



Moderate Hajj: Management of Hajj Manasik Guidance Based on Religious Moderation

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ABSTRACT

The purpose of this study was to obtain an overview and analyze the application of management and its functions in the guidance of religious moderation-based Hajj rituals at KBIHU Khazanah Mandiri Depok and Ibnu Aqil Bogor. This study uses descriptive-qualitative methods and approaches and data collection techniques through interviews, observation, and documentation studies. The foundation of management theory is from Henry Fayol, the theory of religious moderation refers to the principle of wasathiyah from Yusuf Al Qardhawi, and the theory of independence from Steinberg. The study results show that the management functions from the planning, organizing, directing, coordinating, and controlling stages in the guidance of Hajj rituals in both KBIHU have generally been implemented but have yet to be optimal. Several weaknesses include religious moderation material, independence, competency standards for prospective pilgrims, assessment in guidance, and visual aids. The results of this study recommend that the management of Hajj ritual guidance at KBIHU continues to be developed and optimized in the form of an integrated Hajj ritual guidance model based on religious moderation and quality-oriented.

Keywords: Management; Manasik Guidance; Religious Moderation; independence

INTRODUCTION

Hajj has become the epicenter for Muslims wherever they are. They will come to fulfill the call of Allah SWT. They come from all over the country, far away. The enthusiasm of the world's Muslims to perform the pilgrimage is relatively high, and the high interest in pilgrimage is not comparable to the capacity of the places of pilgrimage in Saudi Arabia, for example, the places of *tawaf, sa'i, wukuf, mabit* in *Muzdalifah* and *Mina*. The limited space is often a problem, causing vulnerability, jostling, self-imposed, emotional,

and excessive. These conditions will impact low-service and less-than-optimal worship activities.

The dynamics in organizing the pilgrimage in Indonesia cannot be separated from several influencing factors, namely: managing many people, managing many funds, various social and cultural strata, involving many parties, carried out in countries with different languages, cultures, climates, and carried out in one limited place and time. These dynamics will affect the perspectives and attitudes of pilgrims and the various ways of practicing the pilgrimage. Due to these conditions, implementing the pilgrimage requires presenting professional and competent human resources, aspects of coaching, and guidance to prospective pilgrims before leaving for the holy land must be adequately prepared through a series of measurable and standardized ritual guidance to produce quality pilgrims.

Coaching and guidance can be carried out through a series of learning and guidance processes. Both are carried out by the government and the community (KBIHU) individually or in groups. The Hajj ritual guidance process must be managed through a management approach so that the guidance process carried out can run effectively, efficiently, planned, and standardized, so that the mandate of Law Number 8 of 2019 concerning PIHU can be realized, namely: a) providing guidance, services, and protection for hajj and umrah pilgrims so that they can perform their worship by the provisions of the Shari'a, and b) realizing independence and resilience in organizing the Hajj and Umrah pilgrimages.

Strengthening religious moderation integrated with Hajj ritual material is now a must to convey to prospective pilgrims before leaving for the holy land so pilgrims can be moderate and independent in all their worship activities. An attitude of "moderate" religious moderation can only be manifested if a person knows, including knowledge of the rituals of Hajj. This is clarified by (Shihab, 2020: 182) that "for the application of wasathiyah in personal and social life, serious efforts are required which are confirmed by: (a) correct knowledge and understanding, (b) balanced and controlled emotions, and (c) constant vigilance and caution. With the right knowledge and understanding, wasathiyah can be applied correctly."

Strengthening religious moderation is urgent because many conflicts arise in the name of religion and the sacrifice of humanity. Religion should be placed in its proper function, namely "humanizing humans." This is because God presented religion for the benefit and benefit of man himself. Religious moderation can be understood as a perspective, attitude,

behavior, and religious practice in public life by embodying the essence of religious teachings that protect human dignity. Hajj is a laboratory for religious moderation if the pilgrims can interpret every activity of Hajj properly and correctly (Saifudin, 2021).

As explained by Rahman and Noor (2020), the emergence of religious understanding that is intolerant and extreme has affected human perspectives and attitudes toward religious activities. "currently religious people are faced with universal human problems that are increasingly complex along with the progress of the era itself." In the context of the pilgrimage, the congregation must adapt to changes in existing policies in Saudi Arabia, including in the practice of worship, which requires tolerance.

