

Hajj Implementation Policy in Indonesia

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Abstract: *Indonesia has the largest Muslim population in the world and the most significant number of Hajj pilgrims, reaching 15-25% of the total number of Hajj pilgrims in Arab Studies. The government's primary concern is the implementation of Hajj. This study aims to identify the policy of implementing Hajj in Indonesia. This study uses a qualitative method with a descriptive approach and a literature study. Data were obtained from journal literature, books, and policy documents on implementing Hajj in Indonesia. The results of the study found that the policy of implementing Hajj in Indonesia includes macro, meso, and micro dimensions in the form of Laws, Government Regulations, Presidential Regulations/Presidential Decrees, Regulations of the Minister of Religion, Decrees of the Minister of Religion, and Governor's Decrees. The government and stakeholders organizing Hajj need to use these policies as a reference when implementing Hajj.*

Introduction

The Hajj pilgrimage is a religious obligation carried out by Muslims worldwide (Rahman et al., 2024) with the category of able Muslims (Jamal et al., 2024). Hajj is one of the five pillars of Islam (Alshaibi, 2024; Hassan, 2019; Hussin, 2024). According to Setiawan & Soewarno (2024), the obligation of Hajj is stated in the Qur'an and Hadith, which emphasizes the importance of the Hajj in Islamic teachings. "And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and every lean camel; they will come from every distant pass" (QS. Al-Hajj: 27). "And for the mabrur pilgrimage, there is no appropriate reward for him other than heaven" (HR. Bukhari no. 1773 and Muslim no. 1349). Hajj is also a unique international pilgrimage event from the Muslim world held in Mecca, Saudi Arabia (Islam et al., 2023). Islam et al. (2023) state that the number of Hajj pilgrims reached 2.5 million. (Hassan, 2019) identified that in organizing the Hajj, there is an estimated economic value of \$ 8.5 billion for Saud.

Indonesia has the world's largest Muslim population (Dewi & Qodarsasi, 2024). According to historical records, Bratalegawa was the first Indonesian to perform the hajj, stated in the Carita Parahiyangan manuscript as, an ancient Sundanese manuscript written in the early 16th century (Rosyid, 2018). Rosyid (2018) explains that Bratalegawa was the second son of Prabu Guru Pangandiparamarta Jayadewabrata or sang Bunisora, ruler of the Galuh Kingdom (1357-1371) (Rosyid, 2018). According to Darmadi (2018), the hajj journey from the archipelago since the 16th century AD has been recorded in various historical documents. Isabella & Komar (2020) stated that in 2019, the number of Indonesian hajj pilgrims increased to 229,613. In 2024, the total number will reach 241,000 Hajj quotas.

Dewi & Qodarsasi (2024) alculated that Indonesian hajj pilgrims reached 15-25% of the total hajj pilgrims in Arab Studies. As an illustration, in 2023, based on the Decree of the Minister of Religion Number 189 of 2023 concerning the Indonesian Hajj Quota 1444 H/2023 M, the Indonesian Hajj quota was set at 221,000, with an additional quota of 8,000, with the total Indonesian hajj quota being 229,000 (Dewi & Qodarsasi, 2024). Meanwhile, the number of Hajj

queues reached 5.26 million pilgrims (Ikhwani & Wira, 2024). Therefore, Indonesia has a policy that supports the implementation of the Hajj.

The policy of organizing the Hajj is related to a series of program plans, activities, actions, decisions, attitudes, and actions or inactions carried out by the parties as stages of resolving problems in organizing the Hajj (Bahri et al., 2020; Bahri & Arif, 2020; Ramdhani & Ramdhani, 2017; Wiharjo & Wulandari, 2024a). Public policies for organizing the Hajj can be grouped into three levels (Bahri, Aslam, et al., 2020; Septiawan & Bahri, 2019; Tahir, 2011): macro, meso, and micro. The macro policy of organizing the Hajj is related to fundamental public policies, which consist of five regulations: (a) the 1945 Constitution, (b) laws/regulations instead of laws, (c) government regulations (PP), (d) presidential regulations (Perpres) and (e) regional regulations (Perda). Public Policy for Hajj implementation that is (meso) or intermediate, or an implementing explanation. This policy can be in the form of Ministerial Regulation, Ministerial Circular, Governor Regulation, Regent Regulation, and Mayor Regulation. The policy can also be a Joint Decree or SKB between Ministers, Governors, Regents, and Mayors. Micro Public Policy for Hajj implementation is a policy that regulates the implementation or implementation of the policies above it. The form of the policy is a regulation issued by public officials under the Minister, Regent, and Mayor.

