

Communication System in the Organization of the Hajj Worship in North Sumatra, Indonesia

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Abstract

This article discusses the role of communication in attracting Hajj pilgrims to North Sumatra. This article examines the steps taken by the North Sumatra Province Ministry of Religion to implement a communication system in terms of services and pilgrim protection guarantees. This article's research employs a descriptive method with a qualitative approach. Interviews were conducted with several informants who were considered qualified to answer this topic within the Ministry of Religion of North Sumatra, including the Jemaah Haji from North Sumatra. Literature studies and documentation are two other methods for gathering data. Data processing and analysis techniques were applied in three stages: data reduction, data presentation, and conclusion drawing. According to the findings of this study, the Ministry of Religion has ensured a fair, professional, and accountable implementation of the Hajj by prioritizing the interests of the congregation, and general and special services for disabled people. Meanwhile, both domestically and in Saudi Arabia, coaching takes the form of practice. Furthermore, the Ministry of Religion has put legal safeguards in place to ensure the safety of Hajj pilgrims.

Keywords: Communication System; Hajj Organization; North Sumatra.

Abstrak

Artikel ini membahas tentang peran komunikasi dalam menarik jemaah haji ke Sumatera Utara. Artikel ini mengkaji tentang langkah-langkah yang dilakukan Kementerian Agama Provinsi Sumatera Utara dalam menerapkan sistem komunikasi dalam hal pelayanan dan jaminan perlindungan jemaah haji. Penelitian artikel ini menggunakan metode deskriptif dengan pendekatan kualitatif. Wawancara dilakukan dengan beberapa informan yang dianggap memenuhi syarat untuk menjawab topik ini di lingkungan Kementerian Agama Sumatera Utara, termasuk Jemaah Haji dari Sumatera Utara. Studi literatur dan dokumentasi adalah dua metode lain untuk mengumpulkan data. Teknik pengolahan dan analisis data dilakukan dalam tiga tahap yaitu reduksi data, penyajian data, dan penarikan kesimpulan. Berdasarkan temuan penelitian ini, Kemenag telah memastikan penyelenggaraan haji yang adil, profesional, dan akuntabel dengan mengutamakan kepentingan jemaah, pelayanan umum dan khusus bagi penyandang disabilitas. Sementara itu, baik di dalam negeri maupun di Arab Saudi, pembinaan berupa latihan. Lebih lanjut, Kementerian Agama telah melakukan pengamanan hukum sesuai dengan undang-undang untuk menjamin keselamatan jemaah haji.

Kata kunci: Sistem Komunikasi; Penyelenggara Haji; Sumatera Utara.

INTRODUCTION

According to Act 13 of 2008 concerning the Implementation of Hajj, the Hajj organization is intended to provide the best possible guidance and protection through a good communication system so that the Hajj implementation can run safely, orderly, smoothly, and comfortably according to the guidelines. Pilgrims and religions can carry out the pilgrimage independently, completing the pilgrimage. Humans can communicate with God through worship, specifically by praying, praying, and making pilgrimages to the temple (Smith, 2015). These worship procedures are organized into a system and socialized through communication (Cangara, 2013a).

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At this level, a good communication system is essential, so that the pilgrimage can be implemented as part of public services. If the communication system for organizing the pilgrimage works well, the public's trust in the officers (organizers) will increase (Larsson, 2007; Poppo & Schepker, 2010). On the other hand, transparency and accountability must be communicated to the public (Carlo Bertot, Jaeger, & Grimes, 2012; Christensen, Morsing, & Thyssen, 2010). This is the significance of the communication system for public policy in terms of transparency.

In the field of Hajj organization, the Integrated Hajj Information and Computerized System (SISKOHAT) has been launched, which is a data management system, information system, and online and real-time service system for pilgrimage implementation (Munawaroh, Mudhofi, & Susanto, 2017; Yuliani, Sarbini, & Herman, 2016). According to an article titled "Report from Mecca: Getting to Know Siskohat, the Big System Behind the Organizing of Hajj," SISKOHAT is a large system that serves as the backbone of the government's Hajj implementation. This system provides excellent service in establishing order in the movement of pilgrims to Saudi Arabia (Widodo, 2015).

The issues that arose later became the focus of a number of parties, including hajj pilgrims as consumers, who were linked to consumer protection regulations. It is worth investigating how the real conditions regarding the guidance and services of Hajj pilgrims in North Sumatra compare with the wishes of regulations, including Law No. 8 of 2019 concerning the Implementation of Hajj and Umrah, as mentioned above.

