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### **Implementation management of hajj manasik guidance based on religious moderation to realize moderate and independent hajj**

#### **(Qualitative Descriptive Study at KBIHU Khazanah Mandiri Depok and KBIHU Ibnu Aqil Bogor)**

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##### **Abstract**

Quantitatively, Indonesian pilgrims are the largest congregation in the world, the large number of pilgrims has not been matched by the quality of the pilgrims. The low quality of the congregation can be seen from the activities of the pilgrimage carried out in the holy land, there are still congregations that carry out worship practices in an excessive (ghuluw) and imposing way, pursuing *afdhol* worship by ignoring the rules and the congregation's attitude is less independent. This happens, because the quality of guidance on Hajj rituals in Indonesia is still weak. The purpose of this study was to obtain an overview and analyze implementation of hajj rituals guidance management based on religious moderation at KBIHU Khazanah Mandiri Depok and Ibnu Aqil Bogor. This study uses descriptive-qualitative methods and approaches, data collection techniques through interviews, observation, and documentation

studies. The foundation of management theory is from Henry Fayol, the theory of religious moderation refers to the principle of *wasathiyah* from Yusuf Al Qardhawi, and the theory of independence from Steinberg. The results of this study have shown that management and its functions in guiding Hajj rituals in both KBIHU have generally been carried out and there is conformity with procedures and stages in management, however, in practice there are still some that have not been implemented optimally. There are weaknesses that have not been implemented, including: religious moderation material, independence, competency standards for pilgrims, and aspects of evaluation (evaluation). The results of this study recommend that management implementation in the guidance of Hajj rituals at KBIHU continue to be developed and optimized in a more comprehensive form with an integrated model of guidance for Hajj rituals based on religious moderation and quality-oriented.

### **Keywords**

Management; Manasik Guidance; Religious Moderation and Independence

### **Introduction**

Management and its functions have been widely practiced in industry and education, management becomes a "spirit" in building, managing, running and developing an organization, because without good management, it is certain that the wheels of the organization, programs and goals that have been set will be difficult to achieve. embodied. For this reason, management and its function in the guidance of Hajj rituals must be implemented properly, measurably and planned, so that the guidance of manasik activities can run effectively, efficiently and goals can be achieved.

Management in the guidance of Hajj rituals refers to the management theory developed by Henry Fayol. Henry Fayol (1954:47) explains, that "management is Plan Of Action, Organization Of Personnel, Command, Co-Ordination and Control". Management is the process of activities to plan, organize personnel, move/direct, coordinate and control. The management theory was then developed into functions in management, namely: 1) planning, 2) organizing, 3) commanding, 4) coordinating, 5) controlling. And these functions are known as "functionalism" and as managerial activities.

The implementation of religious moderation-based management of Hajj ritual guidance must run in parallel with the direction and policy of the Government (Ministry of Religion, Republic of Indonesia), namely the guidance of Hajj rituals integrated with material on religious moderation and self-reliance. For this reason, management in the guidance of Hajj rituals must be able to formulate a more collaborative and innovative Manasik guidance program, so that the objectives of Hajj guidance which are based on religious moderation can be realized.

Guidance on Hajj rituals as an educational process carried out non-formally through KBIHU can be said to be a model of guidance and training, because in this guidance there is an educational process that has the aim of increasing

understanding of knowledge and skills about Hajj rituals. Guidance can be grouped into training, because the scheme in guiding manasik is carried out more specifically, the time is relatively short, the material is more specific, the methods used are unconventional and at the end of the activity a certificate is usually given.

As a process, management in the guidance of Hajj rituals cannot be separated from the activities and stages that must be prepared, this is in line with the trident of activities presented by Davies (1976) in Daryanto and Bintoro (2014: 116), namely: a) Planning, b) Implementation, and c) Evaluation. The three steps can be developed into several activity steps depending on the approach used. For this reason, the activity trident can be implemented in the management of Hajj ritual guidance at KBIHU.

The first step that must be built in an activity program is planning, planning is made by involving all committed teams. Management involvement in KBIHU will be the key to the success of a Manasik guidance program that will be implemented. There is a saying "good planning is half the job done". Daryanto and Bintoro (2014: 118) explain things that need to be considered in planning a training program, namely: (1) activity background, (2) training objectives, (3) training participants, (4) costs/fund sources, ( 5) time and place of the training, (6) training schedule (time, materials and presenters), (7) the composition of the implementing committee, (8) rules of conduct and (9) resource persons. And other things that need to be considered include: communication, logistics, facilitators and supporting infrastructure. The last is training evaluation and follow-up.

