

Problematics Of The Implementation Of Hajj And Umrah (Study Of Law Number 8 Of 2019 Concerning The Implementation Of Hajj And Umrah)

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Abstract

This research was conducted to find out the implementation of Hajj and Umrah according to Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah and to find out and provide solutions to problems with the implementation of Hajj and Umrah in Indonesia. Hajj is the fifth pillar of Islam that must be performed by every Muslim who is physically, mentally, spiritually, socially, and financially capable and once in a lifetime. The implementation of Hajj is mandated by Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah (PIHU). In accordance with these laws and regulations, the organisation of the Hajj is the responsibility of the government. This is based on the consideration that the implementation of the Hajj is a national duty and involves the dignity and good name of the nation. The implementation of the Hajj in Indonesia as explained in article 2 and article 3 of Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah, that the Implementation of the Hajj is carried out based on the principles of sharia, trust, justice, benefit, benefit, safety, security, professionalism, transparency, and accountability. The normative legal research method is focused on analysing legal documents and applying a library research approach to Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah. Qualitatively analysed data will be presented in the form of systematic descriptions as well, then all data is selected, processed and then stated descriptively so that it can provide solutions to the problems in question. From the overall study that has been presented in accordance with Law No. 8 of 2019 concerning the Implementation of Hajj and Umrah, it can be concluded that the implementation of Hajj and Umrah is inseparable from various problems. From the registration stage, discussion and determination of BPIH, guidance, transportation services, accommodation/lodging services, health, catering and protection of pilgrims, Hajj organisations, Hajj organising committees, and Hajj officers, the main focus of Hajj implementation has been on the provision of accommodation, transportation and catering services. Attention to these service aspects is important to realise the comfort of the pilgrims in performing their hajj, but

another thing that must receive attention is the aspect of Hajj guidance, starting from the implementation of Hajj manasik guidance, to Hajj guidance during the implementation of Hajj in Indonesia and Saudi Arabia. It must be said that not all hajj pilgrims have adequate knowledge and competence about hajj, therefore guidance in the implementation of hajj in Saudi Arabia is a necessity that should not be ignored, so that hajj pilgrims can perform their hajj in accordance with the provisions of shari'a and realise independence and resilience in the implementation of hajj and umrah in accordance with Law Number 8 of 2019.

Keywords:

Problematics, Hajj and Umrah

A. Introduction

In historical records it is mentioned that the Prophet performed Umrah 3 (three) times, and the last Umrah was carried out with the implementation of his first and last Hajj. In his term it is called the wada hajj¹. Hajj is also a special² act of worship Islam is a religion that has a very large number of adherents in most parts of the world so it is of interest to historians and researchers about its nature, rituals and other things contained in it. ³

The implementation of Hajj is mandated by Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah (PIHU). In accordance with these laws and regulations, the organisation of the Hajj is the responsibility of the government. This is based on the consideration that the implementation of the Hajj is a national duty and involves the dignity and good name of the nation. The implementation of the Hajj in Indonesia as explained in article 2 and article 3 of Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah, that the Implementation of the Hajj is carried out based on the principles of sharia, trust, justice, benefit, benefit, safety, security, professionalism, transparency, and accountability.

The implementation of Hajj aims to provide guidance, services, and protection. Therefore, the government is obliged to carry out its duties by providing administrative services, pilgrimage guidance, accommodation, transportation, health services, security and matters required by the pilgrims as well as possible, so that the

¹ Karsayuda (ed.), *Fikih Syafi'e Cuplikan Sabial Muhtadin*, (Banjarmasin: Borneo Press, 2007), h. 220

² Anggito Abimanyu (editor), *Talbiyah di Tanah Haram Memoar Para Wartawan Haji* (Mizan: Bandung, 2013), hlm. xvii.

