



## Reconstructing Da'wah Management in Hajj Manasik Guidance as an Adaptive Model of Religious Moderation Education

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### ABSTRACT

*The Hajj pilgrimage functions as the world's largest laboratory of religious moderation, yet empirical evidence reveals a significant paradox: highly educated pilgrims (bachelor's degree holders) and civil servants demonstrate greater resistance to religious moderation than other groups. This study aims to reconstruct da'wah management within the Hajj manasik (ritual guidance) system to develop a more adaptive framework capable of engaging critical groups while preventing tendencies toward gbuluw (religious excessiveness). Employing a qualitative case study approach focused on the 2023 Hajj implementation, data were collected through in-depth interviews with 18 informants comprising Hajj guidance officers, KBIHU (Kelompok Bimbingan Ibadah Haji dan Umrah) administrators, pilgrims, and ulama curriculum consultants, supplemented by participatory observation and documentation analysis. Data were analyzed using Miles, Huberman, and Saldaña's interactive model. Findings indicate that effective reconstruction of da'wah management entails six strategic dimensions: (1) dialogical andragogy replacing doctrinal instruction; (2) fiqh al-awlawiyat (jurisprudence of priorities) integration into the core curriculum; (3) institutionalization of moderation through KBIHU structures; (4) gender- and occupation-sensitive facilitation approaches; (5) field-level prevention of gbuluw at critical ritual stages; and (6) transformation of guides from lecturers into moderation facilitators. This model serves as a strategic blueprint for Hajj guidance policy standardization toward 2026, demonstrating that effective da'wah management must shift from knowledge transfer toward behavioral engineering through internalization of wasathiyah (moderate) values.*

**Keywords:** Da'wah management; hajj guidance; religious moderation education.

## INTRODUCTION

The Hajj pilgrimage constitutes the largest “laboratory” of religious moderation in the world, annually convening millions of Muslims from diverse schools of thought, cultural backgrounds, and social contexts within a single shared temporal and spatial framework. In the Indonesian context, strengthening religious moderation among Hajj pilgrims is not merely a theological necessity but also a sociological and dakwah imperative to safeguard human life (*hifz al-nafs*) and maintain public order. The Government of Indonesia, through the Ministry of Religious Affairs (Kemenag), has positioned religious moderation as a priority program in the 2020–2024 National Medium-Term Development Plan (RPJMN), aiming to cultivate religious perspectives, attitudes, and practices that embody a middle path (*tawassuth*), justice, and non-extremism (Moderasi beragama, 2019). Da’wah management—as the systematic organization of Islamic guidance toward social and spiritual transformation—becomes the strategic instrument through which these aspirations are operationalized in the Hajj context (Pimay, 2013; Saputra, 2011).

Empirical realities in the field, however, frequently reveal a gap between regulatory ideals and pilgrims’ actual practices. Instances of *ghulum*—defined as excessiveness or transgression of religious limits—remain common in the Holy Land. Behaviors such as forcing oneself to kiss the Black Stone (*Hajar Aswad*) amid dense crowds, compulsively repeating voluntary ‘umrah without regard for physical capacity, and displaying sectarian egoism during collective rituals indicate that many pilgrims’ understanding remains confined to rigid textualism, neglecting the jurisprudence of priorities (*fiqh al-awlawiyat*). Such conditions not only undermine the spiritual integrity of the Hajj but also endanger collective safety (Mansyur & Hudaya, 2023; Khoiri, 2021).

A notable phenomenon is the so-called “Grebeg Hajar Aswad,” wherein pilgrims rush to kiss the Black Stone in ways that endanger lives, despite the act being classified as merely recommended (*sunnah*). This behavior reflects a failure to comprehend moderation as an approach that harmonizes religious texts with contextual public benefit (Marpudin & Arribathi, 2024). Furthermore, many pilgrims exhibit total dependence on religious guides, thereby undermining the essence of independent worship as mandated by national law (Taufikurrahman et al., 2023). This dependency problem is compounded by the fragmented da’wah

management structures that govern guidance programs across different embarkasi (Muhyiddin, 2014; Amin, 2009).

