajj and Umrah Guidance Group), Brotherhood Association of Indonesian Hajj (IPHI) and other related parties.

²⁰ Kuri Ilmiyati, Proposal Manasik Mandiri Sepanjang Tahun Kemenag Kab. Sragen, p. 4.

The autonomous Manasik Guidance is held independently by the prospective pilgrims because of the availability of funds for the implementation. As for the management of its implementation is carried out by the Head of the Religious Affairs Office together with the Hajj officers, the alumni of Pilgrimage Certification participants, KBIHU (Hajj and Umrah Guidance Group), Brotherhood Association of Indonesian Hajj (IPHI) and other competent parties.

Meanwhile, the purpose of this autonomous Manasik is to provide sufficient understanding and understanding to the prospective hajj pilgrims about the basics knowledge and experience as well as the practice of hajj and umrah rituals, be it related to its pillars, obligatory or its sunnah, so that they can perform the hajj and umrah pilgrimage in accordance with Islamic shari'ah and become mabrur hajj.

Various elements that should be prepared are the data about pilgrims for the current year, places and facilities needed in the manasik guidance activities, as well as the manasik organizers and counsellors, facilitators, also the curriculum or guidance material and the schedule for the manasik guidance.

The practice of this guidance is divided into groups. If there is a minimum of 40 people in one sub-district, then they can form one group. Subdistricts whose number of pilgrims is less than 40 people, then they can be combined with other closest sub-districts congregation. The ideal number of participants in each group should be between 40 to 50 people.

The counsellors of this activity are Hajj Officers Alumni, the alumni of Pilgrimage Certification participants, KBIHU (Hajj and Umrah Guidance Group), Brotherhood Association of Indonesian Hajj (IPHI) and other related competent parties.

In order to make this manasik rituals is directed and can effectively providing knowledge and education to the pilgrims, then the curriculum about manasik is compiled. It covers the Government Policy in Hajj Implementation, Pilgrimage Health Guidance, Hajj Pilgrimage Process I and II , Worship and activities on the plane, Manasik Guidance for Hajj and Umrah Pilgrimage, the Hajj and Umrah Pilgrimage Guidance, Umrah Rituals Practice, Hajj Pilgrimage Guidance, Hajj Pilgrimage or Ritual Practices, the Playback of Hajj Manasik videos and the explanation of Hajj problems, the characters of Hajj and Saudi Arabia Culture Practices, the Rights and obligations of Hajj Pilgrims, the implementation of Arbain prayer and the visit (ziarah), Hajj Pilgrimage wisdom and Preservation of Mabrur Hajj. These are at least the must

be taught material. The Hajj organizers are welcomed to innovate and develop according to their individual situations and needs.

Implementation of Autonomous Hajj Manasik Guidance

Out of 35 regencies and cities in Central Java, there are 28 of them that have organized the manasik with different forms and only 7 regencies that have not yet organized it²¹. The practice of this guidance is divided into groups. If there is a minimum of 40 people in one sub-district, then they can form one group. Subdistricts whose number of pilgrims is less than 40 people, then they can be combined with other closest sub-districts congregation. The ideal number of participants in each group should be between 40 to 50 people.

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Despite the instruction about the required material for manasik is already given, but still, not all Regencies and Cities follow the direction in implementing their Independent Manasik Guidance. In Sragen, for instance, they develop the curriculum of Manasik guidance material as follow:

The material is categorised into four, namely Fiqh of Hajj and Umrah, soft-skill related to Hajj and Umrah, Hajj and Umrah manasik practices, and competency test.

Fiqh of Hajj and Umrah consists of several teaching materials, namely pre-test Hajj and Umrah competence, the definition of Hajj and Umrah, the excellence of Hajj and Umrah, the definition of Istitaah, Umrah and Hajj of the Prophet, the origin of hajj rituals (rimal at tawaf, miqat tan'im , ji'ranah and hudaibiyah, sa'i, jumrah), kinds of hajj (qiran, ifrad and tamatu'), miqat, ihram, Thawaf, Umrah, Sa'i and tahalul, Hajj health guidance, Wuquf at Arafat, Mabit in Muzdalifah & Mina, Throwing Jumrah, Thawaf Ifadhah & Wada', Dam, qurban dam fidyah, Tarwiyah and fasting Arafah, Explanation of prayer, Badal tawaf, taukil jumrah and badal hajj, and religious understanding of Saudi Arabia Muslims.

