




# Management of Services for Prospective Hajj Pilgrimages Post COVID-19 Office of the Ministry of Religion Rejang Lebong District

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## Abstract

This research aims to reveal how services were provided to prospective pilgrims, particularly in 2022, after a two-year Hajj suspension due to the COVID-19 outbreak. The study focuses on the Office of the Ministry of Religious Affairs of Rejang Lebong Regency. Employing a descriptive approach, the research subjects included the Head of the Office, the Head of the Hajj and Umrah Organizer, staff, and prospective pilgrims. Data was gathered through observation, interviews, and documentation, and analyzed through data collection, presentation, and conclusion drawing. Triangulation was used for data validity. The findings indicate that the management of Hajj services post-COVID-19 in Rejang Lebong, encompassing planning, organizing, implementation, and supervision, maintained pre-pandemic service principles, especially regulatory guidelines. However, differences emerged in the overall climate, atmosphere, and pilgrim numbers, with only 50% of the regular quota (282 pilgrims) being allocated, and an age limit under 65 years imposed. This research is novel, as there has been a lack of studies on post-COVID-19 Hajj services. In conclusion, the post-COVID-19 Hajj services in Rejang Lebong effectively adapted to health protocols and limited quotas while upholding pre-pandemic service principles. Despite changes in the atmosphere and pilgrim numbers, the Office of the Ministry of Religious Affairs successfully delivered services through structured and adaptive management.

## A. Introduction

Services for prospective Hajj pilgrims at the Regency Ministry of Religion Office are the spearhead of leading services (Simbolon & Imsar, 2021). Carrying out these services requires management that is orderly, planned, programmed, well organized and mature, and has standard operating procedures (SOP). Because prospective Hajj pilgrims are not only the chosen people, but they are also very diverse both in terms of knowledge, experience, and no less valuable in terms of age. Prospective pilgrims are people who need to be glorified. They are potential guests of Allah (dhuyufullah) and it is mandatory that they be given service with a touch of certainty, friendliness, politeness and patience. In the order of service implementation, human resources are needed who have the ability to manage and organize, and implement them without being separated from the principles of effectiveness and efficiency as intended by the meaning

of management, namely a process of planning, organizing, mobilizing and supervising to achieve an organization's goals by utilizing existing resources effectively and efficiently.

The urgency of management is that it is a basic element that will always be present and inherent in the process of various activities in carrying out activities to achieve goals. To achieve organizational goals effectively and efficiently, management must be fully functional in every organization and other institutions (Abalkhail & Al Amri, 2022; Samsudin et al., 2023). The administrative aspect is a function that plays a very important role in achieving the smooth running of activities carried out by the Hajj and Umrah organizing section (Basahel et al., 2021; Permadi et al., 2022). Therefore, a correct understanding of the role of administration in modern life is very dependent on the definition used as a starting point for thinking. Service to prospective Hajj pilgrims is a public service because it has been going on for a long time from year to year as the leading sector is the Ministry of Religion at the Section level at the City Regency Ministry of Religion Office, specifically the Hajj and Umrah Organizing Section (Damayanti & Muchsin, 2024; Faidatin et al., 2023). The indicator for the best public service is one that provides satisfaction to the public, if necessary exceeding public expectations (Alruwaie et al., 2020; Lanin & Hermanto, 2019). Carrying out the Hajj pilgrimage is the fifth pillar of Islam, which is mandatory for all capable Muslims once in their lifetime and if it is done more than once, it becomes sunnah (Al-Ajarma, 2021; Raheema & Omar, 2018). As explained in the Al-Qur'an, Ali Imran verse 97: There are clear signs in it, (among them) the station of Ibrahim. Whoever enters it (Baitullah) will be safe. And (among) human obligations towards Allah is to carry out the pilgrimage, namely (for) people who are able to make the trip to Baitullah. Whoever denies the (obligation) of Hajj, then indeed Allah is the Most Rich (does not need anything) from all the worlds. (Q.S. Ali Imran [3]:97).

The implementation of the Hajj pilgrimage in Indonesia is regulated by RI legislation Number 13 of 2008 concerning the Implementation of the Hajj, including article 6 mandates that the government is obliged to provide guidance, service and protection by providing administrative services, guidance on the Hajj, accommodation, transportation, health services, security, and other things needed by Hajj pilgrims (Mulkin et al., 2021; Wahid, 2019). In accordance with the article stated above, there are three government obligations that must be implemented consistently and continuously, with the leading sector being the Ministry of Religion as the government representative responsible for carrying out the Hajj pilgrimage (Hamzani et al., 2018; Rosida, 2023). These obligations are first, guidance which includes guidance before the Hajj, during and after the Hajj, secondly, services which consist of administrative services, accommodation, health, transportation, Hajj equipment and so on. Third, is protection which includes safety, security and insurance protection from other parties who harm Hajj pilgrims.

Paying attention to the mandate of this law, the research carried out only discusses and reveals aspects of service management for prospective Hajj pilgrims and of course in its implementation reliable management is needed to be able to provide services for prospective Hajj pilgrims after Covid-19 at the Office of the Ministry of Religion, Rejang Lebong Regency. Management according to Robbins and Coulter is the process of coordinating and integrating work activities so that they are completed effectively and efficiently through other people. Meanwhile, George R. Terry has a typical process of planning, organizing, activating and monitoring, in order to determine predetermined achievements through the use of human resources and other sources. Meanwhile, the order of application in the field is as stated by George R. Terry with the formulation of planning, organizing, acting and controlling. Meanwhile, relevant previous research includes research by Nur Laila Syarifah (2016), with the title Management of Administrative Services for Hajj Pilgrims at the Office of the Ministry of Religion, Pati Regency in 2016, research by Joko Sulak Suwarno with the title Management of Services for Hajj Pilgrims, Ministry of Religion, Kendal Regency, 2015, and Research by Muhammad Ali Yusni Sultan Aji Muhammad Idris State Islamic University Study of Hajj Services in the City Ministry of Religion Samarinda Journal of Government Science Vol.3, No.1, 2015.