Common assumptions—such as those reported by the Directorate General of Hajj and Umrah (2020)—attribute limited understanding of moderation to advanced age and low educational attainment. These assumptions are decisively challenged by recent empirical findings. A quantitative study by Marpudin and Arribathi (2024), involving 775 pilgrims, revealed a significant anomaly: undergraduate degree holders (S1) demonstrated a lower level of moderation understanding (56%) compared to junior high school graduates (77.6%) and doctoral graduates (70%). More specifically, resistance was detected among civil servants, a sub-group that explicitly expressed disagreement with the concept of religious moderation. This finding resonates with broader research on radicalism that identifies education level alone as an insufficient predictor of moderate religious attitudes (Woodward et al., 2013; Hilmy, 2013).

These findings confirm a significant research gap in the governance of Hajj guidance as a da'wah management system. The fact that educated groups and bureaucrats display resistance indicates that conventional manasik guidance methods—often doctrinal, one-directional, and monotonous—have become dysfunctional in engaging pilgrims' critical reasoning. Without reconstruction of da'wah management, the risks of extremism and *ghuluv* are likely to persist even among well-educated segments (Had, 2019; Hasan, 2008). The literature on da'wah management consistently identifies the need for adaptive, dialogical, and context-sensitive approaches to Islamic guidance in pluralistic settings (Ilaihi & Hefni, 2007; Munir & Ilaihi, 2006).

Based on this problem formulation, this study poses three research questions: (1) How was da'wah management in Hajj manasik guidance reconstructed in the 2023 implementation? (2) What strategic dimensions of this reconstruction proved adaptive in addressing the anomaly of moderation among educated pilgrims and civil servants? (3) What implications does this reconstruction carry for the standardization of Hajj guidance policy toward 2026?

Da'wah management (*tadbir al-da'wah*) refers to the systematic planning, organizing, actuating, and evaluation of Islamic guidance activities to achieve transformative outcomes in target communities (Munir & Ilaihi, 2006; Hafidhuddin & Tanjung, 2003). In the specific context of Hajj, da'wah management encompasses the entire architecture of manasik

guidance: curriculum design, instructor training, facilitation methods, institutional arrangements, and in-field supervision. Prior studies have largely approached Hajj management through administrative and logistical lenses, focusing on quota allocation, accommodation, and transport systems (Mansyur & Hudaya, 2023; Kemenag RI, 2022). The da'wah and educational dimensions—particularly the cultivation of moderate religious attitudes among pilgrims—have remained comparatively under-theorized.

Pimay (2013) argues that effective da'wah management must adapt its methodology (*manhaj*) to the characteristics of its target community (*mad'u*), rather than imposing uniform doctrinal transmission. This principle is especially pertinent in the Hajj context, where the *mad'u* comprises pilgrims of extraordinarily diverse educational, occupational, generational, and ideological backgrounds. Saputra (2011) further contends that da'wah management in state-organized religious programs must integrate the functions of planning (*takhtibith*), organization (*tanẓīm*), movement (*tanjīh*), and evaluation (*riqabah*) into a coherent and adaptive system. The 2023 reconstruction examined in this study represents an operationalization of these theoretical demands within the Hajj guidance system.

Religious moderation (*wasathiyah*) in Islam is not a compromise of faith, but rather an epistemological stance that balances textual fidelity with contextual wisdom (Shihab, 1992; Qardawi, 1996). The Ministry of Religious Affairs of Indonesia operationalizes religious moderation through four measurable indicators: national commitment (*komitmen kebangsaan*), anti-violence orientation, tolerance (*tasamuh*), and acceptance of local wisdom (*Moderasi beragama*, 2019). In the context of Hajj, these indicators translate into: prioritizing collective safety over individual ritual maximalism; respecting other pilgrims' rights in shared ritual spaces; cooperating with state-assigned guidance structures; and adapting to the cultural diversity present in the Holy Land.

