

Evaluation of the Manasik Hajj Guidance Program

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Abstract: Evaluation is one of a series of activities in improving the quality, performance or productivity of an institution in implementing its program. Through this process will know what has been achieved and what has not been achieved. This information is for program improvement. The hajj rituals guidance program at the ministry of religion to measure the readiness of the ministry of religion in carrying out its duties, especially for prospective hajj pilgrims which is one of the government's duties as mandated by law number 1 of 2008 concerning the implementation of the hajj is how the steps of the ministry of religion of the City of Yogyakarta in the hajj manasik training, and how the evaluation of the hajj manasik implementation program at the ministry of religion of the City of Yogyakarta. This is to describe the evaluation of inputs based on leaders, managers/staff, and prospective congregations. This researcher uses descriptive qualitative research methods, the methods used include observation, interviews, and documentation. The results of this study the steps taken by the ministry of religion in the City of Yogyakarta are quite good. But there are still some that are lacking this is shown by the practice of hajj rituals. Lack of miniature so that prospective pilgrims are still less than optimal in terms of the practice of hajj rituals. The evaluation carried out by the Ministry of Religion of the city of Yogyakarta is in accordance with the guidelines in law no. 120 of 2018, concerning implementation guidelines, practice, the methods used include observation, interviews, and documentation.

Keywords: Evaluation of the guidance program, hajj manasik.

Introduction

Guidance of hajj pilgrims is part of the guidance, service, and protection of hajj pilgrims which is one of the government's duties as mandated by Law Number 13 of 2008 concerning the organization of the hajj (Ministry of Religion of the Republic of Indonesia, 2015: 3). Every pilgrim certainly desires that his hajj will be mabrur, to go towards mabrur will not be achieved if it is not supported by the understanding of the hajj pilgrims towards rituals and other worship. And being able to carry it out according to the demands of the teachings of Islam, this is a requirement for the perfection of the pilgrimage to obtain the Mabrur hajj, therefore it is necessary to learn the practice of hajj or what is commonly called the guidance of hajj rituals.

Hajj is a serious physical and mental preparation, and it requires not only knowledge (regarding rituals, jurisprudence and others) but

also knowledge about how to carry out these rituals, starting with preparation while in the country, what and how during the hajj hostel, on the plane, at the airport, even to how to deal with the extraordinary situation in the holy land (Gus Arifin, 2012:1). The hajj rituals in this study are part of the process of coaching, serving and protecting the congregation which includes a pilgrimage guide, health guidance in the implementation of the pilgrimage, guidance on rituals regarding tawaf and sa'i, wukuf in Arafah and the practice of guidance for hajj rituals regarding mudzalfah, mina throws jumrah, tawaf ifada and tawaf wada'. As well as field practice guidance for aji rituals to prospective pilgrims (Kemenag, 2008).

In the implementation of the pilgrimage, there should be preliminary guidance for all prospective pilgrims carried out by the government, in this case the ministry of religion of the City of Yogyakarta, as an evaluation of services for prospective

pilgrims. Every organization in an activity requires an evaluation to measure the success or failure of a program that is being or has been implemented so that the main causes of program success or failure are known (Edi Suharto, 2005:60).

Therefore, the implementation of an activity requires an evaluation. Likewise with the implementation of hajj ritual guidance, it is necessary to have an evaluation system to find the cause of a problem and overcome all problems that arise and design an idea or solution so that at the time of the implementation of the next hajj ritual guidance, it can take place in better conditions. So what is meant by the title of evaluation of the hajj ritual guidance program is a series of evaluation processes for the extensive hajj ritual guidance which is a problem that often occurs in ritual guidance.

The purpose of this study is to find out the steps of the ministry of religion of the City of Yogyakarta in the hajj rituals training, to determine the evaluation of the hajj rituals guidance program at the ministry of religion Office of the City of Yogyakarta and provide motivation to the office of the ministry of religion of Yogyakarta City and other ministries.

Materials and Methods

The type used in this study is a method using a qualitative approach (Lexy J Moleong, 2000:3). The research technique used in data collection is observation, interviews and documentation. The subject of this research is the office of the ministry of religion of the City of Yogyakarta. The object of the research is the evaluation of the hajj guidance program at the office of the ministry of religion of the City of Yogyakarta. In this case using primary data, secondary data and data analysis techniques in the form of data reduction, data presentation, verification (Sugiyono, 2008:370) while the credibility test is carried out using triangulation techniques which are carried out by checking data from various sources, techniques, and time using data triangulation (sugiyono, 2008:287).