Implementing Hajj ritual guidance is not optimal because several factors influence it: age factor, age 40 years \leq 44.9%, age 50 years \leq 31.25%, and age 60 years \geq 21.6%. Never Hajj \pm 98.2% and hajj 1.9%, and education level 45% Elementary school / Not graduating from elementary school (Director General of PHU, Ministry of Religion of the Republic of Indonesia in 2021) Findings by the Hajj Pilgrimage Consultant Team Achmad Fatah and Ade Marfuddin (2019: 5) that there is still a lack of understanding of the rituals of Hajj for pilgrims in the Holy Land with questions about errors and doubts in worship activities. Results of the survey by the Central Statistics Agency (BPS) No.82/10/XXII (17-10-2019) regarding the satisfaction index of Indonesian pilgrims (IKJHI) 1440 H/2019 for services received by pilgrims in the last five years, since 2014- In 2019 the numbers continued to increase, namely 81.52% (2014), 82.67% (2015), 83.83% (2016), 84.85% (2017), 85.23% (2018) and 85.91 % (2019).

From the results of the IKJHI survey, it can be concluded that Indonesian pilgrims are satisfied with the public services provided by the Government (Kemenag RI). Whereas in the aspect of worship services in the last four years, it has not shown good figures, only \leq 85%, meaning that *manasik* guidance is still not maximally carried out in the country because, in practice, there are still many prospective pilgrims who carry out pilgrimage activities excessively (*ghulum*) and imposing, pursuing worship that is *afdhol* (perfect) by ignoring the rules and guidance of the rituals taught.

Problems in the guidance of Hajj rituals carried out at KUA, Kandepag, and KBIHU so far, namely: 1) The implementation of *manasik* guidance at KUA (district level) and Kandepag (district/city level) has yet to be effective so far; 2) *Manasik* guidance package book could be more

practical; 3) Manasik fees are often late; 4) Guidance time needs to be longer; 5) Low congregation attendance rate; 6) Guidance material needs to be more practice; 7) Manasik teaching facilities and materials still need to be improved; 8) Implementation of rituals close to the time of departure, and; 9) The process of manasik results needs to be standardized and measurable. Moreover, other weaknesses, namely: the curriculum, materials, strategies, methodologies, and supervisors, do not master the material and methods nor the latest understanding of Hajj. The allocation of guidance time is only six meetings (Hajj ritual guide certification module. 2017: 85-86). Furthermore, other problems that often arise in the guidance of pilgrimage rituals, as stated by Rokhmad (2015) that "In carrying out the guidance of pilgrimage rituals, it pays little attention to methods, time, budget, manasik books, facilities, teaching aids, measuring instruments for achieving mastery of ritual material for the congregation, guidance for an elderly congregation, elderly and limited knowledge of manasik.

Other problems in manasik guidance, as explained by Ani Sulistiana and Rahima Zakia (2018: 62-67) that problems in the guidance of pilgrimage rituals include: The large number of prospective pilgrims who have low education, are elderly, have difficulty memorizing readings, have difficulty understanding the correct procedures for Hajj, do not have the complete infrastructure, no small rituals of Hajj, the instructor (speaker) has not used the media, the congregation only listens, is monotonous and monologue. Furthermore, strengthened by the results of Rasyidul Basri's research (2021) concerning the Effectiveness of the Implementation of Manasik Guidance, where the guidance of Hajj rituals carried out by the KUA has yet to be effective. Pilgrims participants prefer guidance on rituals at KBIH rather than those carried out by the District Office of Religious Affairs.

In general, this study aims to obtain an overview and analyze the management of religious moderation-based Hajj ritual guidance to create moderate and independent pilgrims at KBIHU. The method used in this study is descriptive-qualitative research that describes phenomena or research facts as they are by describing and analyzing phenomena, events, perceptions, informant thoughts, or events that exist at KBIHU Khazanah Mandiri Depok and KBIHU Ibnu Aqil Bogor in guidance activities Hajj rituals as a whole, integrative and open (Narbuko & achmadi, 2004; Nijam & Hanan, 2004). Data collection techniques through interviews, observation, and documentation. The author did data analysis through the

stages of "reduction, display, drawing or drawing conclusions and verification" (Miles & Huberman, 1992: 21; Sugiyono, 2016).