³ Azalia Mutammimatul Khusna, "Hakekat Ritual Ibadah Haji dan Maknanya Berdasarkan Pemikiran William R. Roff," *An-Nas*2, no. 1 (April 10, 2018): 132–45, <https://doi.org/10.36840/an-nas.v2i1.93>



pilgrims can perform their worship in accordance with the provisions of Islamic law. The regulation of the implementation of the Hajj through Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah (hereinafter referred to as the Law on the Implementation of Hajj and Umrah) is the spearhead so that the implementation of the Hajj in Indonesia can be managed professionally by prioritising the interests of the pilgrims. There are many cases in the implementation of Hajj and Umrah, almost all activities in the implementation of Hajj and Umrah face various problems, problems that often occur every year, especially in the implementation of Hajj for the last two years, namely 2022 - 2023.

Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah as a form of Implementation of Hajj and Umrah is a series of religious worship as guaranteed and mandated in the 1945 Constitution of the Republic of Indonesia Article 29 Paragraph (2).

The increasing welfare, the increasing economic level of the ummah, and also because the cost of the Indonesian Hajj is the cheapest and can still be reached by all groups. The implementation of Hajj is not only related to a series of Hajj rituals, but also to aspects of public service governance. This aspect is seen as the one that determines the success of the pilgrims in performing the rituals of Hajj. This is a national task and the main responsibility lies with the Government, in this case the Ministry of Religious Affairs of the Republic of Indonesia, because the number of Indonesian pilgrims is so large that it must involve various organisations and government agencies.

Literature Review

Regulation

The regulation of Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah, some of which have experienced a slight shift with the emergence of the Job Creation Law, is not in the context of burdening Umrah Travel Organisers (PPIU) and Special Hajj Organisers (PHIK). The urgency of this research lies in the fact that the existing provisions are basically not burdensome for official hajj and umrah organisers, who already have a good track record and have no problems. Instead, the regulation will select companies or institutions that manage the departure of Hajj and Umrah pilgrims that are problematic, unproven, and cannot carry out the mandate properly. Regulations regarding the implementation of the Hajj pilgrimage in Indonesia are regulated in Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah. This law aims to provide guidance, services and protection for Hajj and Umrah pilgrims so that they can perform their worship in accordance with the provisions of Sharia, and realise independence and resilience in the implementation of Hajj and Umrah.

Problematic Hajj and Umrah

Problems related to Hajj and Umrah include various things, such as:



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1. Cost: The cost of performing Hajj and Umrah can be a financial burden for many people. The cost of travelling, accommodation, and living expenses in the Holy Land can be a challenge for pilgrims who wish to perform these acts of worship.
2. Organisation: There are issues related to travel agents not being able to provide adequate services, such as accommodation not being as promised, inadequate transport, or lack of accurate information.
3. Safety and Health: Safety and health issues are always a major concern, especially in large crowds of Hajj and Umrah pilgrims. Infectious diseases, accidents, and other safety issues can be a serious problem.
4. Infrastructure: The infrastructure in Mecca and Medina must be able to accommodate the increasing number of pilgrims each year. Issues related to facilities, transport, and accommodation can affect the pilgrims' experience.
5. Regulation and Supervision: Strict regulation and supervision are required to ensure that the organisation of Hajj and Umrah runs smoothly and in accordance with established rules.

The government and related parties continue to address these issues through stricter regulations, improved infrastructure, and enhanced services for Hajj and Umrah pilgrims.

B.Problem Formulation

Based on the background of the research, as described above, this research is organised based on the following problem formulation:

1. How is the implementation of Hajj and Umrah according to Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah?
2. How are the problems of organising Hajj and Umrah in Indonesia?

C. Methods

The normative legal research method is focused on analysing legal documents and applying a library research approach to Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah. This research only involves library research based on books, seminar results, articles and journals related to Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah, to solve existing problems and then draw a conclusion by utilising data that has been collected through document studies, then the results of this research are first analysed using qualitative analysis. Qualitatively analysed data will be presented in the form of systematic descriptions as well, then all data is selected, processed and then stated descriptively so as to provide solutions to the problems in question.



Discussion

The research result and discussion section contain results of the research findings and their ensuing discussions. The findings acquired from the results of the conducted research should be written with the supplementary support of adequate data. The research results and findings should be able to resolve or provide explanations to the question stated in the introduction and also contains with the author's analysis of the findings by connecting the empirical data with the theory used.