Results and Discussion

This research was conducted at the office of the ministry of religion of the City of Yogyakarta, which is a government institution located in the center of the City of Yogyakarta, namely Jalan Ki Mangun Sarkoro No. 43 A, Pakualaman, Special Region of Yogyakarta. Established on January 3, 1946 based on government stipulation Number 1/SD, with Prof. H. Rasjidi, BA as the first minister at the conference of the office of religious affairs throughout Java and Madura in Solo on 17 to 18 March 1947 explained that the reasons for the government to establish the ministry of religion were to fulfill the purpose of the 1945 constitution, article 29 which explains that the State is based on-God Almighty, and that the state guarantees the independence of each resident to embrace their respective religions and worship according to their respective religions and beliefs (Kemenag Document File, 2019).

The ministry of religion of the City of Yogyakarta has a vision, namely: The realization of the people of the city of Yogyakarta who are religious, harmonious, intelligent and prosperous, brought into the world to understand a sovereign, free and individual Indonesia depending on mutual participation. The mission of the ministry of religion of the City of Yogyakarta is: To foster an understanding of religious life, which is comprehensive and quality, improve the utilization of quality management of religious economic capacity, realize the implementation of quality and accountable hajj and umrah, improve access and quality of universal learning characterized by religion, religious learning in universal learning units and religious learning, as well as realizing a goodbye. Clean, accountable and reliable government management. (PTSP Archives, 2018).

The steps of the Ministry of Religion of the City of Yogyakarta in the Hajj Manasik training

Pre-guidance for hajj manasik: Notification letter for hajj rituals handed down by the ministry of religion of the republic of Indonesia and distributed to the offices of the ministry of religion throughout Indonesia. Pilgrims who want to perform hajj first will receive a circular regarding

the implementation of the hajj rituals. Usually a notification letter will be sent to prospective pilgrims approximately one week before the implementation of the hajj rituals. This is in accordance with the interview with Mr. Asrori that: Circulars or notifications regarding the holding of the hajj rituals are usually sent to prospective pilgrims approximately one week before the implementation of the hajj" (Interview on March 10, 2019).

Meanwhile, face-to-face meetings in the implementation of the hajj rituals before departure to the holy land of Mecca were held 10 times. According to the interview with Mr. Asrori, it was stated that the hajj ritual guidance was carried out 2 times at the Yogyakarta City ministry of religion and 8 times by the sub-district religious Affairs Office. So, the total is 10 meetings (interview 10 March 2019). This is in accordance with the document in the form of a report on the Management of hajj rituals and operational fees for the 2018 hajj implementation point B which reads "The hajj rituals tutorial activity was carried out for 10 meetings, namely: 8 (eight) times at the sub-district and 2 (two) times at the district / city level."

From the interview above, it can be concluded that prospective pilgrims will receive notification of the implementation of the hajj rituals approximately one week before the implementation of the hajj rituals. As for the implementation of the hajj rituals, 10 meetings were held, 8 times at the district level and 2 times at the district level.



Figure 1. Hajj Pre-Manasik. Source: Results of Pramanasik Observations at Yogyakarta City Hall Implementation of the Hajj Manasik Guidance Training Policy.

The office of the department of religion of the City of Yogyakarta is an institution that cooperates with the Office of religious affairs which provides guidance on hajj rituals for prospective pilgrims. This guidance for hajj rituals is intended as a provision for prospective pilgrims when performing the pilgrimage in the holy land. The system implemented by the Ministry of Religion of the city of Yogyakarta and the Office of Religious Affairs is theory and practice, this is in accordance with Mr. Asrori's interview that:

"The system we implement is theory and practice. The theory includes exposure and information from the preparation process, departure, worship, to repatriation. While the practice includes procedures for wearing ihram cloth and the procession for the implementation of the pillars of hajj" (Interview 10 March 2019). This is also in accordance with the findings of the documentation.



Figure 1. Delivery of Hajj rituals. Source: Documentation Archives from the Office of the Ministry of Religion of the City of Yogyakarta.