RESULT AND DISCUSSION

Management in Hajj Manasik Guidance

First the planning function (planning). Planning in moderation-based Hajj ritual guidance needs to be carried out through the following stages: Formulate guidance objectives, legal basis, standardization preparation, manasik guidance curriculum, syllabus, presenters/speakers, methodology, evaluation, infrastructure, teaching aids, time, participants (prospective pilgrims) pilgrimage), financing and field practice activities (simulation). Through excellent and measurable planning, it will produce guidance outputs and outcomes following predetermined goals. Planning is the first step to determining the next step. This was explained by [Usman Efendi \(2015: 86\)](#) "that planning is the most significant function and permeates all other functions, especially in the control function.

Second, the function of organizing (organizing). Organizing in the Hajj Manasik guidance program is the flow and process of division of tasks in a hierarchical manner within the organization. Organizing in the Hajj ritual guidance focuses more on the leadership function in an organization to direct and motivate efforts to increase the effectiveness, efficiency, productivity, and accountability of a program that the organization has set. With good organization, implementing the Hajj ritual guidance program based on religious moderation will run well and impact achieving the outputs and outcomes that have been set ([Erdiyanti, 2009; Handoko, 1991](#)).

Third, the function of directing (commanding). Guidance on the implementation of the Hajj ritual guidance, namely to see the process of the Hajj ritual guidance program, is it in line with the SOP that has been set or vice versa? If a problem is found, corrective action can be taken. Forms of direction include motivating the team involved in Hajj ritual guidance activities and motivation pilgrims to follow the entire series of Hajj ritual guidance.

Fourth is the coordinating function (coordinating). Coordination in the guidance of religious moderation-based pilgrimage rituals must be carried out from the planning stage, programming, financing, curriculum, speakers (speakers), standardization, outreach program, making guidebooks that contain explanations of the tasks of each unit, during

program implementation, controlling, evaluation and reporting. Effective coordination will significantly affect the implementation of guidance on Hajj rituals carried out in the homeland, on the way, and when carrying out the Hajj in Saudi Arabia.

Fifth the function of control/supervision (controlling). Control is the process of ensuring and measuring all procedures and series of activities or programs that have been planned and organized. Control is an objective step in assessing and controlling the implementation of a program, whether established procedures have run the program, and operational and implementation standards (SOP). Suppose the results of control and evaluation are found to have deviations or are not by the SOP. In that case, corrective and corrective actions will be taken, and solutions will be sought to support this implementation. Control results can be used as material for improvement and recommendations for improving future activities (Hasibuan, 2011).

Moderation and Independence in the Hajj

Moderate is the fruit of moderation which can be interpreted as a person's attitude and perspective that is not extreme and not excessive in religious or non-religious activities. Religious moderation can be interpreted as a form of activity in religion that is in a position in the middle of being just. The popular principles of religious moderation are The principle of *Tawasuth* (middle way). As the basis of religious moderation, "*wasathiyah*" namely the word of God in Q.S. Al-Baqarah: 143 (Nur & Mukhlis, 2016; Subhan & Abdallah, 2021).

Religious moderation in pilgrimage activities is very urgent to convey to prospective pilgrims in the guidance of pilgrimage rituals so that each prospective pilgrim has a balanced attitude and perspective (*wasatiyyah*) in carrying out pilgrimage activities. Suppose religious moderation education in the guidance of Hajj rituals can be carried out correctly, and the congregation understands it. In that case, it will give birth to a moderate attitude and perspective of pilgrims in every activity of their worship. The inculcation of a moderate attitude in pilgrimage activities is in line with the view of Yusuf Al-Qadhawi (2017: 22) that Islam is the middle way in all matters, both in terms of concepts, beliefs, worship, behavior, relations with fellow human beings and in legislation. Invitation. This is what Allah SWT calls the "straight path."

The importance of education on religious moderation and self-

reliance for prospective pilgrims is based on the assumption that to create moderate and independent prospective pilgrims must be carried out through education and knowledge, in this case, through Hajj ritual guidance activities carried out by the government and the community. The presence of KBIHU, Guides, and Da'wah interpreters in the guidance of Hajj rituals has a strategic position to help educate prospective pilgrims. The pilgrimage requires the performer to be independent in every activity without dependence on anyone. An independent attitude for pilgrims will give birth to solemnity and comfort in worship. An independent attitude will be reflected in self-confidence, initiative, responsibility, and problem-solving.