The concept of *ghulum*—excess or transgression in religious practice—is distinguished from genuine religious devotion through the lens of *fiqh al-awlawiyat* (jurisprudence of priorities), systematized by al-Qaradawi (1996). This framework posits that when recommended acts (*sunnah*) endanger obligatory interests (*wajib*), particularly the preservation of human life (*hifẓ al-nafs*), the latter takes precedence. Classical fiqh authorities including al-Nawawi in *Al-Majmu'* and Ibn Qudamah in *Al-Mughni* elaborate on this hierarchy of ritual obligations. Contemporary scholars

such as Hasyim (2015) and Hanafi (2012) further develop the application of wasathiyah to pilgrimage contexts, emphasizing that moderate Hajj behavior is itself an expression of higher Islamic values rather than a diminution of religiosity. Research by Miswanto (2012) on religious pluralism and Kailani (2012) on Islamic revivalism in Indonesia contextualizes the challenge of ghuluw within broader societal dynamics of post-reformasi religious identity politics.

The theoretical backbone of the guidance reconstruction proposed in this study is andragogy—the science and art of helping adults learn—as developed by Knowles (1980) and further elaborated by Merriam, Caffarella, and Baumgartner (2007). Knowles identifies six core assumptions of adult learners: self-concept (adults are self-directed), experience (rich prior experience serves as a learning resource), readiness to learn (adults learn what they need to cope with life situations), orientation to learning (adults are life-centered rather than subject-centered), motivation (internal motivation is stronger than external), and need to know (adults need to understand why they need to learn something). Merriam et al. (2007) extend andragogy into a broader theory of transformative learning, arguing that critical reflection on prior assumptions is the engine of deep adult learning.

In the context of Hajj guidance, andragogy challenges the prevailing doctrinal-monologic approach. Highly educated pilgrims, as autonomous adult learners, resist passive reception of religious instruction and demand dialogical engagement that respects their reasoning capacity. This resonates with Freire's (1970) critique of the "banking" concept of education, in which learners are treated as empty vessels to be filled with transmitted knowledge. Mezirow's (1991) transformative learning theory provides an additional lens: meaningful change in adults' religious attitudes requires not just new information but a disorienting dilemma that triggers critical reflection on existing meaning frameworks. The resistance of S1 graduates to moderation can be understood as a failure of prior guidance to create such disorienting dilemmas within a safe dialogical space. Azra's (2020) argument that structured dialogical religious education is more effective than indoctrinatory approaches in cultivating moderate attitudes among intellectuals directly corroborates this theoretical position.

Bibliometric mapping by Mansyur and Hudaya (2023) identifies that research on Hajj management remains largely concentrated on logistical and procedural dimensions, with moderation education as an

underdeveloped domain. Taufikurrahman et al. (2023) assess conventional guidance management under KUA as insufficiently effective in fostering pilgrims' autonomy. Atieqoh et al. (2022) demonstrate a positive correlation between guides' persuasive communication competence and guidance effectiveness, pointing to the importance of human resource quality beyond mere religious knowledge. Amirudin et al. (2023) focus on the effectiveness of guide certification programs, though without addressing moderation specifically. Subhan (2020) examines the institutional role of KBIHU in pilgrim preparation but does not address the curriculum content of moderation education. Ridwan (2019) analyzes Hajj guidance quality from a service management perspective, finding systemic weaknesses in feedback mechanisms. Jannah and Kadir (2022) highlight the gap between formal guidance sessions and in-field behavior, calling for more experiential and field-integrated learning approaches.

Beyond Indonesia, comparative studies illuminate different da'wah management models in Hajj guidance. AlKhateeb (2019) examines Saudi Arabia's centralized guidance system, finding that its uniformity fails to accommodate the diverse backgrounds of international pilgrims. Yusuf (2021) studies Malaysian Hajj management (Tabung Haji) and identifies andragogical elements as central to its relatively higher success in producing autonomous pilgrims. These international comparisons highlight that the anomaly identified in the Indonesian case—resistance to moderation among educated pilgrims—may be partly attributable to the doctrinal and non-dialogical character of the guidance approach, rather than to pilgrims' characteristics per se.

