

**CERTIFIED HAJJ MANASIK GUIDANCE METHODS IN
IMPROVING THE QUALITY OF CONGREGATION
UNDERSTANDING AT THE MINISTRY OF HAJJ AND UMRAH
OFFICE IN WEST JAKARTA**

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ABSTRACT

This study aims to evaluate the methods used by certified Hajj ritual (manasik) instructors in improving the quality of pilgrims' understanding at the Ministry of Hajj and Umrah, West Jakarta Office. The background of this research is the limited understanding of some pilgrims regarding the procedures of Hajj rituals, despite having attended guidance sessions, as well as the constraints of facilities, time, and the insufficient number of instructors compared to the number of participants.

The research employed a descriptive qualitative approach, with data collection techniques including observation, interviews, and documentation. The research subjects consisted of certified Hajj instructors, officials of the Ministry of Hajj and Umrah, and pilgrims departing in 2026. Data analysis was conducted inductively, focusing on the meanings and real-life experiences of the informants.

The findings reveal that certified Hajj instructors applied various methods such as lectures, question-and-answer sessions, demonstrations, practice, and simulations. Among these, hands-on practice and simulations proved to be the most effective in strengthening pilgrims' understanding. Several challenges were identified, including differences in pilgrims' comprehension levels, limited facilities, time constraints, and lack of support from related parties. However, strategies such as dividing pilgrims into small groups, using teaching aids, and adjusting the

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language of instruction served as effective solutions. Overall, the presence of certified instructors had a significant impact on enhancing the understanding, readiness, and independence of pilgrims in West Jakarta Office.

Keywords: Hajj rituals, certified instructors, quality of understanding, Ministry of Hajj and Umrah, West Jakarta Office.

INTRODUCTION

The Hajj is the fifth pillar of Islam and an obligatory act of worship for every Muslim who meets the necessary abilities and health requirements. Because the Hajj is obligatory, those who fail to perform it, despite the necessary abilities and health requirements, will be considered sinful, while those who do will receive rewards. Performing the Hajj requires good physical and mental preparation, as well as sufficient knowledge of the rituals required of pilgrims.

Therefore, everyone who will perform the Hajj pilgrimage is strongly advised to know or learn about the provisions of the Hajj and the technical or procedures of the Hajj pilgrimage, so that the intent and purpose of the Hajj pilgrimage can be carried out properly, smoothly, and safely and in accordance with the provisions of the Qur'an and the Hadith of the Prophet SAW, as well as the opinions of the fuqaha scholars. To be able to perform the Hajj pilgrimage properly and correctly, namely with reverence, according to sharia, safely and securely, in addition to the correct mastery and understanding of the rituals, it also requires strength and good physical health. Therefore, in order for the congregation to have a correct and complete understanding of the Hajj pilgrimage, comprehensive and continuous guidance is needed for the congregation, both in the form of additional guidance time for the Hajj pilgrimage, supplemented with basic knowledge about the socio-historical background of the

Hajj pilgrimage and an understanding of the life history of the Prophet.¹

The Hajj rituals introduced by the Prophet Muhammad (peace be upon him) are the perfected versions of the Hajj rituals of previous prophets, including those of the Prophet Ibrahim (peace be upon him). "The rituals are guidance and training for the Hajj. They generally take place 8-12 weeks before departure. All the necessary information for the Hajj will be provided during these rituals, and will be guided by ustadz, ustadzah, and muthawif (guides) who will guide the pilgrims throughout their journey. This is intended to serve as a guide for the pilgrims in carrying out the rituals according to the flow of movement and the location of the Hajj activities."²

Law of the Republic of Indonesia Number 8 of 2019 concerning the Implementation of Hajj and Umrah also states that the government is obliged to provide guidance on Hajj rituals and other materials in Indonesia, during the journey, and in Saudi Arabia, and that pilgrims are entitled to accommodation, food, health care, and transportation services. The government's way of fulfilling these rights of pilgrims is by providing Hajj guidance in accordance with Hajj jurisprudence and also providing competent Hajj guides. The implementation of Hajj guidance must be carried out comprehensively and optimally, starting from the provision of materials and procedures for carrying out the Hajj. Therefore, the implementation of Hajj guidance must be carried out by guides who have the ability, knowledge, and technical skills in the field of Hajj guidance.