The Roadmap for Religious Moderation for 2020-2024 defines religious moderation, namely as "The perspectives, attitudes, and practices of religion in common life by embodying the essence of religious teachings that protect human dignity and build the public good based on the principles of fairness, balance, and comply with the constitution as the agreement of the nation and state." This definition contains a strategic meaning to place religious understanding as a lever for the supremacy of human dignity and common interests based on the constitution as a manifestation of the essence of religious teachings (Fahri & Zainuri, 2019; Mustaqim, 2021). Saifuddin (2021: 17) explains that: "Religious Moderation can be understood as a perspective, attitude, behavior, and practice of religion in shared life by embodying the essence of religious teachings that protect human dignity and build public good, based on the principles of fairness, balance and obedience constitution as a national agreement. So it is not the worship that is moderated, but the perspective and attitude that must be moderate."

Religious moderation in pilgrimage activities allows prospective pilgrims to have a more moderate and independent attitude and outlook. Allah's Word in QS-Al-Baqarah: 143.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Similarly, We have made you (Muslims) a middle nation so that you may be witnesses of human (actions) and that the Prophet (Prophet Muhammad) may be witnesses of your (actions).

For this reason, providing an understanding of religious moderation in the current pilgrimage guidance activities is a necessity in forming pilgrims who are moderate and independent, as explained by Yusuf Al-Qardhawi (2017: 39-55) that: "the occurrence of chaos among religious people because of being excessive in religion and signs of excessive attitude

(ghuluw) in religion, including 1) Fanatic of an opinion; 2) Most people oblige humans with something not obligatory by Allah; 3) Aggravate inappropriately; 4) Rude and harsh attitude; 5) Bad prejudice against humans and; 6) Falling into the abyss of disbelief." Furthermore, the six things above are caused by the extreme religious understanding of Muslims, and there is no balance, so there is an excess in the practice of religious practice.

This research on religious moderation has two strong foundations: theological and theoretical. The theological foundations of Hajj and Umrah worship are spread in many letters in the Qur'an: QS Al-Baqarah verses 158 and 196-203, QS Ali Imran verses 96-97, and QS Al-Hajj verses 27-37. For the theological foundation of the pilgrimage and umrah worship orders, the Word of Allah SWT in QS. Al-Imran: 97. The verse explains that the pilgrimage is only obligatory for people who are *istitha'ah* (able to do so), and *istitha'ah* can be said to be a mandatory condition for pilgrimage. *Istitha'ah* in Hajj includes financing capabilities, security, and health. In practice, the congregation must understand the pilgrimage's legal provisions, including; Terms, Pillars, and Mandatory. According to the Syafi'i school of thought, as explained by [Kartono Ahmad \(2020: 11\)](#), the conditions for the pilgrimage include Islam and *Mumayyiz* (can distinguish between good and bad), and it is carried out at a predetermined time and place. There are six pillars of Hajj: *Ibram*, *Tawaf Ifadah*, *Sa'i*, standing at *Arafah* (on the day of Arafah), *Tabalul* or cutting hair, and being orderly. The obligatory pilgrimage consists of *Ibram*, *mabit* at Muzdalifah, *mabit* at Mina, throwing the *jumrah* of *aqobah* (10th of Zulhijjah) and throwing the *jumrah* on *tasyrik* days, *tawaf wada* and avoiding the prohibitions of *ibram*.

The theological pilgrimage is Islam's fifth pillar and has been obligatory for Muslims everywhere. Hajj is one of the oldest forms of worship in Islam and human civilization. Its history goes back to Prophet Ibrahim AS, nicknamed Abul Anbiyâ (father of the Prophets). The appeal or call to perform the pilgrimage for humanity is contained in Q.S. Al-Hajj: 27-28.

As for the theological basis in religious moderation, it refers to the word of Allah in QS. Al-Baqarah [2]:143. In this verse, there is the word *ummatan wasathan* which means "middle people." The word moderate in Arabic is known as *al-wasathiyah*. The word *al-Wasath* means the most perfect. A hadith also states that the best problem is the one in the middle

(*ausathuba*). Based on the verses above, theologically, the pilgrimage and religious moderation in the rituals of the pilgrimage is a real lesson that can be felt by the congregation when interacting and communicating during the pilgrimage.

Management foundation as described by Henry Fayol Management: a plan of action, organization of personnel, command, coordination, and control." *Management* is a process consisting of activities to plan, organize, mobilize human resources (HR) & exercise control in order to achieve goals to be achieved (Fayol, 1954). Management has several functions in it, and these management functions are essential elements and are inherent in the management process itself. Management functions, according to Henry Fayol, are known as "functionalism" in management, namely: 1) Planning (Planning); 2) Organizing (Organizing); 3) Direction (Commanding); 4) Coordinating (Coordinating), and; 5) Control (Controlling).