These prior studies converge on the necessity of a paradigm shift in Hajj da'wah management. None, however, have proposed an integrated reconstruction model that simultaneously addresses curriculum design, instructor transformation, institutional roles, and the specific challenge of educated pilgrims' resistance to moderation within a da'wah management framework. This is the gap the present study seeks to fill.

## **METHODS**

This study employs a qualitative approach with a case study design (Creswell, 2014; Yin, 2018), selected for its suitability in exploring the complexity of da'wah management reconstruction in a specific, bounded context—namely the 2023 Hajj implementation in Indonesia. A case study design enables deep examination of how guidance management was

reconceptualized in practice, rather than merely prescribing what should be done. The qualitative paradigm is further justified by the constructivist ontological assumption that the meanings pilgrims and guides attach to moderation are socially produced and contextually embedded (Lincoln & Guba, 1985).

The research locus encompasses KBIHU (Kelompok Bimbingan Ibadah Haji dan Umrah) operating under the supervision of Kemenag in the Tangerang City and Banten Province embarkasi system, as well as observational data collected during the 2023 Hajj season in Mecca and Medina. A total of 18 informants were selected through purposive sampling (Miles, Huberman, & Saldaña, 2014), comprising: (1) six KBIHU administrators and head guides, (2) five Kemenag officers responsible for guidance coordination, (3) five pilgrims representing diverse educational and occupational backgrounds (including undergraduate graduates and civil servants), and (4) two ulama serving as curriculum consultants. Informant selection prioritized information richness and diversity of perspective over numerical representation.

Data were collected through three primary techniques: (1) In-depth semi-structured interviews lasting 60–90 minutes per informant, guided by a protocol addressing curriculum design, facilitation approaches, prevention of *ghuluw*, and behavioral outcomes; (2) Participatory observation at four guidance sessions—two pre-departure in Tangerang and two in-field during the 2023 Hajj season—with systematic field notes; and (3) Documentation analysis of KBIHU curriculum materials, program evaluation reports, Kemenag circulars on moderation, and relevant policy documents. This triangulation of methods enhances the credibility and confirmability of findings (Sugiyono, 2017; Moleong, 2019).

Data were analyzed using the interactive model proposed by Miles, Huberman, and Saldaña (2014), comprising three concurrent activities: data condensation (selecting, focusing, and transforming raw data), data display (organizing data in matrices and narrative formats), and conclusion drawing and verification (identifying patterns and proposing explanatory frameworks). Member checking was conducted with key informants to validate emerging interpretations. Triangulation of methods and source triangulation were employed to ensure credibility. The trustworthiness criteria of Lincoln and Guba (1985)—credibility, transferability, dependability, and confirmability—guided the overall quality assurance process.

All informants provided informed consent prior to participation. Identities of individual pilgrims are anonymized in all quotations. The study was conducted in accordance with the ethical guidelines of the institutional research board of STES Bhakti Nugraha, Tangerang City.

## **RESULTS AND DISCUSSIONS**

This section presents and analyzes findings from field data in dialogue with prior quantitative evidence and contemporary literature. Each of the six strategic dimensions of the 2023 da'wah management reconstruction is discussed with supporting empirical evidence from interviews and observation. Collectively, these dimensions constitute an adaptive da'wah management model for religious moderation education in the Hajj context.

### **Addressing the Educational Anomaly Through Dialogical Andragogy**

Field data confirm that pilgrims' educational backgrounds significantly shape how they interpret religious moderation, providing an explanatory response to the statistical anomaly identified by Marpudin and Arribathi (2024), in which undergraduate degree holders demonstrated greater resistance to moderation than other educational groups. Qualitative analysis reveals that this resistance does not stem from cognitive incapacity, but from guidance methods insufficiently adaptive to adult critical reasoning.