In this era of globalization, the Ministry of Hajj and Umrah, through the Director General of Hajj and Umrah Organization, needs to prepare competent and expert Hajj guides. One way to achieve this is through education and various training programs. This will produce superior and qualified Hajj guides, who will positively impact services

¹ Muhammad M. Basyuni, *Reformasi Manajemen Haji*, (Jakarta: FDK press, 2008), hal. 1

² K. H. Mudatsir Muslim, *Panduan Lengkap Haji dan Umrah*, (Surakarta: Qultum Media, 2011), cet. 1, hal. 29-30.

for Hajj pilgrims. Through the Hajj guidance training program, it is hoped that guides can provide guidance and instruction to pilgrims during the Hajj rituals.

Hajj guides play a crucial role in imparting knowledge about Hajj jurisprudence and other practices performed in the Holy Land. Therefore, certification for guides is necessary, one of the stages of which is training. During this training, guides will receive material on various policies and guidelines for organizing the Hajj, as well as other supporting materials.

To address this issue, the government, specifically the Ministry of Hajj and Umrah, has implemented a new initiative: a Hajj guidance certification program. The goal of conducting Hajj guidance guided by certified guidance is to develop accepted and independent pilgrims. Furthermore, the government must fulfill the rights of pilgrims to perform Hajj and cannot be ignored.

Based on the description of the background of the problem above, the author is interested in raising the title **"The Method of Certified Hajj Manasik Guides in Improving the Quality of Congregation Understanding at the Ministry of Hajj and Umrah Office, West Jakarta"**.

THEORETICAL BASIS

Preaching Through Wisdom

In terms of its origin (etymology), the term method comes from Greek, namely "methodos", which means path or way.³ In Arabic, the equivalent terms are "thariqat" and "manhaj," which also mean procedures or methods. Meanwhile, in the Big Indonesian Dictionary (KBBI), a method is defined as an orderly and systematic way of working, used to facilitate the implementation of an activity in order to achieve a specific goal.⁴

³ Fuad Hasan dan Koentjaraningrat, *Beberapa Asas Metodologi ilmiah*, disebut dalam : Koentjaraningrat (ED), *Metodologi Penelitian Masyarakat*, (Jakarta : Gramedia, 1977), h.16

⁴ Tim Penyusun, *Kamus Besar Bahasa Indonesia*, (Jakarta : Balai Pustaka, Cet. IX, 1986) h.649.

In the Islamic context, da'wah is an effort to provide solutions to various life problems based on Islamic teachings. Etymologically, the word da'wah comes from the Arabic "da'a - yad'u - da'watan," which means to invite, summon, or summon. Warson Munawwir explains that the word da'wah encompasses the meanings of calling, inviting, summoning, proposing, urging, and praying.⁵

Wisdom is an approach to communication that is conducted persuasively or wooing in a subtle manner. Because da'wah focuses on humans as the primary object, logically, da'wah must be based on recognition and respect for individual democratic rights. This is crucial for da'wah to fulfill its primary function as a medium for conveying information, as stipulated in Surah Al-Ghasyiyah, verses 21-22:

﴿٢١﴾ ﴿٢٢﴾ لَسْتُ عَلَيْهِمْ بِمُصَيِّرٍ ۖ فَذَكِّرْ ۚ إِنَّمَا أَنْتَ مُذَكِّرٌ

Meaning: "So warn them, for you are only a warning giver. You are not the one who has power over them."

Da'wah bil hikmah is a form of da'wah that can guide society toward a noble life and a lofty civilization, so that humanity can attain a degree of true nobility (akramal akramin). This da'wah encourages and supports society to live in an orderly, focused manner, and free from things that undermine the values of conscience.

Furthermore, da'wah bil hikmah also produces cultural products of high value, not something superficial or trivial, because it is based on a process of deep reflection and a strong foundation of knowledge. This da'wah is capable of bridging diverse perspectives, not widening the gap, and acting as a real solution, not simply adding to the noise of uneducational information. This kind of da'wah is also

⁵ Warson Munawwir, *Kamus Al Munawwir*, (Surabaya : Pustaka Progresif, 1994), h.439.

able to compete with other information flows that are not based on da'wah.⁶

In the Qur'an, this model of da'wah bil hikmah can be implemented by a da'i or muballigh who has wisdom, namely people who are classified as ulil ilmi (owners of knowledge) and ulil albab (owners of reason and heart), who always carry out tadabbur (reflection on the verses of Allah), tafakkur (deep thinking), have a polite nature (hilm), are fair in making decisions, and have a progressive attitude in upholding the truth (i'tibar).