Management with this function will become a benchmark in guiding Hajj rituals so that it can run effectively and efficiently to realize the goals that have been set. Management in the guidance of Hajj rituals must formulate collaborative and innovative forms of rituals so that the process of guiding Hajj rituals can run well, be standardized, and be measurable. For this reason, planning in manasik guidance is the primary function in management.

Planning in the guidance of religious moderation-based pilgrimage rituals needs to be made of excellent and measurable planning so that guidance activities can be carried out according to standards, can be carried out properly, run effectively and efficiently, and the goals set can be achieved. In planning, several things must be considered, as Athoillah (2010) explained: In planning, there are determinations as follows: a). Form or type of activity to be carried out, b). Procedure for implementing activities, c). Policies that form the basis of activities, d). Directions and goals to be achieved, e). Personal implementing the plan, f). Time of implementation of the plan and g). Budget costs required.

The organizing function in manasik guidance is principally the working arrangements and managing an organization's human and financial resources. This is reinforced and explained (Effendi, 2015: 137) that Organizing is the process of preparing an organizational structure that follows organizational goals, the resources it has, and the environment surrounding it. There are two main aspects of the process of preparing the organizational structure, namely departmentation, and division of labor.

Likewise, the functions of directing, coordinating, and controlling must be implemented correctly in implementing manasik guidance.

Religious moderation (*wasathiyah*) refers to the view of Yusuf Al-Qardhawi (2017) that Islam is the middle way in all things, both in terms of the concept of faith, worship, behavior, relations with fellow human beings, and legislation. This is what Allah SWT means as the "straight path" and the middle (moderate) attitude, which is one of the characteristics of Islam. In the view of Hasyim Muzadi (MUI Writing Team for Da'wah Commission: 2019: 5), *wasathiyah* is a balance between (solid) belief and tolerance".

The characteristics of Islamic teachings are *al-wasathiyah* (moderate) or *tawazun* (balance), a balance between two roads or directions that face each other or are contradictory (Faiqah & Pransiska, 2018). Furthermore, the principles of religious moderation that are pretty popular are: The principle of *Tawasuth* (taking the middle way), The Principle of *Tawazun* (balanced), The Principle of *Aulanuyyah* (putting priority first), The Principle of *Tasamuh* (tolerance), The Principle of *I'tidal* (straight and firm), The Principle of *Musawah* (equality), Principles of *Tathammur wa ibtikar* (dynamic and innovative), Principles of *Tabadbur* (civilized), *Shura* (deliberation) and *Isblah* (reform) (Kusnawan & Rustandi, 2021). The principle of *wasathiyah* is strengthened in the Hadith of the Prophet Muhammad (Ibnu Majah, Sahih Hadith No. 3048), which means, "Avoid being excessive in religion because your previous people have been destroyed because of being excessive in religion."

Hajj activities with various views and practices need to be strengthened through religious moderation-based guidance on Hajj rituals by providing an understanding to pilgrims to behave and have a moderate perspective in carrying out their Hajj rituals. With a moderate attitude, it is hoped that all pilgrimage activities will run better and more perfectly.

Religious moderation in the guidance of Hajj rituals is in line with the results of Wildan Hefni's research (2020), with the title "Religious Moderation in The Digital Space: Case Study of Mainstreaming Religious Moderation among Islamic Higher Education Institutions," explained that: mainstreaming religious moderation cannot move alone but must go hand in hand to achieve the desired target. Making religious moderation as framing is a common keyword for managing the moderate and tolerant life of Religious Moderation in a Digital Space during a multicultural society. Moreover, technological developments require careful voices to voice

content appropriate and suitable for digital society, which is the millennial generation incidentally.

According to [Steinberg \(2022\)](#), independence is "an individual's ability to behave, feel something, and make decisions based on his own will." Independence is one of the main personality traits of someone mature. Independent can be understood as someone who can stand alone and not depend on others. Psychosocial independence is composed of three aspects, as explained by [Nurhayati \(2011\)](#), namely: 1) Emotional independence is an aspect of independence related to changes in approaches or individual emotional relationships, 2) Acting independence is the ability to make decisions freely and responsibly and 3) Independent thinking is the freedom to interpret a set of principles about right and wrong, good and evil, and what is helpful for oneself.