A KBIHU head guide with fifteen years of experience described the shift in approach:

“Before 2023, I would tell pilgrims: this is the rule, follow it. Highly educated pilgrims would nod, but in the field they would do as they pleased—arguing that they had done their own research. Now we open the session by asking them: what do you already know about this ritual, and why do you think safety and others' rights matter in this context? The dynamics completely changed.” (Informant K-1, KBIHU Head Guide, Interview, March 2023)

This shift operationalizes Knowles' (1980) andragogical principles of experience-based learning and self-direction. Rather than positioning the guide as the sole epistemic authority, the reconstructed approach activates pilgrims' prior knowledge and channels it toward moderation. It also enacts Mezirow's (1991) concept of transformative learning: by creating a dialogical space in which pilgrims' existing assumptions about ritual

practice are safely interrogated, the guidance process triggers the critical reflection necessary for genuine attitudinal change. A Kemenag officer confirmed: “The turning point was realizing that educated pilgrims are not ignorant—they are opinionated. Our job is to channel that opinion toward the collective good, not suppress it” (Informant M-3, Kemenag Officer, Interview, February 2023).

These findings align with Azra’s (2020) thesis that dialogical religious education is more effective than indoctrinatory approaches in cultivating moderate attitudes among intellectuals, and corroborate Freire’s (1970) critique of banking education. In da’wah management terms, this dimension represents a shift from *tashfiyah* (purification-oriented transmission) to *biwar* (dialogue-oriented facilitation)—a shift that Ilaihi and Hefni (2007) identify as the hallmark of mature da’wah management in pluralistic contemporary settings. Ridwan (2019) similarly argues that quality Hajj guidance requires guides who can facilitate, not merely instruct. The resistance observed among S1 graduates mirrors findings by Woodward et al. (2013) on the role of religious education style—not level of education—in producing moderate or radical religious attitudes.

### **Curriculum Reconstruction Based on *Fiqh al-Awlawiyat***

The 2023 curriculum reconstruction integrated *fiqh al-awlawiyat* not as supplementary material but as a foundational jurisprudential principle embedded in core manasik instruction. The curriculum no longer separates “Ritual Manasik” from “Moderation and National Insight”; both are integrated. When teaching the ritual of stoning (*jumrah*), guides simultaneously instill values of non-violence and orderly conduct grounded in prophetic precedent.

An ulama curriculum consultant elaborated:

“We teach that kissing the Hajar Aswad is sunnah based on al-Nawawi’s *Al-Majmu’* and Ibn Qudamah’s *Al-Mughni*. But we also teach what al-Qaradawi clarifies in *Fiqh al-Awlawiyat*: when a sunnah act endangers wajib interests—like the life of another pilgrim—the sunnah must yield. This is not a weakening of faith; it is the highest expression of *fiqh* understanding.” (Informant U-2, Ulama Curriculum Consultant, Interview, April 2023)

This curriculum integration responds to Kemenag’s recommendation (Moderasi beragama, 2019) regarding the mainstreaming of moderation, while adding the critical novelty of *fiqh*-based legitimation

that prior curriculum frameworks lacked. The approach successfully countered pilgrims' tendency to frame moderation as a secular imposition—a primary source of resistance among civil servant informants. By grounding moderation in recognized fiqh authorities (al-Qaradawi, 1996; al-Nawawi; Ibn Qudamah), the curriculum endows moderate behavior with theological legitimacy that purely policy-based arguments cannot provide.

This finding extends Hasyim's (2015) work on *wasathiyah* in contemporary Indonesian Islamic thought by demonstrating its practical pedagogical application in Hajj guidance. It also responds to Sarwat's (2019) encyclopedic treatment of Hajj fiqh by situating jurisprudential knowledge within a moderation framework. Subhan (2020) notes that KBIHU-based guidance has historically been stronger in ritual instruction than in character formation; this study documents the closing of that gap through integrated curriculum design. Jannah and Kadir (2022) similarly emphasize the importance of curriculum coherence between normative content and behavioral outcomes—a coherence that the *fiqh al-awlawiyat* integration achieves.

### **Institutionalization of Moderation through KBIHU**

Field data indicate significant polarization of understanding based on group affiliation. Pilgrims affiliated with KBIHU demonstrated more structured and balanced (*tawazun*) moderation understanding compared to independent pilgrims. KBIHU functions not merely as a technical organizer but as an agent of socio-religious value socialization through intensive, long-term engagement.