Conclusion

1.Implementation of Hajj and Umrah based on the provisions of Law Number 8 of 2019

The implementation of Hajj in Indonesia according to Law Number 8 of 2019 is substantially divided into two, namely Regular Hajj and Special Hajj as stated in Article 10 paragraph (1) of Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah. Regular Hajj is the responsibility of the Government which is carried out by the Minister of Religious Affairs⁴

Regular Hajj According to Article 1 Point 8 of Law Number 8 of 2019, is the implementation of the Hajj pilgrimage carried out by the Minister with general management, financing and services. Regular Hajj is the responsibility of the government, carried out by the Minister and carried out through a permanent and structured work unit from the regional level, at the central level and at the Saudi Arabian level, while the Special Hajj is the implementation of the Hajj pilgrimage carried out by a Special Hajj Organiser (PIHK) in this case a Travel Bureau that has obtained a permit. Minister of Religious Affairs to organise special hajj pilgrimages and has a quota of 8% of the total quota each year. ⁵ Performing the Hajj is an obligation of Muslims around the world, with the largest Muslim population in the world, Indonesia gets a larger quota of pilgrims compared to other Muslim countries. In 2022 after two years, namely in 2020 and 2021 Saudi Arabia did not open quotas for other countries after Covid 19, Indonesia received a quota of 100,051 pilgrims consisting of 92,825 regular Hajj quota and 7,226 special Hajj quota, this number is only about 46% of the normal quota given in previous years.⁶ In 2023, Indonesia's hajj quota returned to normal, which was 221,000 pilgrims and received an additional quota by Saudi Arabia of 8,000 pilgrims, so the total Indonesian hajj quota in 2023 was

⁴ Suryamah, A., & Darodjat, R. (2023). Pertanggungjawaban Jiwa Yang Optimal Bagi Jemaah Haji Berdasarkan Peraturan Perundang-Undangan Dan Prinsip Masalah Mursalah. *Juris And Society: Jurnal Ilmiah Sosial Dan Humaniora*, 3(1), 63-73.

⁵ Undang-Undang Nomor 8 Tahun 2019 Tentang Penyelenggaraan Ibadah Haji Dan Umrah

⁶ <https://kemenag.go.id/internasional/menag-harap-kuota-haji-indonesia-naik-di-2023-v94lbu>



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229,000 pilgrims. ⁷Hajj is the fifth pillar of Islam for adherents of Islam or Muslims, Hajj is an obligation for people who are able, in the Qur'an it is stated that Hajj is obligatory for every Muslim who is able, namely having sufficient finances, physical and spiritual health. The main elements in organising the Hajj that must be considered: Hajj candidates, financing, administrative requirements, transportation facilities, bilateral relations between countries, and implementing organisations. These elements are interrelated with each other which require guarantees in the implementation of the Hajj relating to, pilgrims who have been registered legally and and qualified can be dispatched to Saudi Arabia, All pilgrims who have been in the holy land get accommodation, consumption and transportation, All pilgrims who have been in the holy land can perform tawaf, sa'I and wukuf in Arafat and other pillars of Islam, Pilgrims who have performed the pilgrimage can all be returned to the area of origin safely. However, the implementation of Hajj must be in accordance with the mechanism determined by the Ministry of Religion, the mechanism of Hajj Implementation starts from Hajj registration which includes:

a.Requirements and Procedures for Regular Hajj Registration

The registration procedures for Regular Hajj are as follows:

1. Opening a Hajj Savings Account with a minimum savings of Rp.25,000,000 at the Hajj Cost Deposit Receiving Bank (BPS BIPIH).
2. Complete the requirements:
 - a. Original Hajj Savings Book
 - b. Original Identity Card (KTP)
 - c. Original Family Card (KK)
 - d. Original Marriage Certificate or Book (choose one)
 - e. Participant is present without being represented
 - f. Health Certificate and Blood Type
 - g. Not wearing official clothes
 - h. Clothing should not be white
 - i. Women must wear headscarf
 - J. Do not wear T-shirts
3. Pilgrims go to the Office of the Ministry of Religious Affairs of the Regency / City for the Hajj Registration Process and get a Hajj Registration Letter SPH