The results of the Manasik guidance are expected to create pilgrims who have an independent attitude and are oriented towards the prosperity of the pilgrims, as explained ([Rokhmad, 2015: 1](#)) that independent pilgrims are the target of the results of worship guidance. Independent pilgrims are congregations that can carry out the pilgrimage without depending on other parties so that the congregation can be more devoted to carrying out the provisions of his pilgrimage.

An independent attitude is essential in pilgrimage activities because it is based on phenomena that often arise in implementing pilgrimages in Saudi Arabia. There are still many pilgrims who depend on and rely on their guides. The lack of independence will affect the less-than-optimal worship activities.

The pilgrimage activities cannot be separated from the values inherent in every pilgrim, so every activity carried out has meaning. [Sanusi \(2017\)](#) explains that: success in life does not only mean *hasanah* in the world but also *hasanah* in the hereafter." Issues of value are usually more related to morals, morals, or character, and something can be meaningful or unrelated to the existence of values. The value of human action depends on values. Both values theologically, logically-rationally, ethically-legally, aesthetically, physically- physiology and teleology.

These six value systems should be a provision for anyone in all aspects of life, especially in Hajj and Umrah pilgrimage activities, conditional on worship rituals. These values should be an advantage in every activity of human life, to always spread peace and kindness to fellow creatures everywhere. It exists so that its presence has value.

Implementation of Religious Moderation in Hajj Guidance Management

There are several findings and results of this study: First, planning. In planning, the availability of manasik guidance documents, formulation of guidance objectives at KBIHU, handbooks, curriculum, and syllabus, for teaching aids is still limited. Manasik material, methodology, and guidance approach. Appointment of Hajj ritual guidance committee, Schedule of Hajj Manasik, Criteria for Resource Persons, Curriculum and Syllabus, Guidebooks and Hajj Manasik guides, Determining the time for carrying out Hajj rituals, Schedule of collective rituals at the Office of Religious Affairs and group schedules. Curriculum documents, financing documents, and guidance program documents in Saudi Arabia are well documented. Other things still need to be created and are not documented; there is no MB material, MB has not been scheduled, and evaluation tools still need to be created. The planning aspect has been going well, and these deficiencies have yet to act as guidance at KBIHU.

Second, Organizing. The organization implementing the Manasik Guidance activities, the activity schedule document, and the source criteria document already exist. However, the SOP for authority and responsibility in both KBIHU has yet to be available. It needs to be documented, only oral and direct instructions from the coach or chairman of KBIHU. Third, Briefing. The briefing includes motivation, leadership, problem-solving, and building communication. The directive aspect needs to be better documented and is only a recommendation.

Fourth, Coordination. In the aspect of coordination, work relations, tasks, and functions of KBIHU building cooperation and coordination with work units in the guidance of pilgrimage rituals, which are contained in the law documents, [PMA](#), [KMA](#), and [Decree of the Director General of PHU](#). In this aspect, both KBIHU have run well.

Fifth, Control. This aspect ensures the running of Hajj ritual guidance activities, the existence of supervision documents, evaluating the success of determining achievement measuring instruments, and carrying out repairs and evaluations. It has been implemented but is still temporary and not documented; some still need to be implemented.

Sixth, problems in managing Hajj ritual guidance include internal and external factors, including inadequate human resources, the diversity of prospective pilgrims, and the need for more infrastructure for Hajj rituals. The problem with implementing the management function is that there are

no material, operational, or technical guidelines for religious moderation, SOPs, and assessments for prospective pilgrims and guidance implementers.

Seventh, management solutions in the guidance of Hajj rituals: maximizing existing human resources because the rituals are already running and building even better communication with the Office of Religious Affairs and the Health Office. The guidance of manasik training facilities provides the props and facilities needed during the technical rituals and management implementation problems. KBIHU can handle them, while those in the form of policies are the authority and responsibility of the government.

Eighth, the results of religious moderation-based guidance on Hajj rituals at KBIHU generally show good assessment results. The assessment of the pilgrims that the implementation of management in manasik guidance in both KBIHU has been carried out in accordance with the stages and procedures, and the congregation is satisfied with the services provided. The results of the assessment of the understanding of mansik knowledge, moderation, and independence of the prospective haj pilgrims were considered good, and the results showed that the understanding of mansik knowledge, moderation, and independence in pilgrimage activities had been well understood before they left for the Holy Land.