An observation note from a pre-departure KBIHU session in Tangerang (April 2023) records:

[Field note, April 14, 2023]: During the session on Tawaf procedures, the guide invited a pilgrim who had previously performed Hajj to share his experience of witnessing crowd injuries near the Hajar Aswad. The group visibly shifted from abstract discussion of sunnah to concrete reflection on collective responsibility. No directive was given; the group arrived at the moderation principle collaboratively.

This institutionalization dynamic is theoretically important. In da'wah management terms, KBIHU operates as what Munir and Ilaihi (2006) call a *wasilah* (medium) of da'wah: an institutional vehicle that transforms abstract moderation values into lived community norms. This

finding reinforces Azra's (2020) and Hefner's (2000) theses on the role of religious organizations in civic-religious education, and Hoesterey's (2012) analysis of Islamic organizations as sites of prophetic cosmopolitanism. It simultaneously offers a counter-narrative to Taufikurrahman et al. (2023), demonstrating that when guidance management is explicitly constructed with a moderation curriculum, KBIHU effectiveness increases substantially in reducing egoistic ritual behavior.

The disparity between KBIHU-affiliated and independent pilgrims also reveals a structural problem: independent pilgrims, who receive guidance only from KUA offices in sporadic sessions, are systematically disadvantaged in moderation education. Ridwan (2019) identifies this gap as a systemic weakness in Indonesian Hajj governance, and this study's findings empirically confirm its magnitude. AlKhateeb (2019) notes that pilgrims who receive structured group-based guidance consistently outperform individually-prepared pilgrims in ritual safety compliance—a finding paralleling the KBIHU-independent pilgrim contrast documented here.

### **Gender- and Occupation-Sensitive Facilitation**

A notable finding concerns the differential reception of moderation messaging based on gender and occupational background. Female pilgrims demonstrated higher receptivity toward moderate attitudes. Qualitatively, this is interpreted as an adaptive survival strategy within male-dominated crowd environments: for women, moderation is experienced as a legitimate religious means of self-protection.

A female pilgrim informant stated: “When the guide explained that I am permitted—even encouraged—to wave to the Hajar Aswad instead of pushing through the crowd, I felt relief, not defeat. It felt like the religion was protecting me” (Informant P-4, Female Pilgrim, Interview, June 2023). This finding introduces a sociological-managerial dimension consistent with Najmi (2023), who highlights the influence of social experience on religious attitudes, and with Mulia and Cammack's (2007) work on gender and Islamic legal interpretation in Indonesia.

For civil servant informants, resistance was addressed by reframing moderation in terms of regulatory compliance and institutional order rather than theological argument. A Kemenag officer noted: “With civil servants, we emphasized that the Ministry's moderation guidelines are binding policy—not optional spirituality. This shift in framing significantly reduced

resistance in our groups” (Informant M-5, Kemenag Officer, Interview, March 2023). This occupational differentiation in facilitation strategy aligns with Knowles’ (1980) principle that adults’ orientation to learning is life-centered and problem-specific: civil servants respond to regulatory and professional frames, while pilgrims from social sectors respond to communal and relational frames.

This finding extends the da’wah management literature by demonstrating that effective guidance requires what Ilaihi and Hefni (2007) term ‘segmentasi mad’u’ (audience segmentation)—a differentiated approach to diverse target communities. Miswanto’s (2012) work on pluralism in Islamic education corroborates the importance of context-sensitive approaches, while Kailani (2012) situates the civil servant resistance phenomenon within broader dynamics of Indonesian Islamic revivalism that prioritize personal piety over collective welfare. The gender dimension further aligns with Suparlan’s (2014) multicultural framework, which emphasizes the importance of recognizing and accommodating social differences in educational interventions.

### **Field-Level Prevention of Ghuluw**

A core element of the 2023 da’wah management reconstruction is the active, systematic prevention of *ghuluw* at critical ritual stages: *Miqat*, *Tawaf*, *Sa’i*, and *Armusna* (Arafah-Muzdalifah-Mina). Prevention extends beyond classroom instruction to systematic field supervision, with guides trained to deploy pre-emptive narrative interventions at each high-risk location.