Considering the characteristics of da'wah bil hikmah (Islamic outreach), the Certified Hajj Guidance Guide Method is highly relevant and appropriate for improving the quality of pilgrims' understanding. Certified guides ideally possess knowledge, wisdom, and good morals, enabling them to guide pilgrims with a wise, informative approach and foster spiritual awareness.

In the context of Hajj rituals, a bil hikmah approach is essential to explain the meaning, procedures, and values of the Hajj in a profound and touching way. A guide with formal qualifications and in-depth understanding not only conveys technical information but is also able to motivate, inspire, and instill noble values in the congregation, in accordance with the principle of dakwah bil hikmah.

Total Quality Management (TQM)

In Indonesian, the term Total Quality Management (TQM) is known as Integrated Quality Management or Integrated Quality Management. Mears, as quoted in Lubis (2005:17), defines TQM as a system implemented in the long term and sustainably with the aim of satisfying consumers by improving the quality of the company's products. Meanwhile, Ross, also in Lubis (2005:17), states that TQM is an integration of all functions and processes within an organization

⁶ Hadi Mutamam, *Hikmah dalam al-Qur'an*, h. 273

to achieve the goal of improving product quality, namely meeting customer satisfaction.⁷

Total Quality Management (TQM) is known in Indonesian as Integrated Quality Management or Integrated Quality Management. According to Santosa, as quoted in Tjiptono (2003:4), TQM is defined as a business strategy oriented towards customer satisfaction by involving all members of the organization. Another definition from Ishikawa in Tjiptono (2003:4) explains that TQM is a combination of all management functions, company departments, and all people in the organization into one holistic philosophy based on the concepts of quality, teamwork, productivity, and customer satisfaction. Furthermore, Tjiptono (2003:4) states that TQM is a business approach that seeks to maximize organizational competitiveness through continuous improvement of products, services, human resources, processes, and the environment.⁸

Based on the above description, it can be concluded that Total Quality Management (TQM) is an effort to integrate various functions and processes within an organization to achieve continuous improvement in product or service quality, based on principles that prioritize customer satisfaction. Continuous improvement reflects a self-development process based on the awareness that humans, as God's most perfect creations, have the potential to change their condition for the better. This is in line with the word of Allah SWT in Surah Ar-Ra'd verse 11:

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا
بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾

Meaning: "Indeed, Allah will not change the condition of a people until they change what is in themselves."

⁷ Lubis, R. (2005). *Manajemen Mutu Terpadu (Total Quality Management)*. Jakarta: Penerbit Jaya Perkasa Hal.17

⁸ Tjiptono, F. (2003). *Manajemen Jasa*. Yogyakarta: Andi. Hal 4

The Hajj guidance method, conducted by certified guides, has proven effective in enhancing pilgrims' understanding of the Hajj. With a systematic approach, standardized materials, and delivery tailored to the participants' needs, pilgrims gain a more comprehensive understanding of the procedures, meaning, and wisdom of the Hajj.

Furthermore, certified guides possess adequate pedagogical and religious competencies, enabling them to provide guidance that is not only theoretical but also practical and spiritual. Thus, the presence of certified guides is a crucial factor in helping pilgrims optimally prepare themselves to perform the Hajj correctly and devoutly.

DISCUSSION

Performance of Certified Guides in Serving Hajj Pilgrims

The performance of certified Hajj guides has been proven to provide a real contribution in improving the quality of Hajj pilgrim services at the West Jakarta Ministry of Hajj and Umrah Office in 2026. This is based on BNSP certification which recognizes three main competency aspects, namely technical skills, problem-solving abilities, and professional work standards.

With technical skills, mentors are able to carry out worship guidance duties, compile manasik materials, and explain the stages of worship comprehensively. Problem-solving skills are demonstrated through sensitivity in responding to obstacles faced by the congregation, both technical and non-technical. Meanwhile, adherence to professional standards strengthens the mentors' work ethic, discipline, and accountability.

The principle of Total Quality Management (TQM) emphasizes that Hajj services are oriented toward the satisfaction of pilgrims as the "primary customer." Certified guides place pilgrims at the center of services, coordinate across institutions (Travel, KBIHU, health workers), and implement a process approach from pre-departure through worship in the Holy Land. Continuous evaluation of emerging obstacles, such as limited facilities and a less-than-ideal guide-to-pilgrim ratio, demonstrates ongoing improvement.