An issue that has arisen as a result of the high number of fraud cases involving umrah and hajj organizers is a lack of public trust in the professionalism and performance of those in charge of organizing the holy pilgrimage. This is stated in the 2019 Annual Performance Report (LKT) of North Sumatra Province's Ministry of Religion.

So that the Hajj and Umrah pilgrimages can be carried out successfully, the communication system in terms of service is very important. The Hajj and Umrah pilgrims can feel satisfied in carrying out worship in the holy land. The ability to provide quality services to prospective pilgrims is what determines the success strategy used by Hajj and Umrah organizations (Wildayati, 2019). A good service can give satisfaction to the congregation by having professional employees, good facilities and infrastructure, all the desired products, being responsible for each congregation to completion, being able to serve quickly and accurately, communicating clearly, having knowledge of others, and being able to give confidence to the congregation (Simbolon, 2021). Based on the foregoing, this article seeks to describe the use of the communication system in the guidance and services of the Hajj pilgrimage, as well as the various forms of service and guidance provided by the Ministry of Religion of North Sumatra.

RESEARCH METHOD

This study employs descriptive qualitative methods to describe facts or characteristics of specific objects or fields factually and accurately, in this case, the Ministry of Religion's communication system in organizing the pilgrimage in North Sumatra. This article used interviews, observation, and documentation to collect data. The research data was collected by interviewing several informants who were considered qualified as informants to answer this topic within the Ministry of Religion of North Sumatra, including the North Sumatra Hajj congregation (Sugiyono, 2013).

The data processing and analysis technique was completed in three stages: data reduction, data presentation, and conclusion drawing. Beginning with processing the data from the interviews, the ideas were developed with an appropriate interpretation of the facts discovered.

RESULTS AND DISCUSSION

Communication System

According to Communication Science experts, understanding communication systems begins with explaining the meaning of systems and communication separately. Experts have proposed many definitions or definitions of the system. However, in general, a system refers to a collection of elements that collaborate in a working mechanism to achieve a specific goal. According to Arthur D. Hall (2017), a system is defined as: "...a set of objects with relationships between the objects and their attributes". Of course, Arthur D. Hall's definition is still very basic, focusing only on the system's elements (a collection of objects) that are interconnected with their attributes.

Identifying the system as a whole is possible by looking at the interrelationships and relationships among the various parts. Select, relate, and control each of the components in order to create an orderly whole. According to Azrul Azwar, the system is a unified whole that is thought to be related and mutually influenced by each other, and everyone who comes into contact with it is consciously prepared to achieve the goals that have been set. The system is also defined as an amalgamation or unification of two or more interdependent parts, components, or subsystems with distinct boundaries from the supra system environment. Another viewpoint considers the system to be an order composed of several parts (subsystems) that are related and dependent on one another in order to achieve common goals (Situmeang, 2020).

Thus, a system is a collection of elements or components that interact and work together as a single unit. Elements or components in the system each have unique properties that combine to form a subsystem. In carrying out a specific function and influencing the overall system process, the subsystem's nature of the system itself.

Tirtawati defines a communication system as a group of people or guidelines and media that carry out an activity, processing, storing, pouring ideas, ideas, symbols, and symbols into messages to make decisions to reach an agreement and mutual understanding with each other. By converting the message into a source of data (Tirtawati, 2015). The term "communication systems" can refer to a variety of things. The concept of a communication system has many dimensions in and of itself. The communication system can refer to the language system, the communication model pattern system, or the radio, computing, digital, cellular, television, telecommunications, and other systems with mechanical components. This is not, however, what is intended here.

The communication system in the social dimension includes everything related to the movement of human life with all of life's tools. Communication is inherent in human life, and it can cover all systems in human life (Tirtawati, 2015). Of course, the intended communication system is within the framework of the communication system's social dimensions. The communication system in the social dimension includes everything related to the movement of human life with all of life's tools. Communication is inherent in human life, and it can cover all systems in human life (Cangara, 2013b).

The communication system can be viewed as a unit made up of elements that form messages or information exchange activities between the sender and the recipient of the message (Cangara, 2013b). The communication system plays an important role in human life worldwide because it allows all goals and objectives to be met (Rismanto, Suhirwan, & Simatupang, 2020).