However, the policy for organizing the Hajj in Indonesia must be explained optimally because the research still needs to be expanded. This condition is due to the limited comprehensive research on the Hajj implementation policy in Indonesia. A description of Indonesia's Hajj implementation policy is essential for success. It is a hope for stakeholders in Indonesia such as the Government, Hajj and Umrah Travel Agencies, the Ministry of Health, the Ministry of Religion, the DPR, and others (Agustin & Muhajarah, 2024). This is also related to the vital role of the government in regulating, supervising, and providing the necessary facilities for Hajj pilgrims (Yunus et al., 2024). One of the efforts that needs to be made is to identify the Hajj implementation policy in Indonesia.

Various analyses discuss the policy of organizing the Hajj in Indonesia. Research conducted by Isabella & Komar (2020) discusses the Policy for Determining the Cost of Organizing the Hajj in Indonesia. Furthermore, research (Rangkuti, 2024) discusses the policy to improve the management of the Hajj Dam. The Hajj Dam is a fine paid if the pilgrim violates the provisions of the Hajj's pillars or leaves the obligatory Hajj. Meanwhile, a comprehensive discussion of the policy of organizing the Hajj in Indonesia still needs to be completed. In line with this information, research on the policy of organizing the Hajj in Indonesia needs to be conducted because it can provide comprehensive information on the policy of organizing the Hajj in Indonesia. In addition, the findings obtained can be used as a basis for research on the policy of organizing the Hajj globally. The results can also be utilized by the Government, Regional Governments, Countries with large Muslim populations, and related stakeholders who want to increase their contribution to organizing the Hajj. Therefore, this study aims to identify the policy of organizing the Hajj in Indonesia.

Method

This study uses a qualitative method. Creswell (1998) explains that qualitative methods are related to the research process and understanding of social phenomena and human problems and directly to the object of research (Murdiyanto, 2020; Sadjab et al., 2024; Wiharjo & Wulandari, 2024b). This study uses qualitative methods to explain the Hajj implementation policy in Indonesia. This study used a descriptive approach and a literature study (Sadjab et al., 2024; Surahman et al., 2020). Descriptive analysis includes three levels of policy: macro, meso, and micro (Bahri & Arif, 2020; Wiharjo & Wulandari, 2024a). Data were obtained from journals, books, and documents related to the Hajj implementation policy. The collected data were analyzed using a

three-level policy approach: macro, meso, and micro.

Macro policies relate to fundamental public policies, which consist of five regulations: (a) the 1945 Constitution, (b) laws/regulations instead of laws, (c) government regulations (PP), (d) presidential regulations (perpres) and (e) regional regulations (perda). Meso policies relate to Ministerial Regulations, Ministerial Circulars, Governor Regulations, Regent Regulations, and Mayor Regulations. The policies can also be Joint Decrees or SKB between Ministers, Governors, Regents, and Mayors. Micro policies are policies that regulate the implementation of the policies above them. The form of the policy is a regulation issued by public officials under the Minister, Regent, and Mayor.