To measure the effectiveness of the Hajj ritual guidance program (Hajj training) can be done through evaluation. Evaluation models that can be used include the Kirkpatrick evaluation model (1950 in Eko, S Widodo (2018: 294) a four-stage evaluation model, namely: (1) Reaction Level, to measure the reaction of training participants aimed at measuring participant satisfaction with the training organizers, (2) Learning Level, which measures the knowledge, attitudes and skills of participants after attending training, and one way that is often done is to compare the results of the pre-test with the post-test in the form of a written test or practicum (performance test), (3) .Behavior Level, to determine the extent to which knowledge and skills can be applied and (4) Result Level, which can be interpreted as the final result that occurs after the participant attends the training.

In general, the purpose of this study is to obtain an overview and analyze the management of religious moderation-based Hajj ritual guidance to create moderate and independent pilgrims at KBIHU. The method used in this study is descriptive-qualitative, research that describes phenomena or research facts as they are by describing and analyzing phenomena, events, perceptions, informant thoughts or events that exist at KBIHU Khazanah Mandiri Depok and KBIHU Ibnu Aqil Bogor in guidance activities Hajj rituals as a whole, integrative and open. Data collection techniques through interviews, observation and documentation. Data analysis that the author did, namely through the stages of "reduction, display, drawing or drawing conclusions and verification" (Miles & Huberman, 1992: 21).

## **Results and discussion**

### **Religious moderation in worship hajj activities**

Management in the guidance of the Hajj rituals will run well, if the management functions in the guidance of the Hajj rituals can be carried out with full commitment in an organization, meaning that the implementation of the guidance of the pilgrimage is carried out with a focus on the goals to be achieved. For this reason, the implementation of management in guiding Hajj rituals based on religious moderation at KBIHU must direct and focus on goals that must be realized. The success of implementing management in the guidance of Hajj rituals is measured by the satisfaction of the pilgrims after participating in a series of guidance on rituals provided by KBIHU, namely from registration, services during guidance, guidance material, resource persons, guidance methods, infrastructure, assistance on the way and guidance while in Saudi Arabia. Satisfaction is a measure of the quality of services, including services in Hajj ritual guidance. By providing quality guidance, pilgrims will feel satisfied with the services provided by KBIHU.

Plurality and diversity is a necessity and Sunnatullah in life, including the heterogeneity of prospective Indonesian pilgrims who come from outstanding backgrounds with all their characteristics. The diversity in the understanding of the rituals of Hajj often becomes a source and perspective in the practice of different pilgrimages. The existence of diversity in the understanding of the pilgrimage has given rise to various amaliyah ways and understanding of the various rituals of Hajj for prospective pilgrims. It is alleged that this can affect every Hajj ritual activity which is trapped in extreme, selfish, imposing pilgrimage practices, and sometimes excessive worship. It is not the mazhab that is wrong, but the way of understanding and moderate attitude of prospective hajj pilgrims is shallow, due to limited knowledge and literacy or just joining in. If this condition is left unchecked, it will damage the meaning and substance of the pilgrimage. The presence of religious moderation education in the rituals of the pilgrimage is a strategic step as well as a solution in addressing each pilgrimage activity (activity), so that the pilgrims have a moderate and independent attitude in each of their worship activities.

As explained by the Minister of Religion. RI. Cholil, Yaquut Q. (2021:6), that: " Keragaman adalah kehendak Tuhan," conveys that God really wants humans to be diverse and not all the same. Indonesia is a country with a diversity of ethnicities, tribes, cultures, languages and religions. Based on these facts, all adherents of religions have the right to embrace the religion they adhere to and are of the view that the religion they adhere to is the true and good religion. However, on the other hand, every believer of a religion must also respect the rights of adherents of other religions who also hold the view that the religion they adhere to is a true and good religion. " Keyakinan kuat kita atas agama dan kepercayaan yang kita yakini itu dibatasi oleh keyakinan kuat yang dimiliki oleh umat beragama yang lain," and this must be faced with tolerance and mutual respect. In this context of diversity, a moderate way of religion is needed. Especially

in the activities of the pilgrimage which are diverse and very complex in its implementation.

