

Handling Community Tensions During the Hajj Waiting Period: An Analysis of the Reactualization of Hajj Implementation

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Abstract

Hajj, a pillar of Islam for Muslims who are able, has a high spiritual dimension while involving social, economic, and psychological aspects in its preparation and execution. The waiting period before Hajj is often challenging, especially in the context of people's anxiety. This study aims to analyze and understand anxiety during the Hajj waiting period and its impact on the preparation and actualization of worship. In the context of the data type and research objectives, a non-positivistic or naturalism paradigm was used. Qualitative research, which focuses on human actions and interactions in natural settings, defines this approach. The research findings show that the frustration experienced by prospective pilgrims is not only influenced by the long waiting period and the additional costs required but also includes a deeper aspect of cosmological roots in Muslim understanding. Hajj, one of Islam's high pillars, has shifted people's perceptions to be more than just an achievement in the spiritual journey. However, it should be noted that this study needs to be more focused in its focus, which is on analyzing the queuing aspect of the waiting period. This study has yet to explore the regulation of Hajj worldwide, which has significant variations, including developing the nusuk application technology proposed by the Saudi Arabian government to address queuing issues.

Keywords: *Hajj reactualization, Spiritual dimension, Waiting period frustration, Public anxiety.*

Introduction

The hajj quota given by the Saudi Arabia government for Indonesian Muslims is constant and not balanced with the increasing number of hajj applicants, making the queue of prospective hajj pilgrims longer and longer.¹ On the other hand, the government is trying to overcome the queue with motivation and education through the slogan "plan for Hajj funds from an early age".²

¹ Zubaedi Zubaedi, "Analisis Problematika Manajemen Pelaksanaan Haji Indonesia (Restrukturisasi Model Pengelolaan Haji Menuju Manajemen Haji Yang Modern)," *Manhaj: Jurnal Penelitian Dan Pengabdian Masyarakat* 5, no. 3 (2016): 190.

² Roisatun Kasanah, "Pengelolaan Dana Haji Sebagai Bentuk Manajemen Keuangan Publik: Studi Pada Negara Indonesia Dan Malaysia," n.d., 309.

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Nevertheless, Indonesian society's social facts and economic conditions are generally different; young age is used to get a job to live a decent life, towards old age to collect funds to go on Hajj.³ So the average Hajj applicant is in their late twenties and prone to hypertension.⁴

So far, studies on the waiting list for Hajj have focused on three issues: First, the Umrah pilgrimage as an alternative to leaving immediately for Makkah from the perspective of the Umrah and Hajj travel business.⁵ Second, normative juridical problems to realize the protection of Hajj candidates can be started with the participation of the state and government in realizing good governance and changing existing regulations by including articles on legal protection for them.⁶ Third, the problem of the value of morbidity and mortality rates of pilgrims during the Hajj pilgrimage in the Holy Land.⁷

This study aims to fill the gap in previous writings by conducting a detailed study of the level of boredom experienced by candidates who have registered for Hajj and the consequences of the waiting period for them. In line with that, this paper shows that there has been a dysfunction of the normative value of Hajj as one of the pillars of Islam due to a prolonged and irrational waiting period. The fact of need to actualize the Hajj is based on several reasons: (1) The increasing anxiety of prospective Hajj pilgrims who experience boredom waiting; (2) Hajj is only pseudo-wishful thinking that is beautifully imagined but almost impossible to realize for the elderly due to the long waiting duration; (3) The increasing gap between communities from the economic aspect due to the opportunity of Hajj only owned by those who have abundant funds. These three consequences of the waiting period for pilgrims to fulfil their obligations will be elaborated on in depth in the findings section of this paper.

This paper argues that the Hajj can eliminate capitalistic elements in individuals who perform it. Aside from its profound spirituality and historical value, the Hajj also represents the spirit of simplicity and the elimination of ego, which is essential in Islamic teachings.⁸ However, ironically, the problem of waiting lists to perform the Hajj can harm people's psychological aspects. Many individuals on the waiting list experience depression caused by uncertainty and ambiguity, which can eventually lead to health problems, such as hypertension.

From an economic perspective, the waiting period for the Hajj pilgrimage provides an opportunity for Umrah travel business actors to make a profit. The presence of groups of prospective pilgrims who feel frustrated because they have to wait in long queues can be an attractive target market for Umrah travel organizers.⁹ These prospective pilgrims look for shortcut solutions to avoid an uncertain wait. However, there are limitations in utilizing this approach, especially for those who could be more financially capable. Economic factors are a significant

³ M Arief Mufraini and others, *Dana Haji Indonesia: Harapan Dalam Paralogisme Pengelolaan Dan Teorisasi Keuangan Syariah* (Prenada Media, 2021), 169.

⁴ Moh Rosyid, "Dinamika Haji Indonesia Sejak Era Kolonial Dan Problematika Calon Haji Ilegal," *Jurnal Wacana Hukum Islam Dan Kemanusiaan, LAIN Salatiga*, 2017.

⁵ Muhamad Aqim Adlan, "Persepsi, Motif, Dan Perubahan Perilaku Jama'ah Umrah Pada Biro Travel Haji Dan Umrah Di Kota Kediri," *Tribakti: Jurnal Pemikiran Keislaman* 32, no. 1 (2021): 79.

⁶ Nida Farhan, "Problematika Waiting List Dalam Penyelenggaraan Ibadah Haji Di Indonesia," *Jurnal Studi Agama Dan Masyarakat* 12, no. 1 (2016): 65.