The results of the Hajj ritual guidance in the two KBIHU have shown quite good achievements, namely: (1) The level of understanding and knowledge of the Hajj rituals of the pilgrims already has a good understanding; (2) Understanding of moderation; and (3) The understanding of the independent attitude of the pilgrims in the views and results of the assessment from the Hajj supervisors conducted at the two KBIHU shows that the congregation already understands the manasik guidance material well. Indicators of the success of the guidance are illustrated by the results of the assessment of the prospective haj pilgrims conducted at the end of the implementation of the Mansik Guidance, where the prospective pilgrims have understood knowledge of the Hajj rituals, a moderate and independent attitude after following the guidance of the Hajj rituals at both KBIHU.

Based on the results of interviews, observations, and documentation studies, it can be interpreted that the implementation of management functions in both KBIHU has been carried out in accordance with the established stages and procedures. However, there are still several stages

that have not been implemented optimally, namely: (1) Religious moderation material has not become the subject matter in manasik guidance; (2) Religious moderation material has not been scheduled and has not been delivered optimally; (3) SOP has not been made by KBIHU; (4) the Manasik guidance committee does not yet exist; (5) there is no measuring tool (evaluation), and (6) teaching aids are still limited.

From the results of field observations and through discussion of religious moderation-based management of Hajj ritual guidance, through descriptive studies carried out at both KBIHU, in general, they have implemented religious moderation-based management of Hajj ritual guidance by following established standards and procedures. The success of the Hajj ritual guidance activities cannot be separated from the implementation of management functions that have been carried out seriously and fully committed by the team involved in the Hajj ritual guidance process so that the guidance activities at the two KBIHU can be carried out according to a predetermined plan.

The management processes and functions in guiding Hajj rituals in both KBIHU can be described as follows:



Tujuan:
Calon Jemaah haji yang memahami manasik ha haji sesuai sya bersikap Moderat dan Mandiri dalam Aktifitas Ibadah Haji

Source: Processed by Researchers from various sources (July: 2022)

Figure 1

**Implementation of Hajj Manasik Guidance Management at KBIHU
Khazanah Mandiri Depok and KBIHU Ibnu Aqil Bogor**

Manasik guidance activities carried out at both KBIHU are a form of service to consumers (prospective haj pilgrims). The hope of prospective pilgrims is to get quality guidance on Hajj rituals, both guidance while in the homeland, assistance on the way, and guidance while in Saudi Arabia. These expectations must be realized by KBIHU in the form of services that can meet the expectations of prospective pilgrims.

Success in the guidance of Hajj rituals is measured by the satisfaction of prospective pilgrims after following a series of guidance provided by the two KBIHU, namely from registration, guidance services, guidance materials, resource persons, guidance methods, infrastructure, and companions during the trip. Satisfaction is a measure of the success of the

quality of services, including services in Hajj ritual guidance. By providing quality guidance, prospective pilgrims will be satisfied with the services provided. Fulfilling the expectations of the prospective hajj pilgrims is certain that it will increase public trust in KBIHU. And the effect will open up wider promotion opportunities and networking and increase the number of manasik guidance participants each year.

In the implementation of management in the two KBIHU, there are still stages that have not been implemented optimally, including religious moderation and self-reliance material. This material has not received serious attention, has not become the main material, and has not been scheduled, even though it is only given as complementary material. There are no guidelines or standards. There is also no evaluation tool. However, the material on religious moderation and self-reliance in the two KBIHUs was still delivered during the guidance of the Hajj rituals, although they were still only complementary.

Religious moderation in Hajj activities must be emphasized in the understanding that "it is not the Hajj that is being moderated, but the perspective and attitude of the pilgrims who must be moderate" in carrying out the Hajj activities. Religious moderation is a government priority program ([Ministry of Religion of the Republic of Indonesia](#)) to socialize and implement in all fields, including organizing the pilgrimage, with the aim that pilgrims can be moderate and independent in all their worship activities. It is just a shame that the implementation has yet to be implemented optimally.

In any worship practice, extreme attitudes and intolerance must be avoided because Islamic teachings from the Al-Quran and Hadith do not teach violence and excess in religion. This is in line with [Fauziah Nurdin's \(2021\)](#) opinion the title of religious moderation according to the Al-Qur'an and Hadith. The Al-Quran and Hadith do not invite Muslims to commit violence, extremes, and exaggeration in religion. Al-Quran and Hadith offer to understand and practice religion must go through a path of balance and be in a middle way so that the journey is friendly and peaceful.