In law no. 13 of 2008 article 6 which is referred to regarding the commitment of Public authorities in providing direction, administration, and certainty by offering types of regulatory assistance, directions on hajj, convenience, transportation, administration of welfare, Security and various issues needed by pilgrims. Moreover, law number 13 of 2008 Article 7 pays attention to the privileges of the pilgrims. Every pilgrim has the right to receive guidance on conditions for direction, administration, and guarantees in carrying out the pilgrimage (Regulation of the law on the implementation of hajj and umrah, 2015: 7).

From the interviews and documentation above, researchers can conclude that prospective pilgrims are equipped with theories in the form of hajj rituals which include the preparation, departure, worship and return processions. While the practice includes procedures for wearing ihram cloth, and the procession of the implementation of the pillars of hajj.

The method used in the guidance of hajj rituals at the ministry of religion of the City of Yogyakarta is using the method of presenting the material in the form of lectures, dialogues/questions and answers and practicals. This is in accordance with Mr. Asrori's interview that: "The method used in the guidance includes the presentation of material in the form of lectures, dialogue / question and answer and practice."

This is in accordance with the researcher's findings at the time of observation that: The material presented in the implementation of hajj rituals in service at the ministry of religion of the City of Yogyakarta is material progress according to the choice of the head general of hajj and umrah implementation no. 120 of 2018 coinciding with 20 of 2018 concerning Provisions for application of manasik tutorials by the office of the Regency/City ministry of religion and the office of religious affairs (KUA). This is in line with the interview with Mr. Asrori:

"The material for guidance on hajj rituals at the ministry of religion of Yogyakarta City refers to and is guided by the integrated hajj rituals material. As mandated by the decision of the director general for the implementation of hajj and umrah services number 120 of 2018 concerning rules for the implementation of hajj customs directions by strict regional/urban service workplaces and strict sub-regional business workplaces. Concretely, at the level of the ministry of religion of the City of Yogyakarta, the government's policy in organizing the hajj in the country, the hajj policy in Saudi Arabia (Taklimatu hajj), the operational policy of hajj health in 2018, the structure of the crew and aviation safety, and at the sub-district KUA covering complete material ranging from regulations until the procession of the pilgrimage.

From the results of observations and documentation, it can be concluded that in the implementation of the policy of training guidance for hajj rituals at the ministry of religion of the City of Yogyakarta, it refers to law number 13 of 2008 article 6 concerning government obligations in law number 13 of 2008 article 7 concerning the rights of hajj pilgrims. Hajj rituals refer to and are guided by the material for hajj rituals.

Table 1. Yogyakarta Regency/City Level of Hajj Manasik Training Schedule.

No	Date and time	Time	Material	Interviewees
1	Monday, 04 June 2018	08.00 – 12.30	Government policy in organizing hajj in the country Policy for hajj in Saudi Arabia (Talimatul hajj)	Drs. Noor Hamid, M.Pd.i Drs. H. Sigit Warsita, MA
2	Tuesday, 05 June 2018	08.00 – 12.30	Hajj health operational policies in 2018 Cluster structure and flight safety	Dr. Lana Unwanah H. Ahmad Mustafid, S. Ag, M. Hum.

Source: Document Archives of the Ministry of Religion of Yogyakarta City

The table above explains that the schedule for the hajj ritual guidance training carried out by the ministry of religion of the City of Yogyakarta is located at the convention hall of UIN Sunan

Kalijaga Yogyakarta. The participants of the ritual were attended by 470 people, all of whom were pilgrims in the year of departure 1438 H / 2018 M.

Table 2. Combined Hajj Manasik Guidance Schedule for Mergangsan and Pakualaman Districts, Yogyakarta City Year 1439/2018 AD

No	Date and time	Time	Material	Interviewees
1	Monday, May 28, 2018	13.30– 17.30	Guidance on the procedures for performing hajj and Umrah	Drs. Sigit Warsita, MA
2	Tuesday, May 29, 2018	13.30– 17.30	Guidance for worship rituals / hajj rituals	H. Ahmad Mustafid, S. Ag, M. Hum
3	Friday, 01 June 2018	13.30-17.30	The process of a beautiful pilgrimage	H. Abd. Su'ud, MA
4	Saturday, 02 June 2018	13.30-17.30	Guidance for performing Umrah	Drs. H. Sudarwan
5	Wednesday, 06 June 2018	13.30– 17.30	Implementation of Arbain, Pilgrimage and practice of hajj	Drs. H. Maskur Azhari, MA
6	Thursday, 07 June 2018	13.30– 17.30	Guidance on the implementation of the pilgrimage and the etiquette of the pilgrimage	Drs. H. Slamet Saiful Muslimin
7	Friday, 08 June 2018	13.30– 17.30	Manasik hajj journey in flight	Drs. H. Yusron
8	Saturday, 09 June 2018	13.30– 17.30	Health management and patterns of protection for pilgrims	Dr. Abdul Latif