Result and Discussion

Definition and Series of the Hajj Pilgrimage

According to Muhammad (1995), linguistically, the word Hajj means traveling to a holy place or traveling to carry out ritual activities. Furthermore, Muhammad (1995) explains that in Sharia terminology, Hajj means specific actions carried out at a particular time, place, and in a certain way. The Hajj has a series of rituals that must be carried out in an orderly manner, including *Ihram* from the Predetermined *Miqat*, *Wukuf* in Arafah, *Mabit* in Muzdalifah, *Throwing Jumrah Aqabah*, *Tabalul Awal*, *Tawaf Ifadhah*, *Sai*, *Second Tabalul*, *Mabit* in Mina, and *Tawaf Wada*. *Ihram* is the intention to enter the Hajj pilgrimage starting from the *Miqat*, which is the designated place to start *ihram*. *Wukuf* at Arafah is the culmination of the Hajj pilgrimage and is performed on the 9th of *Dzulhijjah*. During *Wukuf*, the congregation is encouraged to carry out various practices. After *wukuf* at Arafah, the congregation moves to Muzdalifah for *mabit*, that is, spending the night there. In Muzdalifah, the congregation is encouraged to collect pebbles that will be used to throw the *Jumrah* at Mina. *Mabit* in Muzdalifah is carried out until just before dawn. On that night, the congregation is advised to rest for a while and continue to increase their remembrance and prayer.

Furthermore, on the 10th of *Dzulhijjah*, the congregation moved towards Mina to throw the *Aqabah Jumrah*, which is one of the three *jamrah* (stone pillars) in Mina. The congregation threw seven pebbles toward the *Aqaba* to symbolize throwing away Satan and resisting temptation. Throwing the *Jumrah* is part of a commemoration of the story of the Prophet Ibrahim (AS), who resisted the temptation of Satan. After throwing the *Jumrah*, the congregation performs the initial *Tahalul*, namely shaving their heads or cutting off part of their hair as a sign of the end of the prohibition on *ihram*. In this *Tabalul*, you can do things that are prohibited during *ihram* except for the marriage ceremony, making out with lust, and sexual intercourse. *Tawaf Ifadah* is performed on the 10th of *Zulhijjah* after throwing the *Jumrah* and initial *Tabalul*. *Tawaf* is one of the pillars of Hajj that every congregation must perform. *Tawaf Ifadhah* is carried out at the Grand Mosque, Mecca, by circling the *Ka'bah* seven times.

Then, *Sai* is one of the Hajj pillars, performed after the *Tawaf Ifadhah*. *Sai* is done by jogging seven times back and forth between the hills of *Shafa* and *Marwah*, which are inside the Grand Mosque Mecca. Before doing *Sai*, ensure you are pure and still wearing *ihram* clothes. *Sai* starts from *Safa* hill and ends at *Marwah* hill. The implementation of *Sai* begins by facing the *Ka'bah* on *Shafa Hill*, saying the intention, and then walking towards *Marwah Hill*. The distance between *Shafa* and *Marwah* is about 450 meters, and the congregation must walk back and forth seven times, which is counted from *Shafa* to *Marwah* as one time and *Marwah* to *Shafa* as one time.

After completing the *sai*, the next stage is the second *tahalul*. At this stage, the Hajj pilgrims have completed three main rituals, namely throwing the *aqabah jumrah*, *tawaf ifadhah*, and *sai*. By reaching the second stage of *tahallul*, Hajj pilgrims are free from all restrictions on *ihram*, including sexual relations between husband and wife. After *tahalul*, the congregation returns to Mina to *mabit* (stay overnight) for several days. During *Mabit* in Mina, the congregation throws the three *jamrah*, namely *jamrah ula*, *jamrah wusta*, and *jamrah aqabah*, every day with seven pebbles thrown

each. Throwing the jamrah is done for three consecutive days during Tasyrik days (11, 12, and 13 Zulhijah). The final stage of the Hajj pilgrimage is tawaf wada, a farewell tawaf performed at the Grand Mosque before the congregation leaves Mecca. Tawaf wada is performed by circling the Ka'bah seven times as a sign of farewell and greeting Baitullah.