⁷ KMA No 189 tahun 2023 tentang Kuota Haji Indonesia tahun 1444 H/2023 M dan



4. Prospective Hajj Jama'ah Participants wait for the Estimated Time of Departure and Settlement of BPIH (Hajj Implementation Fee), if the Participant has received an announcement of departure.
5. If the Prospective Jama'ah Hajj Participant gets an announcement or information on departure, then the Participant is obliged to make a payment to the BPIH BPS Office (Bank Receiving Deposit for Hajj Pilgrimage Costs) in the same place as the initial registration, and get Proof of Deposit for BPIH (Hajj Pilgrimage Costs).
6. Return to the Ministry of Religious Affairs to submit the following Final Requirements:
 - a. Proof of Deposit of BPIH Repayment (Hajj Implementation Fee) Third, Fourth and Fifth Sheets (Yellow, Blue Red)
 - b. Photo Pass 3 x 4 = 5 Sheets and 4 x 6 = 5 Sheets
 - a). White colour background
 - b). 80% face
 - c). Women must wear a headscarf
 - d). Not wearing glasses
 - e). Not wearing official clothes
 - f). It is recommended not to wear white clothes and white headscarves, so that the photos do not contrast⁸

The flow of regular Hajj registration is as follows:

⁸ <https://kemenag.go.id/pers-rilis/kma-kuota-haji-2023-terbit-kemenag-sesuaikan-penghitungan-estimasi-keberangkatan-3itf0i>





Sumber: Website Kemenag.go.id ⁹

2.Problems related to the implementation of Hajj in Indonesia

There are various problems that often occur in the implementation of the Hajj from year to year, these problems often occur during the implementation of the Hajj both in Indonesia and in Saudi Arabia, among the problems of organising the Hajj in Indonesia that often occur in the services and guidance of pilgrims. Services in the implementation of the Hajj include health services, provision of accommodation or lodging, and consumption or catering. Every year the various forms of service almost never escape the problem. In fact, the implementation of these services requires a lot of money.

If we look closely, there are still a number of problems that colour the implementation of the Hajj that need to be observed. First, there is an external assessment that the management of the Hajj pilgrimage is still ineffective in terms of institutional aspects, financial management, and improvement of facilities and infrastructure in providing services to pilgrims. The registration system for prospective pilgrims is considered to still leave problems. The large quota of pilgrims given by the Kingdom of Saudi Arabia to Indonesia was not able to accommodate the number of prospective pilgrims who wanted to go to the holy land. This has an impact on the increasing waiting list for Indonesian pilgrims, which has now reached around 1.9 million people while

⁹ https://kemenag.go.id/berita/info_grafis_read/8/tata-cara-dan-persyaratan-pendaftaran-haji-reguler diakses tanggal 16 oktober 2023 pukul 12.38 wib