The management approach emphasizes that moderation is not a constraint on worship but a higher expression of *fiqh* understanding. Pilgrims are taught not to insist on performing recommended acts when such actions endanger life. An informant recalled a critical incident:

“There was a pilgrim who wanted to repeatedly perform voluntary *tawaf* despite severe fatigue. Our guide did not forbid him directly but said: ‘The Prophet, peace be upon him, granted dispensation (*rukhsah*) for a reason—using it is itself worship.’ The pilgrim stopped, and later told us it was the most meaningful moment of his Hajj.” (Informant K-4, KBIHU Guide, Interview, June 2023)

This approach resonates with al-Qaradawi’s (1996) elaboration of *fiqh al-awlawiyat* and Shihab’s (1992) emphasis on balance (*wasathiyah*) between text and context. In da’wah management terms, field-level supervision represents the actuating (*tanjih*) function of da’wah management (Saputra,

2011); the real-time direction of pilgrims' behavior in accordance with pre-established guidance principles. This extends the da'wah management cycle beyond the preparation phase into the ritual performance itself.

Compared to Amirudin et al. (2023), who focus primarily on physical security in Armuzna, and Khoiri (2021), who examines crowd management from a technical perspective, this study demonstrates that physical safety in Hajj is the downstream product of moderation understanding cultivated upstream through da'wah management, rather than merely a logistical problem. Had's (2019) analysis of misconceptions about Hajj obligations provides further context: many pilgrims enter the Holy Land with pre-existing misunderstandings that systematic da'wah management must proactively address. Hasan's (2008) work on Islamic radicalism similarly notes that pre-departure ideological preparation significantly shapes in-field behavior, underscoring the preventive logic of the reconstructed model.

### **Transformation of Guides from Preachers to Facilitation Specialists**

The reconstruction of Hajj da'wah management requires parallel human resource transformation. Field findings indicate that the 2023 reform reoriented the role of guides from one-directional "jurisprudential lecturers" to dialogical facilitators of moderation, achieved through a structured Training of Trainers (ToT) program administered by Kemenag, incorporating andragogical facilitation skills alongside deepened religious knowledge.

A guide who participated in the ToT program reflected:

"Before ToT, I thought my job was to know more than the pilgrims and transfer that knowledge. After ToT, I understood my job is to create conditions where pilgrims discover the wisdom themselves. The hardest part was learning to listen more than I speak."  
(Informant K-6, KBIHU Guide post-ToT, Interview, May 2023)

This transformation is theoretically significant in da'wah management terms. It represents a shift in the *muballigh* (agent of da'wah) from a transmissive to a facilitative role—from what Munir and Ilaihi (2006) call the "methodological" to the "transformative" da'i archetype. This aligns with Atieqoh et al. (2022), who demonstrate that persuasive communication competence correlates more strongly with guidance effectiveness than depth of religious knowledge alone, and with Muawanah (2022), who argues that modern guidance management demands dual competencies: *faqih fi al-din* (profound religious understanding) and *faqih fi*

*al-nas* (sociological and interpersonal competence).

The ToT program documented here operationalizes what Merriam et al. (2007) identify as the facilitation competencies of the reflective practitioner: the capacity to create transformative learning environments rather than merely delivering content. Sutrisno and Muqoddam's (2025) dialogical framework for community empowerment corroborates the centrality of dialogue culture in Islamic facilitation contexts, while Yusuf's (2021) analysis of Malaysian Hajj guide training shows that andragogical competency development is associated with higher pilgrim autonomy and lower rates of ghuluw behavior. Ilaihi and Hefni's (2007) formulation of da'wah methodology further supports this transformation: the da'i who treats the mad'u as an active co-constructor of meaning—rather than a passive recipient—achieves more durable behavioral change. Hafidhuddin and Tanjung (2003) similarly argue that human resource quality is the most determinative factor in the success of Islamic institutional management programs.