Tawaf worship must be done by walking around the Kaaba 7 times counterclockwise. At the same time, sai is jogging between the hills of Safa and Marwah, pillars in the Hajj or Umrah worship series. Meanwhile, wearing Ihram and throwing jumrah are ways for someone to perform Hajj (Muhammad, 1995). Rahman et al. (2024) also explained that the Hajj, in terminology, comes from the word al-Hajj, which means intentionally, intending, or visiting. This word then narrowed in meaning to become a journey to visit Baitullah to carry out a series of worship at a predetermined time and place. Meanwhile, historically, the Hajj is a long journey from the ritual traditions of the Prophets since the Prophet Adam (Mase, 2020).

Muhammad (1995) explains that the Hajj, or pilgrimage to Mecca, the primary duty of Islam whose origins can be traced back to the Prophet Abraham, brings together Muslims of all races and languages for one of life's most moving spiritual experiences. Furthermore, Muhammad (1995) explains that the Hajj is a form of ritual worship that can only be accepted if it meets the following conditions: Submitting oneself to Allah SWT alone, with the hope of the afterlife, and emulating the Prophet Muhammad SAW, both in words, deeds, and so on. Finally, Muhammad (1995) states that those who perform the Hajj must fear their Lord by obeying Him and must be very careful not to fall into things that Allah has forbidden as Allah SWT says: "Whoever commits to 'performing' pilgrimage, let them stay away from intimate relations, foul language, and arguments during pilgrimage" [QS. 2:197], which is related to Hajj Fund Management.

According to Law Number 34 of 2014 concerning Hajj Financial Management, hajj financial management is carried out in the form of investments whose benefits are used to improve the quality of hajj pilgrimage management, rationality, efficiency of BPKH, and for the welfare of Muslims (Hidayati et al., 2024). The funds managed to come from hajj deposits of IDR 25 million per person, which are paid in advance at registration (BPKRI, 2021). Based on Law Number 34 of 2014 concerning Hajj Financial Management, the Bank Receiving Hajj Pilgrimage Cost Deposits, hereinafter abbreviated as BPS BPIH, is a Sharia Commercial Bank and/or Sharia Business Unit appointed by BPKH. According to Hassan (2019), the experience of Hajj Funds in Indonesia has provisions that the proceeds from the deposit will be used in the following ways. For example, hajj cost subsidies cover operational costs and add value to the accounts of prospective hajj pilgrims.

Hassan (2019) further explained that before 2013, hajj funds were collected from a combination of conventional and Islamic bank accounts. According to Hassan (2019), hajj funds must be collected only in banking instruments that comply with Sharia. In 2020, hajj funds in Indonesia will reach USD 8.96 billion (Hassan, 2019). Both implementing and supervisory agencies are collectively responsible for losses due to negligence (Hassan, 2019). This is to the regulations in Law Number 34 of 2014 concerning Hajj Financial Management, which states that members of the implementing agency and members of the supervisory board are jointly and severally liable for losses from the placement and/or investment of Hajj Finances as a whole caused by errors and/or negligence in its management.

The Indonesian Hajj Fund is managed by the Hajj Financial Management Agency (BPKH) (Septiarini et al., 2024). Based on Law Number 34 of 2014 article 53, BPKH is responsible for managing Hajj finances in the form of banking products, securities, gold, direct investment, and other investments using Sharia principles and considering aspects of security, prudence, benefit value, and liquidity (Primadhany, 2018). Ikhwan & Wira (2024) stated that in 2023, the Hajj funds deposited by pilgrims and managed by BPKH had reached IDR 166 trillion. Septiarini et al. (2024) explained that through the investment mechanism, the benefit value of BPKH can ease the burden

on prospective Hajj pilgrims in bearing the Hajj Pilgrimage Organization Costs (BPIH).

Hajj Implementation Policy

Policies at the macro, meso, and micro levels support the implementation of the Hajj in Indonesia. The Hajj implementation policy is detailed in Table 1.