The complexity of the pilgrimage activities, especially in the context of fiqh. The implementation of religious moderation in the guidance of Hajj rituals is an important part to be presented in worship activities and activities. Fiqh in the pilgrimage is a guide, guidance and choice for pilgrims to follow. Pilgrims can choose how to carry out the pilgrimage from the opinion of the existing madhhab priests. The principle is that in the pilgrimage nothing is difficult and burdensome for the pilgrims, in certain conditions the congregation can choose an alternative worship that is suitable and easy "but not make it easy" or just take the easy way, of course it must consider rational rules and have a legal basis strong. Under certain conditions, the congregation can choose schools of thought or the opinions of the jurists which are lighter and less difficult, according to the rule "Indeed, there are no difficulties in worship and religion". The Word of Allah SWT in: surah Albaqarah: 185 and 286. "Allah wants convenience for you, and does not want difficulties for you." (2:185) And "God does not burden a person, but according to his ability" (2:286).

The word "moderasi" in Kamus Besar Bahasa Indonesia (KKBI) is defined as " pengurangan kekerasan " or " penghindaran keekstriman", in KBBI also explains the meaning of the word "moderasi" comes from the Latin moderation which means "ke-sedang-an" (not excess and not lacking), moderation is the meaning of the word ummatan wasatha (Al-Baqarah: 143) "umat pertengahan". When the word moderation is juxtaposed with the word religion it becomes "Moderasi Beragama" can be interpreted to "mengurangi kekerasan atau menghindari keekstreman dalam praktik beragama".

The application of religious moderation (wasathiyah) in personal life, society and in pilgrimage activities is neglected by the serious efforts of all parties, as explained by Shihab, Q. M (2020: 182) say: "Penerapan wasathiyah perlu dikukuhkan oleh tiga hal, yaitu: 1) pengetahuan atau pemahaman yang benar, 2) emosi yang seimbang dan terkendali, dan 3) kewaspadaan dan kehati-hatian bersinambung". With correct knowledge and understanding wasathiyah can be applied properly, with emotional control one avoids overly applying religious teachings and forcing them.

Religious moderation has only emerged and become a public discourse in the last three years, namely in 2019 as a Government policy listed in Presidential Regulation No. 18 of 2020 concerning the 2020-2024 RJPMN as the basis for national development planning and strengthened by PMA Ministry of Religion Number 18 of 2020 , regarding the 2020-2024 Ministry of Religion Strategic Plan which clearly states that MB is the main/priority program at the Ministry of Religion. RI. For this reason, the MB policy must be implemented in all institutions, including in the implementation of the pilgrimage. The principle of MB that is built is to avoid mistakes in interpretation in society, the word moderation of religion in pilgrimage activities must be emphasized, namely: it is not the HAJJ that is moderated, but

the perspective and attitude of pilgrims who must be moderate, in responding to the implementation of worship activities pilgrimage. Worship activities that are built through a moderate attitude are pilgrimages that are not excessive, imposing, selfish, and intolerant. On the other hand, present forms and ways of worship that are moderate, balanced, orderly, comfortable, peaceful, and full of tolerance, by respecting the various differences and diversity that exist.

Religious moderation (MB) for the leadership of KBIHU is not a new thing, because implicitly its implementation has followed the way of MB in pilgrimage activities, namely the existence of the opinion of the madhhab's faith as the legal basis in the pilgrimage, moreover in pilgrimage activities many religious practices can be carried out in full. tolerance and relief (rukhsah), because this can be understood as a form of MB in pilgrimage activities. The basis for instilling the principle of religious moderation (wasathiyah), namely the Word of Allah SWT in al-qur'an surah Al-Baqarah: 143.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ ۱۴۳

Meaning: And similarly We have made you (Muslims) "middle people" so that you may be witnesses of human (actions) and that the Messenger (Muhammad) may be witnesses of your (actions).

The characteristics of Islamic teachings are al-washatiyyah (moderate) or tawazun (balances), namely the balances between two roads or two directions that face each other or are contradictory. The principle of balance is in line with the harmonious and harmonious nature of human and natural creation. The principle of religious moderation, as explained by the writing team on the road to moderation of the Ministry of Religion. RI (2021: 72), namely: The principle of tawassuth (taking the middle way), the principle of tawazun (balanced), the principle of alamwiyah (priority of priority), the principle of tasamuh (tolerance), the principle of i'tidal (straight and firm), the principle of Musawah (equality), the principle of tathawur wa ibtikar (dynamic and innovative), the principle of Tahadhur (civilized), the principle of shura (deliberation) and the principle of islah (reform).