Indonesia's annual hajj quota is only around 221,000 people^{10, 11}. As is known, the certainty of Indonesia getting an additional 8 thousand hajj quota from the Government of Saudi Arabia was only determined in early May 2023 ahead of the departure of the first batch of pilgrims. With the additional quota, the total number of Indonesian pilgrims performing the pilgrimage this year (2023) will be 229,000 people. The number of 229,000 pilgrims is more than double that of the previous year where Indonesia only received a hajj quota of 100,000 pilgrims. The narrow timeframe has led to a lack of preparation that has an impact on services for Indonesian pilgrims. Because the additional hajj quota given at a very tight time was not accompanied by the readiness of facilities and services, not only from the Government of Indonesia but also from the Saudi Government, related to Indonesian pilgrims. One of the obstacles found in the implementation of the Hajj pilgrimage this time is in terms of transportation facilities that had caused thousands of pilgrims from Indonesia to be stranded in Muzdalifah. In addition to transportation, the problem of over-capacity tents in Mina is also a note in the implementation of the 2023 Hajj pilgrimage. There are many Indonesian pilgrims who are forced to rest outside the tents because they do not get a place. After stoning the jumrah in Arafat, the congregation must have been exhausted. When they arrived in Mina, the tents were unable to accommodate them. This must be anticipated. Such an incident should not happen again, a number of things cause the tents in Mina to experience overcapacity. In addition to the lack of service from mashariq as the manager of Hajj services from Saudi Arabia while the pilgrims are in Arafat, Muzdalifah, and Mina, the factor that causes pilgrims to sleep outside the tents is due to the presence of pilgrims who use non-hajj visas. The pilgrims using non-hajj visas should not be allowed to use the facilities for hajj pilgrims. The majority of them come on pilgrimage visas through Riyadh, then continue their journey to Mecca or Medina either through domestic flights or land routes. These pilgrims are not registered in the official Hajj quota, but they utilise facilities belonging to the pilgrims. Not only from the people of Indonesia, but also from several other countries.¹²

a. Health Service Problems

Problems that often arise in health services occur before and during the implementation of the Hajj. In 2023, when the normal quota is given by Saudi Arabia to Indonesia, elderly pilgrims get priority, based on data from the Integrated Hajj Information and Computerisation System (Siskohat) of the Ministry of Religion as of 23 March 2023, there are 66,943 elderly pilgrims who will depart this year. This number reaches about 30% of the total Indonesian pilgrims in 2023 which is 221,000

¹⁰<https://www.dpr.go.id/berita/detail/id/45313/t/Fasilitas+Bagi+Jemaah+Kurang%2C+Puan%3A+Eval uasi+Bersama+Pelaksanaan+Ibadah+Haji+2023> diakses pada 16 Oktober 2023 Pukul 12.04 Wib

¹¹ Ibid

¹²<https://www.dpr.go.id/berita/detail/id/45313/t/Fasilitas+Bagi+Jemaah+Kurang%2C+Puan%3A+Eval uasi+Bersama+Pelaksanaan+Ibadah+Haji+2023> diakses pada 16 Oktober 2023 Pukul 12.04 Wib

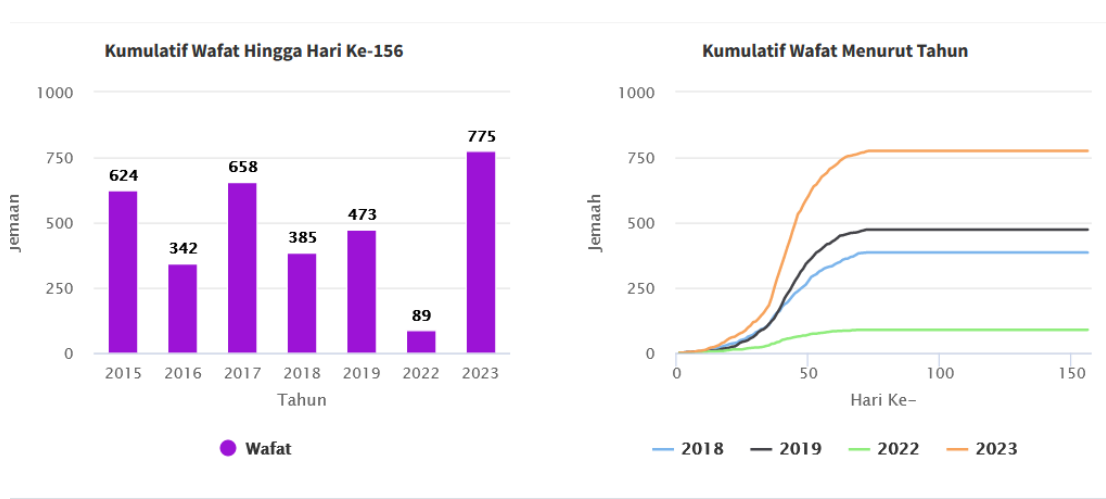


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people¹³, so the Ministry of Religion this year made a service slogan with "Elderly Friendly Hajj" Likewise, with high-risk pilgrims (risti) in terms of health reaching 73% which is the highest number since the last five years, even so the lack of optimal health checks for pilgrims on the Hajj.