⁷ Salman Mauluddin Idris and Atik Nurwahyuni, "Hubungan Hipertensi Dan Diabetes Melitus Terhadap Mortalitas Jemaah Haji Provinsi Jawa Barat Tahun 2019," *Journals of Ners Community* 13, no. 2 (2022): 142.

⁸ Ibrahim Ibrahim, Andi Alimuddin Unde, and Muhammad Farid, "Desas Desus Informasi Haji Dalam Hubungannya Dengan Daftar Tunggu Bagi Calon Jemaah Haji Di Kabupaten Gowa," *KAREBA: Jurnal Ilmu Komunikasi*, 2015, 287–99.

⁹ Dewi Masitah, "Dinamika Bisnis Travel Umroh Se Kota Pasuruan Di Era Globalisasi," *IQTISHADIA Jurnal Ekonomi & Perbankan Syariah* 2, no. 2 (December 31, 2015): 242–61, <https://doi.org/10.19105/iqtishadia.v2i2.850>.

obstacle for most prospective pilgrims to opt for this alternative, as the costs involved in availing of Umrah travel services often need to be more affordable.¹⁰ As such, this paper highlights the contradiction between spiritual and economic values in the context of Hajj. While the pilgrimage serves the purpose of capitalistic elimination in individuals, the problem of waiting queues and Umrah travel business opportunities raise the question of how society can manage this challenge by maintaining the integrity of spiritual values and overcoming its negative impacts, especially for economically vulnerable people.

Methods

Legal research on Hajj is generally divided into two types, namely normative research and empirical research.¹¹ Normative research on the law of Hajj focuses on the treasures of Hajj in terms of history, literature, and written laws. In contrast, empirical research on Hajj focuses on the study of Hajj performed in the community's real life. Hajj, as a practical Islamic teaching, has theories and basic concepts in fiqh, but the facts show the dysfunction of these concepts. In law, the study of the application of legal rules supported by theories and concepts in the field of law, then confronted with legal facts, raises the incompatibility between theoretical studies and the application of the law. Legal research that takes the object of the incompatibility between the expected state (*das sollen*) and reality (*das sein*) is a legal problem.¹²

This research on Hajj candidates is an empirical study because it examines the phenomenon of Hajj dysfunction that has triggered frustration among Indonesian Muslims. This research identifies three essential consequences of the long waiting period for Hajj departure and then offers some significant solutions. The waiting period for the Hajj pilgrimage is a strategic issue in the study of Islamic law that has the potential to create an order of social justice for worship services as a right for every citizen. The problem of Hajj pilgrimage services is a problem that has yet to be solved optimally until now. The types of data used to study the frustration of Hajj candidates in the waiting period are primary and secondary data. Primary data in the form of interviews were obtained from some key informants who were met to provide information on policies and unrest during the Hajj pilgrimage's waiting period. They come from prospective pilgrims, Hajj service institutions, religious, social organizations, and government agencies.¹³ Secondary data were obtained through the media of documents obtained from searching for information from trusted sources from the websites of state institutions, Hajj pilgrimage guidance group institutions, and online news portals that cover news about Hajj services.

This research relies on the use of documents and interviews. The documents utilized consist of two types, news documents and statistical documents. News documents were obtained from online newspaper portals, such as Kompas, Republika, and Tribunnews, which provide accurate information about the development of the Hajj pilgrimage.¹⁴ Statistical documents were taken from the information centre of a trusted institution that handles prospective pilgrims and the

¹⁰ Nuki Mayasari, "Persepsi Akan #Umroh Dan #Umrah Di Twitter: Media Sosial Dan Industri Pariwisata," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 7, no. 1 (July 1, 2019): 151–68, <https://doi.org/10.21274/kontem.2019.7.1.151-168>.

¹¹ Faisal Ananda Arfa and Watni Marpaung, *Metodologi Penelitian Hukum Islam: Edisi Revisi* (Prenada Media, 2018), 13.

¹² Jonaedi Efendi and Jhoni Ibrahim, "Metode Penelitian Hukum: Normatif Dan Empiris," 2018, 163.

¹³ Penny Farrelly, "Choosing the Right Method for a Qualitative Study," *British Journal of School Nursing* 8, no. 2 (March 2013): 93–95, <https://doi.org/10.12968/bjsn.2013.8.2.93>.

¹⁴ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika, Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021): 33–54.

online portal of a competent pilgrimage guidance group, especially the Hajj and Umrah Portal of the Ministry of Religious Affairs. Interviews were conducted by asking pre-prepared questions to obtain data on the waiting period for Hajj. The collected data were analyzed descriptively and critically. The descriptive analysis begins with a statement of the data, followed by a description and interpretation.¹⁵ Both document and interview data were thematically selected for quotation before data patterns were developed to interpret the data. Descriptive analysis was used to provide information on the level of frustration of prospective pilgrims in the waiting period in detail with the support of statistical data. Critical analysis was used to analyze the data in depth by putting the data into several factor clusters. Critical analysis is used to evaluate the preconditions of pilgrims in the waiting period and the consequences produced by the waiting period that lasts for an extended period. Critical analysis is a way to solve the problem of public frustration during the waiting period for Hajj to overcome the dysfunction of Hajj for Muslims in Indonesia.