Source: Document Archives of the Ministry of Religion of Yogyakarta City

The table above describes the schedule of guidance for hajj rituals from 14 KUA, one of which is the KUA of Mergangsan District and is combined with Pakualaman, Yogyakarta City. By giving the schedule for the hajj rituals, participants can know and be clear about the date, time, materials and sources, which will be conveyed at the religious affairs office of their respective sub-districts.

Evaluation at the ministry of religion of the City of Yogyakarta

In carrying out the evaluation of the guidance for hajj rituals at the ministry of religion of the City of Yogyakarta, two activities were carried out, evaluating the guidance for hajj rituals and evaluating the implementation of the hajj. This is in accordance with Mr. Asrori's interview:

"The evaluation of the implementation of the hajj ritual guidance was formally carried out in 2 activities, the first activity was the evaluation of the implementation of the hajj ritual guidance which was attended by the facilitators of the hajj ritual guidance activities both from the ministry of religion of Yogyakarta City and KUA Sub-district, there were also representatives from several KBIH and representatives of figures/ religious leaders who become mentors / resource persons in the hajj ritual guidance activities themselves, the two

evaluation activities of the general hajj pilgrimage which are carried out and followed by the agencies / institutions or elements involved in the implementation of the pilgrimage itself 1439 H / 2018 M of which are : Kankemenag city of yogyakarta, KUA sub-district, city government of yogyakarta (department of health, governance, department of transportation, public relations and protocol, POLRI, and Satpol PP), Ormas (KBIH, IPHI, Religious Leaders) (interview 15 March 2019).

As for the implementation of the rituals of hajj, it is carried out quite effectively and efficiently according to the time and schedule prepared by the committee for the implementation of the rituals of hajj, Ministry of Religion, Yogyakarta City. This is in accordance with Mr. Asrori's interview that: According to the results of the interview, "The implementation of guidance for hajj rituals is carried out quite effectively and efficiently considering the allocation of time is quite tight, so a strict schedule must be arranged. The development of prospective pilgrims from the ministry of religion of the City of Yogyakarta who followed the guidance of the hajj rituals was quite good, this can be seen from the high intensity and frequency of questions at the beginning of the schedule for the implementation of the hajj rituals. This is in accordance with Mr. Asrori's interview that:

"In general, the candidates for the development of hajj pilgrims who follow the guidance of the hajj rituals are quite good. Because this can be seen from the high attention and frequency of questions at the beginning of the schedule for the implementation of manasik guidance." The evaluation of the implementation of the hajj ritual tutorial in the religious department of the City of Yogyakarta in 1439 H/2018 AD was generally quite satisfactory with the attendance of participants reaching an average of 80% for each activity. This is in accordance with Mr. Asrori's interview that: "on The evaluation of the implementation of the 2018 M hajj rituals was quite satisfactory, the participants averaged 80% in each activity" (Interview 15 March 2019).

The forms of evaluation of the hajj rituals program are in the form of monitoring guidance activities and evaluating the implementation of hajj rituals. The monitoring activities of hajj rituals aim to ensure that city-level hajj rituals can run smoothly. This is in accordance with Mr. Mustafid's interview that: "The evaluation of the hajj rituals includes monitoring of guidance activities as well as implementation. Yes, the goal is to make the hajj rituals run smoothly until departure (Interview 14 March 2019).

The interview above is in line with Mr. Asrori's interview that:

"This monitoring activity is to motivate prospective pilgrims to be enthusiastic about participating in the activity until it is finished because this is really important to be implemented there later" (Interview 15 March 2019). The assessment of the hajj rituals training by the Yogyakarta City religious affairs department was carried out after the hajj rituals program was completed in May according to the decision of the general ministry of religion of the republic of Indonesia. This is in line with the interview with Mr. Mustafid:

"The evaluation is carried out after implementation as well as reporting. Reporting is usually in November while the implementation is between April and May according to the decision of the ministry of religion of the republic of Indonesia" (Interview 23 April 2019). After the hajj rituals program was implemented, researchers

wanted to know about the satisfaction of prospective pilgrims when performing the hajj rituals program. The following are some statements by the pilgrims about the hajj ritual program carried out by the ministry of religion of the City of Yogyakarta.