In [Yusuf Al-Qardhawi's view \(2017: 22\)](#), religious moderation has emphasized that "Islam is the middle way in all things, both in terms of concepts, beliefs, worship, behavior, relations with fellow human beings and in legislation. The attitude of the middle way (moderate) in pilgrimage activities by prioritizing one of the characteristics and characteristics of Islamic teachings, namely *al-wasathiyah* (moderate) or *tawazun* (balance)

with the principles of *Tawasuth* (taking the middle way), *Aulawiyah* (putting priority first), *Tasamub* Principle (tolerance), *Musawah* (equality) and *Tabadbur* Principle (civilized), *Shura* (deliberation).

The attitude that is built in religious moderation amid the diversity of religious communities and understanding of religion is an attitude of tolerance, as explained by [Armai Arief \(2009\)](#) that every Muslim, based on the provisions of his religion, is also a human being who must have an attitude of tolerance among humans even though they are different. Religion". For this reason, the attitude of tolerance in the context of pilgrimage activities must be a reinforcement of mutual respect for the differences that exist.

The concept and implementation of religious moderation in religious activities can refer to the concept explained by [Khairan M. Arif \(2021\)](#) regarding the Concept and Implementation of Religious Moderation in Indonesia that the understanding and attitude of moderation is the attitude of the middle, fair and proportional in understanding and practicing the teachings of religion and the best understanding in human life.

While the principle of independence in the guidance of Hajj rituals is more about attitude and mental provision for prospective pilgrims to have a strong self-commitment so that there is no dependence on anyone, including in the pilgrimage activities. Independence is an essential attitude for every individual in his life. Independent attitude and behavior is an individual's ability to manage himself and not depend on others, including independence in carrying out pilgrimage activities. The pilgrimage requires the performer to be independent in every activity without dependence on anyone. Because an independent attitude will give birth to solemnity in worship and worship is more meaningful.

Independence in carrying out pilgrimage activities has become a serious concern of the government. This is stated in Law no. 8 of 2019 concerning PIHU, namely, to realize the independence of pilgrims. For this reason, independence needs to be instilled in prospective pilgrims during guidance in the country. An independent attitude is essential because it is based on the phenomenon and portrait of Indonesian pilgrims who have become a real sight among the millions of pilgrims present in Saudi Arabia, as pilgrims who are orderly and easy to manage. However, on the other hand, the congregation looks less independent, so it is difficult to distinguish which is "the pilgrimage group and which is the pilgrimage group." This is due to the low independence of Indonesian pilgrims.

CONCLUSIONS

Four main components affect graduates' results or competence in manasik guidance: Input, Process, Output, and Outcome. Factors related to learning outcomes in the guidance of Hajj rituals are the material studied, learning resources, assessment of the process and results of guidance, curriculum, and syllabus documents, then implemented in the guidance of Hajj rituals. The curriculum must always be oriented towards learning outcomes that contain the competencies needed and expected after following the manasik guidance. Hajj da'wah activities are essential in guiding manasik and strengthening the guidance of haj rituals in the country, especially in motivating prospective pilgrims to have a moderate and independent attitude when carrying out pilgrimage activities. For this reason, integrating manasik guidance material with rhyming moderation material during rituals must be optimized.

The results of the Hajj ritual guidance carried out in the two KBIHU can be presented as follows: (1). The management and functions in manasik guidance have been well implemented, measurable, and standardized in both KBIHU (2). The results of Hajj ritual guidance include: Knowledge of Hajj rituals, moderation, and independence in Hajj worship activities have shown promising results. From the results of this assessment, the prospective pilgrims in both KBIHU have understood the knowledge of Hajj rituals, moderate attitudes, and independent attitudes quite well after following the guidance of rituals.

The study's results recommend: 1) For the Ministry of Religion. The results of this study are expected to be able to provide input regarding the development of religious moderation-based management of Hajj rituals so that they are optimized, carry out massive socialization of the concept of religious moderation to KBIHU leaders and Hajj supervisors, make the manasik guidance as the primary material in manasik guidance, compile manuals and compile operational guidelines of manasik guidance; 2) As with KBIHU, it is hoped that it can implement management functions optimally, strengthen the quality of human resources, resource persons who have competence, have SOPs, complete training aids, and Manasik Guidance evaluation tools; 3) Hajj Dakwah guides and interpreters can integrate the material for Hajj rituals with religious moderation and independence in their da'wah activities. The manasik guidance model that can be developed is an integrated Hajj ritual guidance management model

based on religious moderation and quality-oriented.

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