Result and Discussion

Hajj as the Symbol of Muslim Perfection

The term hajj is derived from the Arabic word *hajja*, which means "to visit or come to".¹⁶ Wahbah al-Zuhaili, as written by Widayati, defines that Hajj is a trip to visit the Kaaba in certain months to perform *tawaf*, *sa'i*, *waqf* and other rituals to fulfil the call of Allah swt and expect His pleasure.¹⁷ In the Hajj pilgrimage, there is a multidimensional potential that is integrated between physical worship that is identical to prayer and fasting, as well as material worship that is linked to the practice of *zakat*, besides that the denotation of the Qur'an in conveying this form of worship is not with the word command but with past verbs (*madhi*), or conditional words (*fi'l syarth*), as well as words that are arranged in sentences that require other sentences in order to be perfect (*syibh al-jumlah*), the linkage of these three components provides information on the difficulty of this type of worship.¹⁸

Hajj is referred to as a symbol of perfection by Hendriyadi because it is the complete worship that summarizes all the pillars of Islam under it and provides the most comprehensive possible space for people who perform it to achieve many virtues from various holistic practices.¹⁹ Hence, Hajj is a process of perfecting one's total Islamic faith in the form of a symbolic flow of human life, containing the wisdom of the human process socially and spiritually, and its implementation is a substantial implementation of servitude to Allah.²⁰ An indication that the Hajj is an act of worship with a high position in Islam; according to Ma'arif, the position of the perfection of the Hajj is based on four reasons. First, Allah SWT named the 22nd (twenty-second) letter in the Qur'an with the name al-Hajj. Second, all prophets and messengers from Prophet Adam AS to Prophet Muhammad SAW were ordered to perform the Hajj. Third, Allah SWT

¹⁵ Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (March 1, 2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

¹⁶ Romlah Widayati, M Ziyad Ulhaq, and others, "Kontekstualisasi Makna Istitha'ah Ibadah Haji Dalam Perspektif Al-Qur'an (Studi Analitik Tafsir Sosial Dalam Era Wabah Covid-19)," 2021, 24.

¹⁷ Widayati, Ulhaq, and others, 07.

¹⁸ Ahmad Fauzan, "Makna Simbolik Ibadah Haji Perspektif Ali Syariat," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 11, no. 1 (2022): 42.

¹⁹ Imam Hendriyadi, "Haji, Ibadah Holistik, Dan Unik," *Tafhim Al-'Ilmi* 11, no. 1 (2019): 30.

²⁰ John Supriyanto, "Historiografi Haji Menurut Al Qur'an," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 17, no. 1 (2016): 12.

ordered Prophet Ibrahim AS to call on humanity to take the pilgrimage. Fourth, the month in which the Hajj is performed is named Zu al-hijjah.²¹

According to M. Sarwat, the orientation of the perfection of Hajj is built in Muslim communities because the normative basis of Hajj has authentic references from Islamic teaching sources in the form of hadith texts that contain the virtues of this worship, including keeping away poverty and erasing sins, comparable in value to jihad, guaranteed paradise rewards, restoring conditions as newborn babies, Hajj is the best practice and those who carry it out get pride in front of angels.²² The data and facts above prove that the Hajj is the culmination of the perfection of a Muslim's worship because it is the culmination of the rituals of the pillars of Islam that integrate the entire order of worship practices contained in Islamic teachings as well as investing in the syiar and power of Islam.

Hajj Pilgrimage for Indonesian Muslims

The normative starting point of the Hajj pilgrimage contains the same doctrinal value, but several studies of Hajj rituals prove that in the reality of social life, it has a diverse pattern. Ritual practices before departure, the time of departure until the arrival of pilgrims; there are many variants of rites.²³ Therefore, implementing the Hajj pilgrimage for Muslims in Indonesia can be studied from various perspectives, including historical, managerial, constitutional, and economic approaches. Historically, the Muslim archipelago began to recognize the technical implementation of the Hajj by studying in Aceh, for that Aceh was called the "porch of Makkah".²⁴ In the mid-19th century, the Hajj pilgrimage for Indonesian Muslims impacted attitudes towards the colonials, mass mobilization and even political and educational thinking.²⁵

Hajj, in the state constitution, is one of the human rights of every citizen to carry out their religious beliefs as guaranteed in the 1945 Constitution Article 28 E paragraph (1). Constitution of 1945 Article 28 E paragraph (1) "Every person is free to embrace a religion and to worship according to his religion, choose education and teaching, choose a job, choose citizenship, choose a place of residence in the territory of the State and leave it and have the right to return," Article 29 paragraph (2) "The State guarantees the independence of each citizen to embrace his/her respective religion and to worship according to his/her religion and belief. The implementation of Hajj for the Indonesian Muslim community is constitutionally regulated in the Law of the Republic of Indonesia Number 13 of 2008. While the guidance of prospective pilgrims is one of the main tasks of the Ministry of Religious Affairs, in this case, the Directorate General of Islamic Public Guidance and Hajj Implementation, in the implementation of this task, the government has involved many parties to participate as partners including the Hajj Guidance Group (KBIH) which is usually formed by majlis ta'lim, recitation groups and Islamic foundations as partners to succeed the government program.²⁶

²¹ M Jauharul Ma'arif, "Nilai-Nilai Kependidikan Dalam Ibadah Haji," *At-Tuhfab: Jurnal Studi Keislaman* 5, no. 9 (2016): 156.

²² Ahmad Sarwat and others, "Ibadah Haji Rukun Islam Kelima," 2019, 43.