Essentially, the communication system is part of a larger system than the social system, both in terms of social, cultural, and political aspects of the national system's unity (United Nations, 2005). As defined by Niklas Luhmann, a leading sociologist from Germany, the communication system is a system

that bases its work on the word "meaning." According to Luhmann, communication is the foundation for the operation of a social system. The communication system has a specific function that aims to reduce the complexity that distinguishes a communication system zone. Each meaning is selected using criteria in the communication system. In Luhmann's view, both the social system and the individual physical system within it are based on the process of meaning (Widodo, 2015).

Communication systems are linked to social communication networks. Non-media and media communication systems are among the components discussed when discussing communication systems (Chodorek, Chodorek, & Wajda, 2019; Krajina, Moores, & Morley, 2014; Morley, 2009). Non-media communication system, namely social communication embodied in a set of social norms that grow in Indonesian society. At this level, perhaps the Indonesian state can be proud of its non-media communication system, which must be acknowledged to be functioning well in many ways. Several communication activities and information transactions that exist in non-media communication systems are recognized in Indonesia as having the ability to unite the community and strengthen the sense of unity and integrity in society. At this point, freedom of expression and public opinion in Indonesia can thrive in the country's non-media-based communication system (Taufiqurokhman, 2014).

The press and other print media, and broadcast media such as radio, television, and films are all part of media communication systems. At this level, the communication system can be seen through three lenses: the system's freedom of communication, the evolution of public opinion, and the quality of life in the mass media. These three factors will be used to compare the communication systems in this module. It should be noted that each system will have varying levels of communication freedom, diversity of public opinion, and the life of the mass media, both in terms of content and media ownership.

Taking Part in Hajj

According to Law Number 13 of 2008 concerning the Organization of the Hajj, the Organization of the Hajj is a series of activities for the Hajj implementation, including the development, service, and protection of Hajj pilgrims. Furthermore, the following Principles and Objectives are stated in Chapter II:

Article 2: The Hajj is performed in accordance with the principles of justice, professionalism, and accountability, as well as the non-profit principle.

Article 3: The Hajj pilgrimage aims to provide the best possible guidance, service, and protection for Hajj pilgrims so that they can perform their worship in accordance with Islamic teachings.

Furthermore, in relation to the term implementation, it is stated in the Elucidation of the Law of the Republic of Indonesia Number 13 of 2008 concerning the Organization of the Hajj (Part I. General): The Hajj is the fifth pillar of Islam that every Muslim who meets the requirements must perform. Istitaah, once in a lifetime, financially, physically, and mentally. Furthermore, the increasingly limited opportunity to perform the pilgrimage is required to carry out the pilgrimage's obligations. In this regard, the Organization of the Hajj must be founded on the principle of justice in order to ensure equal opportunities for all Muslim Indonesian citizens (Taufiqurokhman, 2014).

Because of the large number of Indonesian pilgrims, organizing the Hajj is a national task; it involves numerous agencies and institutions, both domestic and international, and is concerned with various issues, including guidance, transportation, health, accommodation, and security. Aside from that, the Hajj pilgrimage is performed in other countries for a very limited time, which concerns the Indonesian nation's good name and dignity abroad, particularly in Saudi Arabia. On the other hand, efforts to improve the quality of the Hajj are a call for reform in the administration of clean governance and good governance. In

this regard, the Organization of the Hajj must be managed professionally and accountable, with a non-profit focus on the pilgrims' interests (Noor, 2018).

To ensure a fair, professional, and accountable Hajj pilgrimage that prioritizes the congregation's interests, an independent supervisory agency tasked with supervising and monitoring Hajj implementation and providing considerations for improving Indonesian Hajj implementation is required.

The efforts are intended to continuously improve the quality of Hajj pilgrimage implementation, which includes guidance, services, and protection for pilgrims from the time they register until they return to their homeland. Hajj guidance manifests itself in the form of community and pilgrim guidance, counseling, and information.

Administrative and document services, transportation, health care, and lodging and consumption are all examples of services rendered. Protection is realized through guarantees for hajj pilgrims' safety and security during the pilgrimage. Because organizing the hajj pilgrimage is a national duty involving the dignity and good name of the nation, the activities of organizing the hajj pilgrimage fall under the purview of the government. However, community participation is essential to the Hajj pilgrimage system and management. The implementation of special pilgrimages and pilgrimage guidance that grows and develops in the community represents community participation. In order to protect pilgrims, it is necessary to regulate, supervise, and control the implementation of community participation (Istianah, 2017).