The urgency of istithaa'ah health of the pilgrims has not been fulfilled before departure, so that many of the elderly and risti pilgrims experience illness when they arrive in Saudi Arabia, not even a few there are elderly pilgrims who experience acute dementia (a disease that causes a decrease and even loss of memory and thinking) which actually from the perspective of Islamic law these pilgrims are no longer required to perform the pilgrimage, In fact, from the perspective of Islamic law, these pilgrims are no longer required to perform Hajj, because they do not meet the mandatory requirements of Hajj and Umrah, one of which is to have a mind,¹⁴ so that this year not a few pilgrims were safari wukufkan even this year according to the Ministry of Health's Siskohatkes data, the number of pilgrims who died in Saudi Arabia during the implementation of Hajj in 1444 H / 2023 M was 775 pilgrims, this number increased from previous years.



Data taken from Siskohatkes-Ministry of Health.¹⁵

In order to implement the duties of guidance, service, and protection to the Hajj pilgrims so that they can perform the Hajj pilgrimage comfortably, safely, and smoothly and avoid mudharat during the Hajj pilgrimage. The government must further improve the health inspection system and have more special attention, so that Istitha'ah Health (badaniyah) which includes mental health, cognitive, and activity daily living (ADL) health which is part of fulfilling the mandatory requirements for the implementation of the Hajj pilgrimage can be fulfilled properly so that pilgrims

¹³ Sistem Informasi dan Komputerisasi Haji Terpadu (SISKOHAT) Kemenag RI, 23 Maret 2023

¹⁴ Tafsir Al-'Usyr Al-Khair Dari Al Qur'an Al Karim Juz (28,29,30) Halaman 159, ISBN: 978-603-90009-1-4

¹⁵ <https://haji.kemenag.go.id/sidb/admin/index.php?page=wafat2023&nav=0>



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can carry out a series of hajj pilgrimages while in Saudi Arabia better, and this can also reduce the number of pilgrims who die in the following years.¹⁶

b.Problems of Accommodation Services

Accommodation or lodging services both in Medina and in Mecca in this case masyair also did not escape the problem, in Medina there is still a lack of accommodation that can be seen among others in lifts that are not functioning properly, and small carrying capacity, so that there is pressure and long queues when the congregation wants to climb the floor of the lodging to their respective rooms, which are not a few floors. This happened in several lodgings where the pilgrims stayed for 8 days in Medina during the Hajj pilgrimage, therefore the issue of lodging is a concern in the future so that the Government can provide more quality and comfortable lodgings for pilgrims. Masyair services, the peak of Hajj during the procession of Hajj during Arafat, Muzhdalifah and Mina in the implementation of Hajj this year is also a concern, the poor performance of Masyariq services (Syarikah who received permission from the Saudi authorities to provide services to pilgrims during Arafat, Muzhdalifah and Mina). Lodging in Mina or Tents provided are not in accordance with the capacity of the number of pilgrims, so that the conditions of the congregation while in Mina are very apprehensive, not a few pilgrims who rest outside the tent at nightfall. Air conditioning in the Mina tents is also not optimal, so this is a special concern for the Government of Indonesia as the Hajj Organiser to overcome and deal with this problem with the Saudi Ministry of Hajj and Umrah and Masyariq so that this problem does not recur in subsequent years.

c.Problems Related to Coaching Management

Sociologically, Indonesian pilgrims come from diverse social, educational, cultural, and ethnic backgrounds. Their knowledge of Hajj is also very different. This reality demands: Hajj procedures, the provision of books on Hajj procedures, and other technical guidance related to the use of toilets on the plane, in hotels and so on. In addition, pilgrims also need to be introduced to the culture and customs of the Arab world and other countries, as they will be interacting with a variety of people from a variety of cultures and customs. The limited knowledge of pilgrims about the procedures of the Hajj pilgrimage also requires a companion to accompany them when performing the Hajj pilgrimage, because even though the Hajj ritual manual has been given not all pilgrims then understand its contents, they still need guidance when performing the service.