²³ Mas'udi, "Ritualitas Ibadah Haji Dalam Perpektif Al-QuR'an Dan Antropologi," n.d., 14.

²⁴ Saifuddin Duhri, "Aceh Serambi Makkah (Studi Tentang Peran Ibadah Haji Dalam Pengembangan Peradaban Aceh)," *Jurnal Ilmiah Islam Futura* 16, no. 2 (2017): 190.

²⁵ Eka Yudha Wibowo, "Ibadah Haji Dan Kontribusinya Terhadap Berbagai Bidang Sosial Masyarakat Di Indonesia (Tahun 1900-1945)," *SHAHIH: Journal of Islamicate Multidisciplinary* 4, no. 2 (2019): 117.

²⁶ Aas Asiyah, Irfan Sanusi, and Ali Aziz, "Fungsi Perencanaan Dalam Penyelenggaraan Pembinaan Manasik Ibadah Haji," *Tadbir: Jurnal Manajemen Dakwah* 4, no. 4 (2019): 346.

Management of the implementation of the Hajj is part of Islamic teachings, which is the knowledge that is collected and accepted through universal truth, which is based on the sources of the Qur'an and Hadith, which are systematically arranged in the form of planning, organizing, leading and controlling actions as operational instructions on how individuals act and behave based on ethical morals. So in Hajj, according to Dalinur: (2020), its implementation is under the Director General of Hajj and Umrah (DPHU). The economic perspective on the Hajj queue is closely related to government policy. Hence, the funds stored are the responsibility of BPKH (Hajj Financial Management Agency), established on July 26, 2017. BPKH has a function to carry out planning, implementation, accountability and reporting of Hajj finances. In Law No. 34/2014 on Hajj financial management, the government places Hajj funds in Islamic financial institutions, which are limited to a maximum of 50% and for other funds directly invested in Islamic instruments that are considered safe and provide much better returns.²⁷ Hajj funds should be invested so that more *maslahat* can be achieved. Because long queues will cause the registration funds to settle in the bank, these funds must be invested so that their value is not eroded by inflation and can benefit the community, such as in the distribution of DAU (Endowment Fund for the Ummah).²⁸

Problematics of Hajj Waiting List

The waiting period in English is popularly called the waiting list. The phenomenon of where pilgrims wait to leave for the Hajj pilgrimage is from considering the Hajj quota set by the Government of the Kingdom of Saudi Arabia (KSA). The percentage of the quota is one of the results of the agreement compiled in the Organization of Islamic Conference (OIC) Summit (read English: OIC: Organization of Islamic Conference) *Muktamar 'Alam Islami*.²⁹ At the conference, Islamic leaders entrusted the management of the Holy Land (Haramayn) to the government of the Kingdom of Saudi Arabia in the service and implementation of Hajj, including consideration of the Quota of Hajj Pilgrims.³⁰ The distribution of the Indonesian Hajj Quota refers to the decision of the 1987 (OIC) Summit in Amman, Jordan, which formulates 1/1000 (one thousandth) of the Muslim population of a country is given one quota, the number of which is determined annually by the Government of the Kingdom of Saudi Arabia.³¹

The results of research conducted by Fadhila Ilham Mulkin,³² concluded that the occurrence of a prolonged Hajj waiting list is due to several factors, including First, juridical factors: there is no solid and firm juridical basis for the Indonesian government, as evidenced by the fact that Hajj registration is always open every year even though the queue is still long. Second, philosophical factors: People do not understand the meaning of Hajj from an epistemological view of the teachings, as evidenced by the ambition to repeat the Hajj umpteenth time with various motivations. Third, sociological factors are the times and the yearly increase in prospective Hajj

²⁷ Sidiq Haryono and Ida Busneti, "Analisis Portfolio Investasi Bpkh Untuk Menjaga Sustainability Keuangan Haji," *Syntax Literate: Jurnal Ilmiah Indonesia* 7, no. 11 (2022): 32.

²⁸ Zainur Ridho, "Pengelolaan Keuangan Dana Haji Di Masa Pandemi Covid-19," *Haramain: Jurnal Manajemen Bisnis* 1, no. 1 (2021): 25.

²⁹ Abdulllah Al Ahsan, *OIC (The Organization of the Islamic Conference): An Introduction to an Islamic Political Institution* (IIIT, 1988), 89.

³⁰ Muhammad Azhar, "Mengenal Dari Dekat: Organisasi Konferensi Islam (OKI)," *Tarjih: Jurnal Tarjih Dan Pengembangan Pemikiran Islam* 3, no. 1 (2002): 64.

³¹ Sa'ad S Khan, "The Organization of the Islamic Conference (OIC) and Muslim Minorities," *Journal of Muslim Minority Affairs* 22, no. 2 (2002): 362.