## B. Research Methods

This research is a field research with a qualitative descriptive approach. The research subjects consisted of the Head of the Office of the Ministry of Religious Affairs of Rejang Lebong Regency, the Head of the Hajj and Umrah Organizing Section, Hajj and Umrah organizing staff, Siskohat operators, and pilgrims departing in 2022. The selection of these subjects was based on their roles and experiences relevant to the research topic.

The data collection techniques used include participatory observation to directly observe the process of organizing Hajj and the use of Siskohat, in-depth interviews with research subjects to obtain detailed information about their experiences and perceptions, and documentation to collect written data such as reports, documents, and related archives.

The data analysis process was conducted qualitatively, starting with the collection and transcription of data from interviews and observations. Subsequently, the data was presented in the form of descriptive narratives. Conclusions were drawn inductively, based on patterns and themes that emerged from the data. A triangulation technique was used to maintain data validity, comparing and combining data from various sources and data collection methods. This aims to ensure the accuracy and validity of the research findings.

### C. Results and Discussion

Management of post-covid-19 Hajj pilgrimage services at the Ministry of Religion, Rejang Lebong Regency. In providing services to prospective Hajj pilgrims after Covid-19, it is somewhat different from before the arrival of the Covid-19 outbreak, this difference is because quite a few prospective Hajj pilgrims are still traumatized in the form of anxiety and worry about contracting Covid-19 because many people are reluctant. seek treatment at health services such as hospitals if they are sick, but some will resort to consuming medicines by only buying them from pharmacies or herbal medicines because they are afraid of being diagnosed with Covid-19. Because of this, such trauma still saves many prospective Hajj pilgrims and even Hajj service officers are not spared from such views. According to Aditiya Kasi Hajj, such conditions are slowly but surely decreasing with the start of the government policy to send 50 percent of the 2022 Hajj pilgrims from the Rejang Lebong Regency quota with a maximum age of 60 years<sup>8</sup>. Furthermore, regarding services for prospective pilgrims after Covid-19, our Ministry of Religion, Rejang Lebong Regency, continues to provide services even though we are still alert and careful and still use masks, both our office staff and prospective pilgrims when making contact. offline, said the Head of the Rejang Lebong Regency Ministry of Religion Office and technically our job is to give authority to the hajj and umrah organizing.

Services for prospective hajj pilgrims after covid-19 are in principle no different from before the covid-19 outbreak hit the world including us in Rejang Lebong Regency as expressed by the head of hajj and umrah organizers who refer to Law of the Republic of Indonesia Number 13 of 2008 and its various derivatives and existing SOP. According to the head of hajj, if referring to the POAC (Planning, Organizing, Actuating, and Controlling) theory and related to the discussion of this research in the form of service aspects, then; first planning that all activities in serving prospective hajj pilgrims are planned. The planning aspect includes: Identity checks, Renewal of passports if they have expired or are almost expired with at least 8 months left, processing special visas to Saudi Arabia, Notification of fitness tests to prospective hajj pilgrims, and vaccinations. Next, the second organizing, in carrying out various series of work, there is a division of tasks, some are carried out by functional and structural officials while still coordinating with the Hajj and Umrah Division at the Bengkulu Provincial Ministry of Religious Affairs Regional Office, such as the example of special visa processing to Saudi Arabia which is carried out by the Hajj and Umrah Division. The third aspect is the actuating aspect, that in carrying out services related to prospective hajj pilgrims, there are several things that are the duties and authorities of the Regency Ministry of Religious Affairs, including: Carrying out hajj ritual guidance organized by the District Religious Affairs Office 8 times, and carried out by the Regency Ministry of Religious Affairs 4 times. In the implementation of the fourth hajj ritual, usually the formation of groups of prospective hajj pilgrims is carried out with a deliberation pattern that accepts proposals from prospective hajj pilgrims, each of which is ten people and then reported to the Hajj and Umrah Division of the Bengkulu Provincial Ministry of Religious Affairs Regional Office to be processed and formed into groups in groups. The fourth aspect of control, in this aspect what is done is first to ensure that with the quota that will be departed in the 2022 Hajj season when notifying the prospective Hajj pilgrims, it is in accordance with the names and identities included in the 45% quota of the normal quota of 282 pilgrims aged 65 years and under, second to ensure that the notification reaches the prospective Hajj pilgrims who have been quoted so that there is no speculation that can cause problems later, third to ensure that nothing is left behind, both information and documents needed by the prospective Hajj pilgrims, all matters related to the description of POAC are the duties and responsibilities of the Hajj and Umrah organizers and their staff.

#### D. Conclusion

Management in providing services to prospective hajj pilgrims at the Rejang Lebong Regency Ministry office specifically after covid-19 in 2022 by planning, organizing, implementing, and supervising. all of which were carried out for more than two years because for two years the implementation of the hajj was canceled due to covid-19. In principle, it is the same as the service for prospective hajj pilgrims before covid-19, especially the regulations that are used as guidelines, secondly the climate and atmosphere are slightly different because after covid-19, thirdly the number of prospective hajj pilgrims is only allocated 50% of the normal quota of 282 with an age restriction under 65 years.

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