While the Soft-skill, containing teaching materials about Arabic language, skills in utilizing various technology and communication devices while in Saudi Arabia, shopping skills

²¹ Interview with Zaenal Fatah, Section Head of Hajj Development on March 24th, 2020.

in Saudi Arabia, skills in recognizing Arab customs and habits, and skills in recognizing and handling common illnesses while in Saudi Arabia.

Whereas the practice of Hajj and Umrah rituals consists of the practice of Hajj and Umrah guidance, and Hajj and Umrah ritual practices without guidance (independent).

Each meeting lasts in 90 minutes, with thirty minutes to read prayers and dzikir, and another 60 minutes is used to deliver the material. The dzikir and prayer are guided by Islamic instructors while the material is taught by the assigned instructors.

The emphasis on prayer and dzikir of Hajj is deemed important because these aspects are often the scourge of most pilgrims. Although actually the prayer that is read at each stage of the pilgrimage is not absolute and is not a pillar of pilgrimage, but Hajj without reciting the prayer is like praying without reciting anything. The prayer book distributed by the Ministry of Religion is quite long and complete, therefore, it is rare to find pilgrims who memorize all the prayers. Even if they memorize it, they usually only memorize the prayer for tawaf and sa'i. For this reason, each meeting begins with reading prayers and dzikir by using the talqin method, it is that the instructor will read first and then followed by the congregation. If someone is motivated to memorize it then it is good but if it is not possible, at least they are fluent in reciting all the prayers.

Classes take place in different places. Some are in the IPHI building, some other are in the hall of the KORPRI building and the others are in the mosque. Each KUA chooses a place in accordance with the availability of possible places.

The person in charge of the class is a religious instructor. They take turns to become a facilitator in the activity. Start from preparing the place, sound system, LCD, papers and others. Each sub-district there are eight non-government Islamic Religious Instructors and one government Islamic Religious Instructor. They are the field operators of this independent Hajj ritual. Just like the instructors, they also did not get an honorarium in these activities.

Hajj Manasik guidance activities, which held throughout the year, need no funds from the government. The building used is provided free of charge, the LCD is borrowed from parties who can lend, such as the nearest school. The sound systems, tables and chairs is already provided together with the building used without additional fee. The only budget that is not for participants' needs is for cleaning staff. They are usually act as the security of the

building where the activity is being held. When the event ended, they have to clean the building and the will be given a sincere honorarium from the participant.

As for foods and drinks for participants, it is agreed that the committee will not prepare any of it. They only provide the teaching and guidance to the pilgrims. If the participants need foods and drinks, they are may arrange it themselves.

The implementation of Manasik by the Regional Ministry of Religious Affairs and the Office of Religious Affairs (KUA) was carried out at the final months before the pilgrims' departure to the Holy land. Many of them have received manasik guidance organized by the Hajj Guidance Group (KBIH) they follow. The KBIH offers manasik guidance around 17 to 22 meetings including the simulation. There is slightly different in the implementation of manasik for prospective pilgrims who will depart in 2020 because of the Covid 19 pandemic where the guidance practice should obey the protocol in order to ensure the safety of the pilgrims. The General Directorate of Hajj and Umrah Management (PHU) has prepared various options in delivering the material about Hajj rituals to prospective pilgrims in 2020 according to the physical restriction standards during the pandemic. For instance, the government decided to implement the online manasik. Therefore, the manasik mentors are required to equip themselves with good skill in using technology. Beside delivering the material online, that government has also prepared the audio visual of Hajj that can be downloaded through the haji.kemenag.go.id website.²² Responding to this option, the Head of Hajj and Umrah Implementation Division of the Ministry of Religious Affairs in the Central Java Region has taken the first step in coordinating the PHU Section Head of the Office of the Ministry of Religion of the Regency or City named "*Ngobrol Soal Haji (Ngaji) Bidang Penyelenggaraan Haji dan Umroh*" which was held on May 6, 2020.