³² Fadhilla Ilham Mulkin, Sabri Fataruba, and others, "Kajian Hukum Islam Terhadap Kebijakan Pemerintah Atas Pemberian Kuota Lebih Kepada Jemaah Haji," *TATOHI: Jurnal Ilmu Hukum* 1, no. 7 (2021): 721.

pilgrims while the facilities are being worked on. These factors impact the number of prospective Indonesian pilgrims who want to go to the holy land, not proportional to the size of the quota of pilgrims given by the Kingdom of Saudi Arabia. As a result of this fact, the waiting list for Indonesian pilgrims has now reached around 1.9 million people, while Indonesia's annual hajj quota is only around 210,000 people.³³

Hajj Candidates' Anxiety Rises

The departure of Indonesian pilgrims was suspended in 2020 due to the Covid-19 outbreak that hit the world. A year later, in 2021, the hajj quota was cut by half from the 2019 quota (214,000 pilgrims) due to the unstable conditions of the corona outbreak that hit the world, so in 2022 the number of pilgrims who could depart was 100,051 people. In 2023, at first glance, it is good news because the Hajj quota will be restored as in 2019, but it turns out that anxiety arises from the increase in the cost of Hajj, which reaches Rp. 86.5 million per pilgrim, plus data from the Ministry of Religion, which states that the longest queue reaches 97 years.³⁴

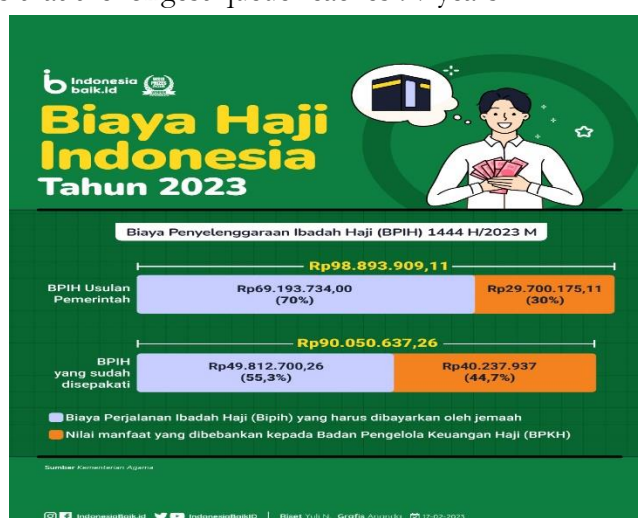


Figure 1 Hajj Costs in Indonesia 2023

The results of Riskesdas in 2018 showed a higher prevalence of hypertension in DIY and placed DIY in fourth place as a province with high hypertension cases. Hypertension and complications of hypertension in the general population and pilgrims have a risk of hospitalization. The report of the Hajj Health Center of the Indonesian Ministry of Health on the implementation of Hajj health in Saudi Arabia in 2021 states that 63.8% of all Indonesian Hajj pilgrims who left for the holy land were pilgrims who had high health risks, both in terms of age and comorbidities, mainly in the form of chronic and degenerative diseases such as hypertension and diabetes mellitus.³⁵ A research report by Idris et al. in 2022 stated that cardiovascular diseases are the primary

³³ Zubaedi, "Analisis Problematika Manajemen Pelaksanaan Haji Indonesia (Restrukturisasi Model Pengelolaan Haji Menuju Manajemen Haji Yang Modern)," 18.

³⁴ . <https://kemenag.go.id/archive/keputusan-menteri-agama-no-189-tahun-2023-tentang-kuota-haji-indonesia-tahun-1444-h>.

³⁵ Achmad Muchaddam Fahham, "Penyelenggaraan Ibadah Haji: Masalah Dan Penanganannya," *Kajian* 20, no. 3 (2016): 210.

disease group causing morbidity and mortality for Hajj pilgrims, followed by respiratory diseases. The high health risk conditions of these pilgrims directly influence this situation.³⁶

In the last two decades, Hajj mortality has been between 200-380 deaths per 100,000 pilgrims within ten weeks of the pilgrimage. The reasons for this high mortality rate are not fully understood or known. Research conducted in West Java in January - March 2020 recorded that as many as 453 pilgrims died during the Hajj operational period, with the diagnosis of the disease that caused the most deaths was the category of heart and blood vessel disease (Cardiovascular) as many as 126 cases (27.81%), followed by respiratory disease (Respiratory) as many as 114 cases (25.17%) and circulatory disease as many as 95 cases (21%).³⁷

Minister of Health Regulation No. 15/2016 on Health Istitha'ah has created the Hajj Health Center in collaboration with the Ministry of Religious Affairs since the implementation of the 2017 Hajj with the concept of four pillars described as follows:



Figure 2Hajj with the concept of four pillars

But according to Nuraini's research in 2018, the Hajj Health Center has not been successful in implementing this policy to pilgrims, because people are not aware of conducting health checks before performing the pilgrimage and it is still just a requirement to be able to obtain a Dormitory Entry Call Letter (SPMA).³⁸

From the description above, the Hajj Health Centre's desire to improve the community's knowledge, attitudes and behaviour towards health istitha'ah has not flourished. So that the frustration of the Indonesian people due to the waiting period for the Hajj pilgrimage still occurs; this is where the counter-productivity of the Hajj service lies in reality in our society. So a study is needed to minimize this anxiety in the form of alternatives that do not rely only on government policies.

³⁶ Idris and Nurwahyuni, "Hubungan Hipertensi Dan Diabetes Melitus Terhadap Mortalitas Jemaah Haji Provinsi Jawa Barat Tahun 2019," 117.

³⁷ Idris and Nurwahyuni, 36.

³⁸ Noviyani Nuraeni et al., "Komunikasi Kementerian Kesehatan Dengan Kementerian Agama Dalam Mengimplementasikan Kebijakan Istitha'ah Kesehatan" (PhD Thesis, Universitas Mercu Buana, 2018), 312.