Law No. 8 of 2019 on the Organization of the Hajj and Umrah replaces Law No. 13 of 2008, which dealt with Hajj planning. Before going any further, it is best to explain some of the changes in the regulations for organizing the pilgrimage prior to Law No. 13 of 2008 concerning the Organization of the Hajj. The government has ratified the Draft Law (RUU) on the Implementation of Hajj and Umrah, marking a new milestone in implementing the Hajj and Umrah pilgrimages with 12 governance improvements.

As the organizer of hajj activities, the Ministry of Religion of North Sumatra Province employs a communication system to ensure that pilgrims carry out their worship in accordance with the provisions of the law. In order to ensure the safety and comfort of Hajj pilgrims, the Ministry of Religion of North Sumatra Province provides a variety of guidance and services.

The Ministry of Religion of North Sumatra Province provides administrative guarantees to prospective pilgrims, including punctuality and security guarantees to prospective pilgrims who have registered. They meet the requirements determined by the organizers of the Hajj and Umrah pilgrimages. So, with these requirements, it will be easier to manage data in order to obtain a portion number for departure, and no guarantees will be lost. In addition to administrative guarantees, there are administrative security guarantees in the form of money-saving guarantees for pilgrims. This guarantee can be refunded if the prospective pilgrim dies in his home country, resigns for health reasons, or cancels the Hajj registration for any other reason (Wuryasti, 2019).

Following that, a scientific guarantee is accomplished by providing prospective pilgrims with ritual guidance. This regulation governing the Hajj and Umrah pilgrimages refers to Law No. 13 of 2008 governing the Hajj's implementation. This guidance aims to realize self-sufficient prospective pilgrims, specifically the ability of prospective pilgrims to understand and carry out the Hajj procedures. The number of ritual guidance sessions held eight times, beginning at the sub-district level and organized by the Office of Religious Affairs (KUA), the Council for Religious Affairs, with resource persons from the Regency/City Ministry of Religion, the Section for organizing Hajj and Umrah, and the Office of Religious Affairs (KUA), the Council for Religious Affairs. Indonesian Ulama (MUI) sub-districts and local religious leaders, and then carried out at the district/city level with sources from the ministry of religion's North

Sumatra provincial office, parties from the district/city ministry of religion office and the district/city Indonesian Ulema Council (MUI), and guidance from Hajj Guidance (KBIH) groups. This ritual guidance is also provided by certified Hajj guidance group supervisors, local health center directors, and community leaders (Yovinus, 2018).

The communication system for the guidance provided by the Ministry of Religion of North Sumatra Province has been properly implemented via the one-stop service channel. This will undoubtedly make it easier for prospective pilgrims to receive clear information while adhering to the principles of speed and efficiency. The following are some of the services provided by the North Sumatra Province Ministry of Religion:

- a. Guidance is provided in the form of practice according to fiqh and the Republic of Indonesia's Ministry of Religion rules.
- b. In-country guidance on Hajj rituals.
- c. Help with Hajj rituals in Saudi Arabia.
- d. Experts disseminate health advice.
- e. Directions to and from home in a safe manner (Istianah, 2017)

The communication system related to services carried out in the implementation of the Hajj is in accordance with the Law of the Republic of Indonesia No. 8 of 2019 concerning the Implementation of the Hajj and Umrah Worship, which states that one of the objectives of organizing the Hajj and Umrah is to provide guidance, service, and protection to Hajj and Umrah pilgrims. Umrah pilgrims so that they can perform their worship in accordance with Shari'a law. Regarding the "service" in organizing the pilgrimage, according to Law No. 8 of 2019, the following are the objects of service provided to pilgrims:

- a. Services for Hajj Travel Documents, Visas, and Immigration
- b. Accommodation Services.
- c. Services for Consumption
- d. Health services
- e. Transportation Services.
- f. Persons with Disabilities Special Services
- g. Public Services in the United States and Saudi Arabia, including embarkation and disembarkation services, and Armina's services (Khusna, 2018).

CONCLUSION

The explanation above about the communication system in terms of services for organizing pilgrimages carried out by the Ministry of Religion of North Sumatra is to prioritize excellent service through a one-stop service channel that is an information center for prospective pilgrims. The North Sumatra province's Ministry of Religion has also maintained open lines of communication in order to reduce policies pertaining to Hajj pilgrim services. This is clearly demonstrated by the ministry of religion's policy prioritizes justice and a professional demeanor. Furthermore, the North Sumatra Province Ministry of Religion has provided good protection by ensuring the safety of Hajj pilgrims through applicable laws.

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