### **An Adaptive Da'wah Management Model for Religious Moderation in Hajj**

The six dimensions above, taken together, constitute an adaptive da'wah management model that integrates the four core functions of da'wah management—planning (*takhthith*), organizing (*tanzim*), actuating (*tanjil*), and evaluation (*riqabah*)—with the specific demands of religious moderation education in the Hajj context. This synthesis is illustrated in the conceptual framework below:

Planning (*takhthith*) is operationalized through the curriculum reconstruction based on *fiqh al-awlawiyat* (Dimension 2) and the differentiated facilitation design (Dimension 4). Organizing (*tanzim*) is enacted through the institutionalization of moderation within KBIHU structures (Dimension 3) and the human resource transformation through ToT (Dimension 6). Actuating (*tanjil*) is realized through dialogical andragogy in guidance sessions (Dimension 1) and field-level prevention of ghuluw (Dimension 5). The evaluation function, while not the primary focus of this study, is implicitly embedded in the member-checking and feedback mechanisms documented across all six dimensions.

This integrated model addresses the theoretical gap identified in the literature review: prior da'wah management frameworks and prior Hajj guidance research have treated these dimensions separately, without

proposing a unified reconstruction that operates simultaneously at curriculum, institutional, human resource, facilitation, and field supervision levels. The model's adaptive character—its responsiveness to pilgrims' educational, gender, and occupational diversity—represents its most significant innovation, addressing the failure of uniform doctrinal approaches to engage heterogeneous modern pilgrim communities (Mansyur & Hudaya, 2023; Pimay, 2013; Knowles, 1980).

## CONCLUSION

This study demonstrates that the anomaly of moderate attitudes among educated pilgrims (S1 graduates) and civil servants—as identified by Marpudin and Arribathi (2024)—can be effectively addressed through a comprehensive reconstruction of Hajj manasik guidance as an adaptive da'wah management system. The 2023 implementation enacted six strategic dimensions that collectively constitute a replicable model for religious moderation education within the Hajj context.

Theoretically, this study contributes a paradigm shift in conceptualizing Hajj guidance: from knowledge transfer toward behavioral engineering through the internalization of *wasathiyah* values, and from uniform doctrinal transmission toward adaptive da'wah management that differentiates by educational background, gender, and occupational context. It operationalizes andragogy (Knowles, 1980; Merriam et al., 2007) as a practical framework for adult religious education in state-organized pilgrimage programs, advances the application of *fiqh al-awlawiyat* (al-Qaradawi, 1996) as a curriculum principle rather than merely a jurisprudential concept, and integrates the four functions of da'wah management (Munir & Ilaihi, 2006; Saputra, 2011) into a unified guidance reconstruction model.

In terms of policy implications, this model offers a concrete blueprint for Kemenag RI in standardizing Hajj guidance policy toward 2026. Specifically: (1) Kemenag should mandate the integration of *fiqh al-awlawiyat* into all KBIHU accreditation curricula as a non-negotiable moderation component; (2) the ToT program for guides should be formalized and expanded to all embarkasi, with andragogical facilitation as a core competency module assessed in guide certification; and (3) KBIHU institutional guidance should be restructured to include differentiated facilitation tracks responsive to educational and occupational diversity. Independent pilgrims' access to KBIHU-quality guidance warrants specific

policy attention, given the documented disparity in moderation outcomes between KBIHU-affiliated and independent pilgrims.

This study acknowledges several limitations. As a single-season case study (2023) concentrated in the Tangerang and Banten embarkasi system, findings cannot be generalized across all embarkasi contexts or Hajj seasons without further validation. The absence of pre-post quantitative measurement of attitudinal change limits causal claims about effectiveness. Future research should employ a mixed-methods longitudinal design across multiple embarkasi, incorporating a validated moderation measurement instrument, to test the replicability and scalability of this adaptive da'wah management model. Comparative studies with other national Hajj guidance systems—particularly Malaysia's Tabung Haji model—would further enrich the theoretical and policy implications of this reconstruction.

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