Hajj is a Pseudo-Hope

Data compiled by the Ministry of Religious Affairs related to the provincial area zone and the duration of the waiting period for prospective Hajj pilgrims as of February 2019:



Figure 3 Queue for Indonesian Hajj pilgrims

The data shows that the most extended waiting period is 35 years, and the fastest is 11 years. However, the total hajj quota in Indonesia increased to 231,000 pilgrims in 2019 because Indonesia received an additional quota of 10,000 pilgrims from the government of Saudi Arabia (Kuwado, 2019). The quota consists of 214,000 regular pilgrims and 17 thousand special pilgrims. Increasing the quota of Hajj pilgrims is not able to realize the hopes of Indonesian Muslims because the list of Indonesia's waiting period for Hajj is the most extended, 33 years and the fastest, 12 years.³⁹

Zaini Miftah, in his article, states that Umrah (as well as Hajj) as part of the infrastructure of religiosity has a dimension of *masalah* as well as reasonable interest in the lifestyle of the middle class. Hajj and Umrah have dimensions of the world and the hereafter, individual and social, material and spiritual. In worldly terms, this consumptive behaviour has benefits, such as fulfilling human psychological needs such as comfort and self-esteem and providing new information and knowledge. It may even provide environmental benefits (intra-generation) through positive externalization of purchasing a good/service or benefits felt by other buyers in the same generation. However, at the same time, Hajj loses its religiosity. It becomes a new middle-class identity as a form of leisure ability that is impossible for the poor Muslim class below.⁴⁰

From the description, the weakness of the Hajj departure schedule arrangement lies in the mismatch between the expectations of the people who want to go on Hajj and the reality of queue management, which triggers essential problems. The problem of low public awareness of the essence of the Hajj and the value achieved in planning the Hajj mentally-spiritually is a crucial part that must be solved so that people can accept that the existence of the Hajj order is actually to

³⁹ Nury Salma and Ade Yuliar, "Analisis Word of Mounth Dan Truth Terhadap Minat Haji Khusus (Studi Di Dewangga Lil Haji Wal Umrah Surakarta)," *Academic Journal of Da'wa and Communication* 1, no. 2 (2020): 212.

⁴⁰ Fachrudin Fiqri Affandy, "Perilaku Konsumen Muslim Di Indonesia Terhadap Ibadah Umroh: Antara 'Ubudiyah Dan Gaya Hidup,'" *OIKONOMIKA: Jurnal Kajian Ekonomi Dan Keuangan Syariah* 1, no. 2 (2020): 34.

achieve the value of social purity rather than pursuing social status that is closely linked to material factors.

Hajj is Unfriendly to the Poor

While the comparison of the Hajj quota in the last eight years shows that the quota of 221,000 pilgrims in 2017-2018 given by the Government of Saudi Arabia to Indonesia is constant at the exact figure even until 2023, so it is not able to reduce the waiting list for the departure of prospective Indonesian Hajj pilgrims to perform Hajj.



Figure 4 Indonesia's Hajj Quotas 2015-2023

The general opinion of the Indonesian public about the Hajj pilgrimage is that it is only for the elite and the wealthy because the fact is that although some people have tried to save money to be able to go on Hajj, the opportunity to do so is always hampered by the waiting period and is always preceded by those with thick pockets. From an economic perspective, some see this business sector as an opportunity. More than 350 Hajj and Umrah travel agencies have been officially registered with the Central Ministry of Religious Affairs. Several Hajj travel agencies have sprung up, offering a variety of tantalizing facilities to people who want to perform Hajj specially (Hajj plus). With very high tariffs, these agencies offer facilities that can facilitate the pilgrims, such as; lodging close to worship centres, exceptional food, assistance carried out totally and all around the holy land, and a shorter implementation period.⁴¹ So for ordinary people, the business discourse further widens the gap between rich and poor.

The increasing number of applicants for the Hajj pilgrimage each year is increasingly becoming a problem because the diversity (heterogeneity) of educational backgrounds, occupations, cultures, ethnicities and customs has the potential to lead to a lack of understanding in the implementation of the Hajj. The implications of these problems are supported by the era of

⁴¹ Lia Fadhilah, "Strategi Dan Manajemen Travel Haji Dan Umroh Studi Analisis Persaingan Travel Haji Dan Umroh Kota Medan Dalam Pelayanan Dan Kualitas Untuk Meningkatkan Jumlah Konsumen," *Al-Muamalat: Jurnal Hukum Dan Ekonomi Syariah* 4, no. 1 (2019): 42.

openness, freedom, and democratic euphoria, making pilgrims more critical and sensitive. The impatient attitude of waiting in line to leave for Hajj makes prospective pilgrims who are classified on the waiting list more restless. As a result, there are efforts to take shortcuts without waiting in line by increasing costs; this affects the order of life, which leads to fraudulent motives by irresponsible parties. Pointing fingers at each other, and some consider it a business field because they see the interest and enthusiasm of the community to go on Hajj is getting bigger, so it is considered an easily politicised object.⁴²

The hedonization of Hajj and the aroma of capitalism that tarnishes the principle of social justice for the people of Indonesia, as evidenced by the long waiting list for regular Indonesian Hajj, has become a potential business for the private sector to serve the upper middle class through special Hajj and Umrah products. Worse, this is considered a solution by the Ministry of Religious Affairs to solve problems related to the waiting list for regular Hajj, which is to cooperate with private parties, Special Hajj Pilgrimage Organizers (PIHK) and Umrah Pilgrimage Travel Organizers (PPIU) to serve people who want to perform Hajj and Umrah. Of course, the opportunity for competition for the private sector to offer service products during special Hajj and Umrah and make those who are at a weak economic level can only stroke their chests hurt.⁴³ Although it is allegedly a solution for the Muslim community to perform the Hajj in a shorter time, the higher cost is not good news for the poor.