Guidance is very important because it is related to the implementation of the Hajj pilgrimage, pilgrims must understand the procedures for organising the Hajj pilgrimage. Guidance is carried out while in the country and in the Holy Land.

¹⁶ <https://kemenag.go.id/internasional/ini-sejumlah-masalah-yang-dialami-jemaah-malaysia-di-masyair-mJcWJ>



According to the Hajj Manasik Guidance Book, the Hajj Guidance Organisation needs to provide a series of lighting, counselling and guidance activities about Hajj which include:

- 1) The procedure for dressing in ihram, the intention of ihram and the recitation of talbiyah, the procedure for tawaf, the procedure for sa'i, the procedure for tahallul, the procedure for wukuf, the procedure for staying in Muzdalifah, the procedure for staying in Mina, the procedure for stoning the Jamrah, the procedure for nafar.
- 2) Guidance in Saudi Arabia begins at Jeddah Airport, queuing to check luggage and passports, then exiting in an orderly manner.
- 3) Guidance in Medina for 8 days. Starting from performing Arbain prayers (40 times) at the Prophet's Mosque, pilgrimage to the tomb of the Prophet, Raudloh, Baqi, Quba Mosque, Qiblatain Mosque, Jabal Uhud and others. The first wave to Makkah takes miqat at Bir Ali (Zulkhafah) or lodging.
- 4) Guidance in Makkah. Hajj officers guide pilgrims to perform Umrah for those who perform Tamattu' Hajj, perform tawaf qudum for those who perform Ifrad and Qiran Hajj, pray in congregation, I'tikaf at the Haram Mosque, rest and perform other worship services, on 8 Dhulhijjah leave for Arafat to perform wuquf on 9 Dhulhijjah.
- 5) Guidance in Arafat, which includes guiding pilgrims to occupy the camp that has been provided by the Maktab, paying attention to and listening to notifications and guidance lectures given by officers, listening to the wukuf sermon, performing wukuf, leaving for Muzdalifah.
- 6) Guidance in Muzdalifah which includes guiding pilgrims to multiply dhikr, istiqhfar and salawat to the Prophet after arriving at Muzdalifah, looking for crumbs at least 7 (seven) grains maximum 70 (seventy) grains, leaving for Mina after midnight.
- 7) Guidance in Mina, which includes guiding pilgrims to depart for Mina on the 10th, 11th, 12th and 13th of Dhulhijjah, stoning jumrah ula, wustha and aqabah, heading to Makkah on the 12th of Dhulhijjah for those who are early nafar and on the 13th of Dhulhijjah for those who are nafar tsani.
- 8) Guidance in Makkah after wukuf which includes guiding pilgrims to perform tawaf ifadah, getting ready to head to Medina or Jeddah.

Efforts to improve the guidance and counselling of pilgrims include the following:

1. Improving the pattern of coaching and guidance of pilgrims by providing training for prospective pilgrims as needed.
2. Increasing the participation of Islamic organisations, especially the Indonesian Hajj Fraternity Association (IPHI) in the implementation of coaching and guidance of prospective pilgrims.



3. Improving the material of coaching and guidance of pilgrims including deepening the objective conditions of Saudi Arabia in the Hajj season.
4. Seeking a MUI fatwa on the once-in-a-lifetime Hajj pilgrimage and Umrah pilgrimage in the month of Ramadan.¹⁷

F.Suggestion

The government should pay more attention to the problems that are still found in the implementation of the Hajj from year to year so that the problems in the implementation of the Hajj in the following years do not occur again. guidance, service and implementation of the Hajj must be closely monitored in this regard, and of course very careful coordination with Saudi Arabia, and all stakeholders involved, including the masyariq (Syarikah who received permission from the Saudi authorities to provide services to pilgrims while in Arafat, Muzhdalifah and Mina).

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