The practice of religious moderation in worship activities is considered relevant to be conveyed to prospective pilgrims, bearing in mind that the activities of the pilgrimage with its diverse views and practices often cause problems, both from the perspective of jurisprudence and from the aspects of changes and policies set by the Saudi Arabian government. Through guidance on Hajj rituals that are integrated with religious moderation, it is hoped that pilgrims can understand more moderate Hajj activities, without having to eliminate the substance of their worship.

The principle of independence in guiding Hajj rituals is more about providing attitude and mentality for pilgrims, so that they have a strong self-commitment, so that there is no dependence on anyone, including in pilgrimage activities. As explained by Steinberg. L (2002: 280) that independence is an individual's ability to behave, feel something, and make decisions based on his own will. Independence is one of the main personality traits possessed by someone who is mature and mature. It can be interpreted that independence (self-reliance) is a

person's ability to manage everything that is owned, know how to manage time, walk and think independently accompanied by the ability to take risks and solve problems (problem solving). And aspects of independence according to Widayati (2015: 8), namely: "Memiliki 1) tanggung jawab, 2) otonomi, 3) inisiatif, dan 4) kontrol diri".

Independence is an important attitude for every individual in carrying out his life, independent attitude and behavior is an individual's ability to manage himself and not depend on others, including independence in carrying out pilgrimage activities. Hajj is a form of physical worship that requires the performer to have excellent health and a strong physique. With all the limitations and conditions that exist when carrying out the pilgrimage activities. Independent attitude is an important part that must be prepared by the congregation before leaving for the holy land, so that the congregation understands what to do when carrying out pilgrimage activities.

The pilgrimage requires the practitioner to be moderate and independent in every activity, without being dependent on anyone. A moderate and independent attitude will actually give birth to a person who is humble in worship activities, the pilgrimage procession will feel more comfortable and meaningful. The existence of a moderate and independent attitude that is inherent in every pilgrim will eventually give birth to the coveted title of Hajj, namely a Hajj makbul and mabrur.

### **Realizing Moderate Hajj Congregation**

The concept of religious moderation in Hakim, L. Saefuddin opinion (2019:18),

Moderasi beragama harus dipahami sebagai sikap beragama yang seimbang antara pengamalan agama sendiri (eksklusif) dan penghormatan kepada praktik beragama orang lain yang berbeda keyakinan (inklusif). Keseimbangan atau jalan tengah dalam praktik beragama ini niscaya akan menghindarkan kita dari sikap ekstrim, berlebihan, fanatik dan sikap revolusioner dalam beragama.

It can be emphasized that religious moderation is not only aimed at the religious activities of other people (non-believers), but religious moderation can also be within the environment between Muslims (internal) themselves, including in addressing the activities of the pilgrimage which are rich in diversity and differences. Because, the basic principle of various moderation is a fair attitude, balanced with the characters of wisdom, purity and courage. The definition of Wasatiah is explained by Muzadi Hasyim (2019: 5) Wasatiah is "keseimbangan anatara keyakinan (yang kokoh dengan toleransi)". The problem that often arises in religious activities in society, especially in pilgrimage activities is the lack of tolerance in interpreting differences and diversity. In fact, tolerance is an important part of harmonization between humans.

The portrait and reality in the activities of the Hajj and Umrah pilgrimages, not a few pilgrims who carry out their worship activities are just following along, not independent, sometimes misinterpreting and doing so. Many pilgrimage

activities are often carried out by pilgrims and are not in line with the guidelines for Hajj rituals that are prescribed, there are still congregations who are excessive and forceful in carrying out worship. The presence of moderation in Hajj is important in fortifying and providing a moderate understanding in carrying out worship activities, namely with the principle of *wasatthiyah*, meaning that worship activities are not trapped in excessive and imposing practices of worship, so that it can damage the substance of the values of the pilgrimage itself.

Literacy of religious moderation (*tawassuth*) in the pilgrimage is very important to be presented to every prospective pilgrim so that they are able to choose and sort the substance of the symbols of worship that are in accordance with the understanding of the rituals of pilgrimage before leaving for the holy land. If this is well understood by the prospective pilgrims, then the pilgrimage will have far more depth of meaning for those who carry it out and the effect will affect changes in the attitudes, words and practices of the congregation, both during the pilgrimage and after they return to their homeland. A moderate attitude in the pilgrimage rituals is seen as a solution for prospective pilgrims to be able to interpret the pilgrimage activities according to their beliefs, with balanced boundaries (*wasathiyah*), namely: pilgrimage activities that are tolerant, fair, wise, not imposing, don't exaggerate and respect each other's differences.