In practice, the existence of independent prospective pilgrims who are included in the waiting list category and do not join KBIH, according to Ishom's research (2017), is reasonable because KBIH is not purely a non-profit institution but a profit-oriented semi-corporation which certainly has potential to increase additional tariffs on services for prospective pilgrims, even the term "independent pilgrims contra KBIH group pilgrims" appears, it is triggered by the influence of a paternalistic culture, namely dependence on the reputation of elders or more experienced people, including the characterization of KBIH administrators.⁴⁴ From the description above, it can be concluded that independent prospective pilgrims who only rely on savings feel heavy if they have to add more costs. The KBIH monopoly that reaps profits from the market share of these anxious prospective pilgrims is increasingly creating a social gap in society between the poor and the rich. It certainly raises concerns that demand crucial solutions involving various related parties.

Discussion

This research results in the fact that the Hajj pilgrimage cannot deliver the perfection of the pillars of Islam. Hajj, which is supposed to be the peak of satisfaction and spiritual perfection of a Muslim, in fact, in the community, is still seen as a worship that causes frustration by many parties. It is evident from the collaborative efforts between government agencies in the field of Hajj services, both in terms of implementation and health, which have yet to reach all prospective pilgrims, increasing yearly. The emergence of misuse of guidance of prospective pilgrims for corporate and personal gain exacerbates this situation. Another consequence is the number of fraud

⁴² Ibrahim, Unde, and Farid, "Desas Desus Informasi Haji Dalam Hubungannya Dengan Daftar Tunggu Bagi Calon Jemaah Haji Di Kabupaten Gowa," 290.

⁴³ Devi Noviyanti, "Menghadapi Persaingan Penyelenggara Ibadah Haji Khusus (PIHK) Dan Penyelenggara Perjalanan Ibadah Umrah (PPIU) Di Kalimantan Selatan Melalui Strategi Siklus Hidup Produk," *Alhadbarah: Jurnal Ilmu Dakwah* 18, no. 1 (2019): 42.

⁴⁴ Muhammad Ishom and others, "Peran KBIH Merestorasi Mental Jamaah Haji Mandiri: Studi Di Kota Tangerang Banten," *Harmoni* 16, no. 2 (2017): 340.

cases that take advantage of the anxiety of prospective pilgrims in the waiting period by asking them for additional fees as a shortcut to perform the Hajj pilgrimage immediately. The professionalism of Hajj mentors is low because they do not have a scientific background and mastery of scholarly turats references, feuds between prospective pilgrims who are members of KBIH and independent pilgrims, and conflicts of interest between Hajj travel agencies to pursue candidates who are interested in taking special Hajj programs only as objects to make wealth. Suppose the prospective pilgrims who are in turmoil need to be appropriately managed. In that case, it will cause unrest that will decrease public confidence in the government's mission to provide social justice for the people of Indonesia.

The results of this study show that there are still many problems arising from the waiting period for Hajj candidates faced by the Indonesian people. The world community knows Indonesia as the population of a Muslim country, and even because of the high level of spirituality and solidarity of the Indonesian people, it is said that living in Indonesia is living in the holy land, and Indonesia is the future of Islam.⁴⁵ The main problem is the need for more understanding of the essence of the Hajj pilgrimage due to information that is only obtained from social media or translation books on the Hajj pilgrimage guidelines. The government, mentors, academics from Islamic boarding schools and the community should gain a strong understanding of the essence of Hajj from materials by the salaf scholars, for example, through the recitation of Imam Ghazali's book *Asrorul Haj* and *jam'iyah* formed by religious institutions or community initiatives themselves with a purely scientific orientation and the *khidmah* of pesantren academics who have no material tendencies.

The pesantren alumni should care about the prospective pilgrims or provide insights that direct the understanding that the pilgrimage is more mental than material. Likewise, prospective pilgrims should be able to build the desire and enthusiasm for the Koran by ensuring that their mentors have experience of education in a pesantren environment with a devotion mentality. In addition, the kyai caregivers of the pesantren must be able to produce alumni who are ready to serve the ummah according to the needs of the ummah so that the results can calm the anxiety of the community, including the form of motivation conveyed by Kyai Abdul Karim to the Lirbory students with the phrase "Santri Lirboyo ojo Lali Ngedep Dampar".⁴⁶ Finally, the government as the ruler should limit the opening of Hajj registrations in order not to increase the length of the queue of Hajj candidates.

This research confirms that the fundamental thing that triggers the problem of queuing Indonesian Hajj candidates is the attitude of anxiety about the waiting schedule. Some factors triggering this anxiety are low literacy about the moral-spiritual essence of Hajj, an uncertain waiting period, and the material profit orientation of Hajj corporations and pilgrim guidance. Low public understanding of the moral-spiritual orientation of Hajj often leads people to assume that Hajj is about improving social status. Hajj is considered a material act of worship that is only related to the necessity of going to the holy land without improving the essential quality of the ritual. Hajj nowadays loses its religiosity and becomes a new middle-class identity as a form of leisure ability. Next is the high cost of Hajj guidance. The cost of Hajj mentorship equals an additional multiple

⁴⁵ Fachruddin M Mangunjaya, "Bernard T. Adeney-Risakotta, Living in a Sacred Cosmos: Indonesia and the Future of Islam," *Journal for the Study of Religion, Nature and Culture* 15, no. 3 (2021): 231.