Table 1. Hajj Implementation Policy in Indonesia

No	Regulation	Year	Policy
1	Law	2019	Law Number 8 of 2019 Concerning the Implementation of the Hajj and Umrah Pilgrimages
2	Government Regulation	2022	Government Regulation Number 8 of 2022 concerning Coordination of the Implementation of the Hajj Pilgrimage
3	Government Regulation	2021	Government Regulation of the Republic of Indonesia Number 5 of 2021 concerning the Implementation of Risk-Based Business Licensing
4	Government Regulation	2021	Government Regulation Number 38 of 2021 concerning the Account for Holding Umrah Pilgrimage Costs
5	Presidential Decree/Presidential Decree	2024	Presidential Decree Number 6 of 2024 concerning the Cost of Organizing the Hajj Pilgrimage in 1445 Hijriah/2024 AD Sourced from the Cost of the Hajj Pilgrimage and the Value of Benefits
6	Presidential Decree/Presidential Decree	2023	Keputusan Presiden Nomor 12 Tahun 2023 tentang Perubahan atas Keputusan Presiden Nomor 7 Tahun 2023 tentang Biaya Penyelenggaraan Ibadah Haji Tahun 1444 Hijriah/2023 Masehi yang Bersumber dari Biaya Perjalanan Ibadah Haji dan Nilai Manfaat
7	Presidential Decree/Presidential Decree	2023	Presidential Decree Number 7 of 2023 concerning the Cost of Organizing the Hajj Pilgrimage in 1444 Hijriah/2023 AD Sourced from the Cost of the Hajj Pilgrimage and the Value of Benefits
8	Minister of Religious Affairs Regulation	2022	Regulation of the Minister of Religious Affairs Number 10 of 2022 concerning the Second Amendment to the Regulation of the Minister of Religious Affairs Number 44 of 2014 concerning the Organization and Work Procedures of the Technical Implementation Unit of the Hajj Dormitory
9	Minister of Religious Affairs Regulation	2021	Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 5 of 2021 concerning the Standards of Business Activities of PPIU and PIHK
10	Minister of Religious Affairs Regulation	2021	Regulation of the Minister of Religious Affairs Number 6 of 2021 Concerning the Organization of Umrah Pilgrimage and the Organization of Special Hajj Pilgrimage
11	Minister of Religious Affairs Decree	2021	Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 13 of 2021 Concerning the Organization of Regular Hajj Pilgrimage
12	Minister of Religious Affairs Decree	2023	Decree of the Minister of Religious Affairs Number 1 of 2023 Concerning the Hajj Success Team
13	Minister of Religious Affairs Decree	2022	Decree of the Minister of Religious Affairs Number 405 of 2022 concerning the Indonesian Hajj Quota for 1443 H/2022 AD
14	Minister of Religious Affairs Decree	2021	Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 167 of 2021 Concerning Guidelines for the Electronic Granting of Operational Permits for PPIU and PIHK
15	Minister of Religious Affairs Decree	2021	Decree of the Minister of Religious Affairs of the Republic of

Affairs Decree			Indonesia Number 539 of 2021 Concerning the Determination of the Amount of Bank Guarantee as a Requirement for Business Licensing for the Organization of Umrah Pilgrimage and the Organization of Special Hajj Pilgrimage
16	Minister of Religious Affairs Decree	2021	Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 660 of 2021
17	Governor's Decree	2020	Concerning the Cancellation of the Departure of Hajj Pilgrims in the Implementation of the Hajj Pilgrimage in 1442H/2021M
18	Governor's Decree	2023	Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 719 of 2020 Concerning Guidelines for the Implementation of the Umrah Pilgrimage during the Covid-19 Pandemic
19	Governor's Decree	2023	Decree of the Governor of West Java Number 451.15/Kep.109-Kesra/2023 Concerning the Regional Hajj Quota for Regency/City and Regional Hajj Officers of West Java Province in 1444 Hijriah/2023 AD

Source: various sources processed (2024)