This kind of manasik has caused an internal problem within the mentors or instructors of Manasik who are not familiar with the technology. Besides, the same problem may also arise within the prospective pilgrims. Moreover, many prospective pilgrims are elderly and are not familiar with this kind of technology.

Based on the observations of independent manasik implementation in several districts and cities in Central Java, it seems that every pilgrim is very excited to participate. Even though

²²<https://www.merdeka.com/peristiwa/pandemi-covid-19-materi-manasik-haji-bakal-dilakukan-secara-online.html>

they have joined the KBIHU of their choice, they are still enthusiastic in following this independent manasik guidance by the government.

There are factors that provoke this phenomenon, for instance, the urge to add insight into the knowledge of the Hajj rituals, the urge to be able to meet other prospective pilgrims so that they will be able to get to know each other. Knowing each other is very important, because later they will be together and interact with each other for 40 days in the Holy Land.

Until the last day before the suspension of the Independent Hajj Manasik Guidance because of the Covid 19 outbreak, the survey and post tests to measure the effectiveness of independent Hajj rituals on the quality of the understanding of Hajj rituals has not been conducted yet.

However, during the two to three and a half months, or around 10 to 15 times of the manasik guidance practices, there must be the results obtained by the participants. Many of them have memorized various prayers or du'a, they also get more insight about the definition of manasik, and the things that related to the implementation of Hajj, and obviously, they also get the chance to get to know each other before their departure to Mecca. In the end, it is expected to be able to strengthen and straighten the intention of prospective pilgrims, and also to increase their readiness and independence so that they can perform the pilgrimage according to the shari'ah and become a mabrur Hajj.²³

To avoid any problems related to the online Hajj manasik, the government has also advised that the manasik counsellors could improve their abilities so that they could conduct the pre-hajj manasik guidance online. While related to problems that arise among prospective pilgrims, the majority of the Regional Religious Ministry will optimize the role of Karu and Karom. Besides, they also do some approaches to the family of pilgrims who have good ability in utilizing technology to be able to accompany their family members who are the prospective pilgrims every time they attend the online ritual guidance.

²³ Interview with some Hajj pilgrims of Independent Manasik Guidance in Sragen on March 21st, 2020.

CONCLUSION

The autonomous pre-Hajj Manasik Guidance at Subdistrict Religious Affairs Office (KUA) in Central Java was held throughout the year because of tangible need. Mastery of fiqh material and soft-skills related to the pilgrimage rituals is important for the prospective pilgrims.

This activity is successfully held by the Section Head of PHU, the Head of the Religious Affairs Office together with the Hajj officers, the alumni of Pilgrimage Certification participants, KBIHU (Hajj and Umrah Guidance Group), Brotherhood Association of Indonesian Hajj (IPHI) and other competent parties. They are harmoniously contributing to the success of this event with no funds.

As a sense of responsibility and support to this manasik guidance implementation, the prospective pilgrims undertake initiatives for their own needs by preparing and providing their own foods and beverage.

The government should not always provide a budget for a community event. This is proven by the existence of this independent pilgrimage guidance throughout the year. It turned out that it could run well and attracted many prospective pilgrims.

The implementation of manasik guidance amid the covid 19 pandemic is still in the planning stage, but the Office Head of Religious Affairs comes up with an idea related to the implementation of online manasik guidance. In the future, when Indonesia is free from pandemic, this kind of independent Hajj ritual guidance needs to be maintained. The Office Heads of the Ministry of Religious Affairs in the districts and cities in Central Java who have not yet organized the manasik guidance are required to prepare it optimally, so that it can lead the congregation to achieve something that is definitely aspired every pilgrim, it is becoming mabrur Hajj.

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