⁴⁶ Saiful Mujab, Muhammad Zuhdi, and Abu Syamsudin, "Spiritualitas Kyai Abdul Karim-Lirboyo (Sebuah Keteledanan Dari Kyai Sederhana Yang Penuh Ketawadlu'an Pendiri Pesantren Lirboyo Kediri Jawa Timur)," *Spiritualita* 3, no. 2 (2019): 240.

of the cost of regular Hajj. The fee-based mentoring process becomes a business venture that reduces the quality and sincerity of the Hajj pilgrimage.

This research has a different perspective compared to previous studies. This research makes an exceptional contribution that focuses on overcoming the anxiety of prospective pilgrims as the main problem of not matching the desire of the community to go on Hajj and the scientific and mental credibility of pesantren alumni to serve the community according to the needs of the community. So far, the attention of researchers is still compartmentalized by focusing on partial problems, such as studies on the management of Hajj pilgrimage guidance.⁴⁷ A study of the waiting period for Hajj as a business potential⁴⁸ and the study centered on the government's strategy in overcoming the waiting period for pilgrimage candidates from the perspective of candidate health and communication patterns.⁴⁹ Compared to previous studies, this study focuses on the dysfunction of the Hajj pilgrimage, which includes low public literacy about the essence of the Hajj pilgrimage, false expectations of Hajj candidates, and the tendency to resolve the waiting period through increasing costs.

From this study's results, corrective actions can be taken. Increase the effectiveness of community service by pesantren academics and pesantren-based universities by understanding the people's problems. Prospective pilgrims who are in the regular waiting period, especially independent pilgrims, are part of the community members who need to understand the concept of *istitho'ah* Hajj from the dimension of mental readiness rather than measuring it only materially. Re-examining the treasures of the scholars' works on the values contained in the Hajj, such as the *Book of Asrorul Hajj* by Imam Ghazali. Completing the study of the book is a lighter process than regretting and cursing the waiting period, increasing emotions and resulting in hypertension in family members who register for Hajj.

Conclusion

This paper finds that the frustration experienced by prospective pilgrims is not only influenced by the long waiting period and the additional costs required but also includes a deeper aspect of cosmological roots in Muslim understanding. Despite being one of the high pillars of Islam, the Hajj has shifted people's perceptions to be more than just an achievement in the spiritual journey. It has turned into a source of depression, frustration and mental distress rather than a manifestation of the joy of accomplishing the pillars of Islam. This phenomenon even has the potential to trigger fear among the less financially well-off, ultimately resulting in dysfunction in the performance of the Hajj for the ummah. The institutional approach applied in this study succeeds in simultaneously viewing the phenomenon of Hajj from a socio-religious and legal

⁴⁷ Muhammad Ishom and others, "Peran KBIH Merestorasi Mental Jamaah Haji Mandiri: Studi Di Kota Tangerang Banten," *Harmoni* 16, no. 2 (2017): 25; Salma and Yuliar, "Analisis Word of Mounth Dan Truth Terhadap Minat Haji Khusus (Studi Di Dewangga Lil Haji Wal Umrah Surakarta)," 17; Noviyanti, "Menghadapi Persaingan Penyelenggara Ibadah Haji Khusus (PIHK) Dan Penyelenggara Perjalanan Ibadah Umrah (PPIU) Di Kalimantan Selatan Melalui Strategi Siklus Hidup Produk," 27.

⁴⁸ Ibrahim, Unde, and Farid, "Desas Desus Informasi Haji Dalam Hubungannya Dengan Daftar Tunggu Bagi Calon Jemaah Haji Di Kabupaten Gowa," 21; Mulkin, Fataruba, and others, "Kajian Hukum Islam Terhadap Kebijakan Pemerintah Atas Pemberian Kuota Lebih Kepada Jemaah Haji," 35; Adlan, "Persepsi, Motif, Dan Perubahan Perilaku Jama'ah Umrah Pada Biro Travel Haji Dan Umrah Di Kota Kediri," 47.

⁴⁹ Nuraeni et al., "Komunikasi Kementerian Kesehatan Dengan Kementerian Agama Dalam Mengimplementasikan Kebijakan Istitho'ah Kesehatan," 26; Idris And Nurwahyuni, "Hubungan Hipertensi Dan Diabetes Melitus Terhadap Mortalitas Jemaah Haji Provinsi Jawa Barat Tahun 2019," 67; Miftah, "Ibadah Umrah Sebagai Gaya Hidup, Eksistensi Diri Dan Komoditas Industri," 57.

perspective. This perspective shows that the current perspective in managing the Hajj is more inclined to the management dimension and partial Sharia aspects. The lack of understanding of the empirical dynamics of pre-Hajj preparation can also lead to various forms of conflict.

However, it should be noted that this study has a limitation in its focus, which is on analyzing the queuing aspect of the waiting period. The study has yet to explore the regulation of Hajj worldwide, which has significant variations, including developing the nusuk application technology proposed by the Saudi Arabian government to address queuing issues. The study has also yet to detail the practice of Hajj Advocacy Dissemination and guidance provided by Hajj Guidance Groups and official agencies of the Ministry of Religious Affairs. Therefore, this study recommends further research that is more comprehensive in examining Hajj services, involving the role of state apparatus and government agencies other than the Ministry of Religious Affairs. Thus, efforts to address the dysfunction problem in the implementation of the Hajj can be more holistic and practical.

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