Table 1 shows that the Hajj Implementation policy in Indonesia includes macro, meso, and micro policies consisting of regulations in the form of Laws, Government Regulations, Presidential/Presidential Decrees, Regulations of the Minister of Religious Affairs, Decrees of the Minister of Religious Affairs, and Governor's Decrees. Macro policies relate to fundamental public policies, consisting of five regulations: (a) the 1945 Constitution, (b) laws/regulations instead of laws, (c) government regulations (PP), (d) presidential regulations (Perpres), and (e) regional regulations (Perda). In the implementation of the Hajj, macro policies include Law Number 8 of 2019 concerning the Implementation of the Hajj and Umrah Pilgrimages, Government Regulation Number 8 of 2022 concerning Coordination of the Implementation of the Hajj Pilgrimage, Government Regulation of the Republic of Indonesia Number 5 of 2021 concerning the Implementation of Risk-Based Business Licensing, Government Regulation Number 38 of 2021 concerning the Account for Holding Umrah Pilgrimage Costs, Presidential Decree Number 6 of 2024 concerning the Cost of Organizing the Hajj Pilgrimage in 1445 Hijriah/2024 AD Sourced from the Cost of the Hajj Pilgrimage and the Value of Benefits, Presidential Decree Number 12 of 2023 concerning Amendments to Presidential Decree Number 7 of 2023 concerning the Cost of Organizing the Hajj Pilgrimage in 1444 Hijriah/2023 AD Sourced from the Cost of the Hajj Pilgrimage and the Value of Benefits, and Presidential Decree Number 7 of 2023 concerning the Cost of Organizing the Hajj Pilgrimage in 1444 Hijriah/2023 AD Sourced from the Cost of the Hajj Pilgrimage and the Benefit Value..

Furthermore, in the implementation of the Hajj, meso policies include: Regulation of the Minister of Religious Affairs Number 10 of 2022 concerning the Second Amendment to Regulation of the Minister of Religious Affairs Number 44 of 2014 concerning the Organization and Work Procedures of the Technical Implementation Unit of the Hajj Dormitory, Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 5 of 2021 concerning Standards for PPIU and PIHK Business Activities, Regulation of the Minister of Religious Affairs Number 6 of 2021 concerning the Organization of Umrah Pilgrimage Travel and the Organization of Special Hajj Pilgrimage, Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 13 of 2021 concerning the Organization of Regular Hajj Pilgrimage, Decree of the Minister of Religious Affairs Number 1 of 2023 concerning the Hajj Success Team, Decree of the Minister of Religious Affairs Number 405 of 2022 concerning the Indonesian Hajj Quota for 1443 H/2022 AD, Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 167 of 2021 concerning Guidelines for the Electronic Granting of PPIU and PIHK

Operational Permits.

Then, the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 539 of 2021 Concerning the Determination of the Amount of Bank Guarantee as a Requirement for Business Licensing for the Organization of Umrah Pilgrimage and the Organization of Special Hajj Pilgrimage, Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 660 of 2021 Concerning the Cancellation of the Departure of Hajj Pilgrims in the Organization of the Hajj Pilgrimage in 1442H/2021M, and Decree of the Governor of West Java Number 451.15/Kep.109-Kesra/2023 Concerning the Regional Hajj Quota for Regency/City and Regional Hajj Officers of West Java Province in 1444 Hijriah/2023 AD. Finally, in the implementation of the Hajj, there are also micro policies, including a decree of the Minister of Religious Affairs of the Republic of Indonesia Number 719 of 2020 Concerning Guidelines for the Organization of the Umrah Pilgrimage during the Covid-19 Pandemic and a Decree of the Governor of DKI Jakarta Number 722 of 2023 Concerning Standard Operational Costs for Regional Hajj Officers.

Conclusion

Indonesia is the country with the largest Muslim population in the world and the most significant number of Hajj pilgrims, reaching 15-25% of the total number of Hajj pilgrims in Arab Studies. The implementation of Hajj is the government's primary government study, which has identified the policy of implementing Hajj in Indonesia. The results of the study found that the policy of implementing Hajj in Indonesia includes macro, meso, and micro dimensions in the form of Laws, Government Regulations, Presidential Regulations/Presidential Decrees, Regulations of the Minister of Religious Affairs, Decrees of the Minister of Religious Affairs, and Governor's Decrees. The government stakeholders organizing the Hajj must use this policy as a reference in Indonesia. Further research needs to be conducted regarding the effectiveness of investment in managing Hajj funds.

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