With other pilgrims, other pilgrims from big cities plus we ourselves from iphi also often get more than enough. The problem is that if we look at the curriculum in the kbih, it's also standard, for example, the problem of tayammum, ablution, what if you get unclean, how do you pray in congregation, how do you pray at times and thank God we've got that material." (Interview 27 March 2019).

In addition, as said by Mr. Sunarto as a 2018 hajj pilgrim, the discussion was: "In the ritual training there is a meeting room, in the meeting room he from the ministry of religion gives an explanation of giving the rituals, providing place facilities, providing facilities for a cleric from the ministry of religion or an officer from the ministry of religion. Coincidentally, the Head of hajj affairs, Mr. Ahmad Mustafid, who gave it several times, did it 8 times, and then it ended, we felt that there was a lack of knowledge, we need to add more, we continue to cooperate with the hajj guide, please provide further guidance. Then the follow-up guidance was finally decided at my house, so the pilgrim mentor Pak Solehudin, we went there how many times before leaving, let's go until the pilgrimage" (Interview 27 March 2019).

In addition to statements about the hajj ritual program. Prospective pilgrims also explained about the existing infrastructure suggestions at the Ministry of Religion that the facilities and infrastructure provided by the ministry of religion of the City of Yogyakarta were quite satisfactory, but this was in accordance with Mr. Sunarto's interview that:

"The infrastructure is quite satisfying for me because the first time I was given a place with the supervisor at the same time, it was said 8 times from the ministry of religion of the City to Kua, it was also good. It's just like this, there is a hajj guide in the ritual, in my opinion, his knowledge or experience is different from the present, so there are those who don't meet, the information doesn't

update anymore, so for the record, those who give the rituals who know the problem of developing Saudi Arabia in the present, because that there if that kind of defecation there, the information is that the water comes from above that kind of shower, then bring your own bottle of tools to clean that kind of defecation, but it turns out that there is already provided the upper one, the lower one, so the information is old school, so it needs to be updated" (Interview 27 March 2019).

The facilities and infrastructure carried out by the ministry of religion of the City of Yogyakarta have fulfilled this right, according to Mr. Kasdu's interview that: "The facilities and infrastructure provided by the ministry of religion have been fulfilled. it means that it has fulfilled, that is, like the facilities provided, such as a table, LCD, projector, it has fulfilled. Even though it has fulfilled the facilities and infrastructure provided, it is not optimal, such as the miniature of the hajj, the ministry of religion is not yet available. So the pilgrims during the pre-mansik hajj practice are still imagining that they haven't seen it in real life. The hajj ritual service before leaving was good, the employees, human resources" (Interview 02 May 2019).

The procedure used by the supervisors when sharing the hajj rituals tutorial "The lecture method can provide impressions of the past hajj pilgrimages like later, yes, basically a series of pilgrimages with facilities such as buses, hotel accommodations, basically, descriptions have been given, including the obstacles there, the hot weather was also given. including the anticipation of not being allowed to take off sandals because there is a risk with blisters on the feet" (Interview 27 March 2019).

Conclusions

Considering the details of the problem, the facilities taken by the Yogyakarta City department of religion are adequate. However, there are still some things that are lacking in this matter displayed by the hajj ritual application. The absence of a miniature so that it is far from what the prospective pilgrims expect is not optimal as

long as the implementation of the rituals of hajj. The evaluation guided by the Office of the Ministry of religion of the City of Yogyakarta is in accordance with the provisions of law no. 120 of 2018 concerning implementation guidelines.

By observing the results of the findings, the authors need to provide suggestions. (1) The department of religion of the City of Yogyakarta is obliged to provide services in implementing the hajj rituals, especially in the preparation of supporting features, such as miniature scales of the Kaaba and other supporting instruments. (2) It is hoped that further research will be carried out, must have the option to lead an exploration that is proportional to various aspects, especially the evaluation of the hajj rituals tutorial program at the religious department of the City of Yogyakarta.

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