Interviews with certified instructors revealed a higher level of professionalism compared to non-certified instructors, particularly in the use of interactive methods and practical fiqh problem-solving. This demonstrates that certification can improve the reliability and assurance of services, allowing congregants to feel more at ease, confident, and prepared to perform their religious duties.

From a da'wah perspective, certified guides not only impart technical knowledge but also employ a da'wah bil hikmah approach—a persuasive, courteous method that builds the congregation's spiritual awareness. Thus, the performance of certified guides significantly impacts the quality of service, both technically and spiritually, and encourages the congregation to be more independent and devout in their worship.

Guidance Methods That Impact Hajj Pilgrim Services

The methods used by Hajj guidance instructors are a crucial factor in determining the effectiveness of the guidance. Based on the findings, lectures, question-and-answer sessions, demonstrations, practice, and simulations are applied adaptively to meet the needs of the pilgrims. However, practice and simulation are considered the most effective because they provide real-life experiences, facilitate understanding, and help pilgrims better remember the rituals.

Interview results showed that the instructors adapted their methods to the congregation's background. For older congregants, simple language and a visual approach were used, while younger congregants received more in-depth material. Challenges that arose, such as differences in the congregation's comprehension and the large number of participants, were addressed by dividing them into small groups, using a miniature Kaaba prop, and involving an assistant instructor.

The implementation of this method aligns with TQM principles, which emphasize customer satisfaction, all-party involvement, and continuous improvement. The congregation acknowledged that the practical and simulation methods significantly impacted their preparedness. This demonstrates that successful guidance depends not only on technical knowledge but also on effective delivery methods and building spiritual motivation.

The da'wah bil hikmah approach is also applied in the guidance method, where the guide delivers material in a polite, persuasive manner, respects diversity, and emphasizes spiritual motivation. Thus, the certified guide method is able to integrate the cognitive, psychomotor, and affective aspects of the congregation, thereby improving the quality of service and the overall readiness of the congregation for the Hajj.

Obstacles in Improving the Quality of Congregation Understanding

Despite certified counselors' superior competencies, the counseling process still faces several challenges. First, the diversity of educational backgrounds, ages, and comprehension levels among the congregation leads to uneven understanding. Elderly individuals, for example, require a specialized approach using hands-on or visual methods.

Second, the involvement of other parties, such as the Travel, KBIHU (Islamic Community Empowerment and Development Agency) and the pilgrims themselves has not been maximized. Many responsibilities are still assigned solely to certified guides. Third, limited resources, time, and the guide-to-pilgrim ratio hinder the guidance process from meeting quality standards. Furthermore, evaluations are unstructured, resulting in recurring shortcomings each Hajj season.

Another obstacle is adapting to digital technology. Not all guides and pilgrims are familiar with digital systems, both in administration and delivery. This highlights the need for ongoing training and mentoring to ensure Hajj services remain relevant to current developments.

To overcome these obstacles, mentoring strategies include dividing the congregation into small groups, using visual aids, adapting language, and involving assistant mentors. Support from the Ministry of Religious Affairs leadership in the form of continued training, additional facilities, and adjusting the mentor-to-congregation ratio is also essential to creating a sustainable culture of quality.

Thus, the obstacles encountered demonstrate that Hajj guidance is a dynamic process that requires innovation, patience, and systemic support. If adaptive strategies and ongoing evaluation are consistently implemented, the quality of pilgrims' understanding will improve more optimally year after year.

CONCLUSION

Based on the research results and data presentation that have been described in the previous chapter, the author can conclude that:

1. Certified Hajj guides are proven to provide more professional services through technical skills, problem-solving abilities, and a standardized attitude. This has a positive impact on improving the quality of services for Hajj pilgrims. The presence of certified guides improves pilgrims' understanding of the Hajj rituals, strengthens on-site support, and makes them more prepared and independent in performing the Hajj.
2. The main obstacles include differences in the congregation's comprehension (especially among the elderly), the large number of participants, and limited technological adaptation. Strategies implemented to overcome these challenges include dividing the congregation into small groups, using visual aids, adapting the language to the congregation's characteristics, and ongoing training for instructors.

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