In any practice of worship, excessive attitudes and intolerance must be avoided, because Islamic teachings that originate from the Al-Qur'an and Hadith do not teach violence and excess in religion. This is in line with the opinion of Fauziah Nurdin (2021: 59) Scientific Journal of Al-MU'ASHIRAH Vo.18, No.1 of 2021, The Title of Religious Moderation according to the Al-Qur'an and Hadits that say: Al-Qur'an dan Hadis tidak mengajak umat Islam untuk melakukan kekerasan, ekstrem dan berlebih-lebihan dalam beragama. Al-Quran dan Hadis menawarkan untuk memahamai dan mengamalkan agama harus melalui jalur keseimbangan dan berada di jalan tengah, sehingga trekesan ramah dan damai.

To form and instill a moderate attitude for the pilgrims requires serious efforts from all parties, because the implementation of a moderate attitude for pilgrims is not only during the pilgrimage to the holy land, but moderate practices should be habituated by the pilgrim after returning to homeland, namely in the family and community environment. The embodiment of goodness in the pilgrimage for every pilgrim will be evident, namely in the practice of daily life in the midst of society after they return to their homeland. Because the presence of the *hujjaj* in the community is often used as a portrait, and an example for the community. Because the essence of *hajj mabrur* is nothing but doing good deeds (*muhsin*) in everyday life.

The concept and implementation of religious moderation in religious activities can refer to the concept as explained by Khairan M. Arif (2021:90) Al-Risalah Journal, Vol.12/No.1/2021. Title: Concept and Implementation of Religious Moderation in Indonesia. that "Paham dan sikap moderat adalah sikap pertengahan, adil dan proporsional dalam memahami dan mengamalkan ajaran



agama dan paham terbaik dalam kehidupan manusia". The moderate attitude of the pilgrims in the pilgrimage will be reflected in carrying out each of their activities, namely: pilgrims who are polite, patient, easy to manage, able to organize worship well, not forcing, tolerance, prioritizing worship as a priority, consulting, asking questions, not being selfish, respect differences, be prejudiced, please help (help) and other attitudes. This moderate attitude requires habituation by every prospective congregation in daily life, both within the family and in society. Through habituation that is continuously carried out, will give birth to a habit called character, the character behaves and has a moderate and independent perspective. Realizing Independent Hajj Congregation

In the Kamus Besar Bahasa Indonesia (KBBI), "kemandirian" is defined as "hal atau keadaan seseorang dapat berdiri sendiri atau tidak bergantung kepada orang lain". This means that independence is the readiness and ability of individuals to stand alone which is characterized by taking the initiative, being able to solve problems without asking for help from others, trying and directing their behavior towards perfection. Independence according to Steinberg. L (2002: 280) is the ability of individuals to behave, feel something, and make decisions based on their own will. Independence is one of the main personality traits possessed by someone who is mature and mature. And the word independence is often synonymous with the word independence even though there is actually a slight difference with autonomy. Can be interpreted independence (self-reliance) is a person's ability to manage everything that is owned, know how to manage time, walk and think independently accompanied by the ability to take risks and problem solving.

Aspects of independence according to Widayati (2015: 8), as follows: 1) Responsibility, namely the ability to assume responsibility, the ability to complete a task, be able to account for the results of his work, the ability to explain new roles, have principles about what is right and wrong in think and act, 2) Autonomy, shown by doing one's own tasks, which is a condition indicated by actions taken on one's own will and not other people and not dependent on others and having self-confidence and the ability to take care of oneself, 3) Initiative, shown by the ability to think and act creatively and 4) Self-Control, strong self-control shown by controlling actions and emotions being able to overcome problems and the ability to see other people's points of view.

The urgency of independence in the pilgrimage places more emphasis on the attitude of pilgrims to be independent in behaving, acting, and acting in carrying out pilgrimage activities and other activities without depending on mentors (muthowif), kiyai, ustadz and officers. To realize the independence of the pilgrims cannot be done instantly, but it needs a process and habit that must be instilled in the pilgrims before leaving for the holy land. The results of the Hajj ritual guidance are expected to create pilgrims who have an independent attitude and are oriented towards the well-being of the pilgrims, as explained by Rokhmad Ali (2015: 1) that an independent pilgrim is a congregation that is able to carry out the pilgrimage and the pilgrimage without depending on other parties. other and so that the

congregation can be more devoted in carrying out the provisions of the rituals of the pilgrimage, because worship is of a personal nature, if the provisions are sufficient, one will surely get inner satisfaction. So independent and moderate Hajj is the output product of the results of the guidance carried out by the government and the guidance group (KBIHU).

It can be concluded that the independence of pilgrims is an individual's ability to manage himself and not depend on others. Independence is also the ability to regulate behavior marked by freedom, initiative, self-confidence, self-control, self-assertiveness, responsibility towards oneself and others. And independence in worship activities is an important instrument to be instilled in all pilgrims before leaving for the holy land. The independent attitude of pilgrims is a must in Hajj activities, this is in line with the mandate of Law No. 8 of 2019 namely "Mewujudkan jemaah haji yang mandiri". An independent attitude is important in carrying out the pilgrimage to be instilled in the guidance of pilgrimage rituals, so that pilgrims are personally independent and not dependent on others, with an independent attitude will give birth to the behavior or attitude of someone who can do things independently without being dependent on anyone. Independent attitudes and behavior in pilgrimage activities include freedom, initiative, self-confidence, self-control, self-assertiveness, and responsibility towards oneself and others.

### **The Role of KBIHU in Realizing Moderate and Independent Hajj**

Observing the profile of Indonesian pilgrims from year to year, which are diverse and have different backgrounds, conditions and different environments, this will be faced by the congregation during the pilgrimage to the holy land. Different conditions must be responded to quickly by the pilgrims, for that a quick adaptive attitude in a changing environment must be dealt with wisely, not to cause cultural shock "cultural shock". Strengthening religious moderation education in the guidance of Hajj rituals is expected to be able to reconstruct the thoughts of the supervisors about the pattern of guidance to the pilgrims so that they can reconstruct the mindset of the supervisors of the pilgrimage and the pilgrims to open ways of thinking to be more open in understanding these conditions. It can be understood that Hajj is not only fulfilling God's call and aborting obligations, but the message and morals of Hajj must be able to change the attitude, behavior, morals and perspective of the Hajj during the Hajj and after they perform the Hajj, namely the Hajj which has a dimension humanity, social piety and true fraternity, and these are the fruits of moderation.

Strengthening religious moderation through Hajj and Umrah ritual guidance should be able to integrate the Hajj ritual guidance material with religious moderation material. By providing a broader and comprehensive view of the pilgrimage that is moderate, conveying the rituals of the pilgrimage that can change the perspective of pilgrims on various issues of the pilgrimage that are full of

dynamics. Through guidance on Hajj rituals, it is hoped that it can provide an understanding of the importance of being moderate and independent in carrying out Hajj activities. The Manasik Guidance Program can be used as a very strategic medium to instill the principles and values of religious moderation which are integrated with the Hajj Manasik guidance material. Education, introduction and understanding of religious moderation associated with pilgrimage activities will provide the congregation with understanding and knowledge about various worship activities that need to be addressed moderately and independently, so "bukan hajinya yang di moderasi, tapi cara pandang dan bersikaplah yang harus moderat

The importance of Hajj ritual guidance as a provision and preparation for pilgrims, as explained by Kartono Ahmad (2016: 84), that with the readiness of the knowledge of Hajj rituals, the difficulties of worship will become easier, doubts will become sure, narrow understanding will change to broad, the attitude of dependence will turn into independence in carrying out the pilgrimage. Because in essence there is no difficulty in carrying out the pilgrimage, Allah's Word in surah Al-Baqarah: 185 and Al-Hajj: 78. Meaning: "And He (Allah) did not make difficulties for you in religion"

The presence of KBIHU with its functions, in general, has assisted the duties and obligations of the Government (Ministry of Religion of the Republic of Indonesia), particularly in the aspect of guiding the pilgrimage. KBIHU is the choice of pilgrims for guidance in the homeland, assistance on trips and while in the holy land. More than 80% of the congregation chose to join or take part in manasik guidance activities at KBIHU. The presence of KBIHU is absolutely necessary in the guidance of Hajj rituals and becomes a strategic institution to provide education and understanding of religious moderation and independence during the implementation of Hajj ritual guidance.

Implementation of management in the guidance of Hajj rituals in both KBIHU has been carried out and has implications for the results achieved by pilgrims, namely the results of Hajj guidance in general have increased the understanding and knowledge of pilgrims' rituals, understanding the moderate and independent attitude of pilgrims in both KBIHU

## **Conclusion**

Based on the research findings, interpretation and discussion of management implementation in religious moderation-based guidance on Hajj rituals to create moderate and independent pilgrims in both KBIHUs, has been carried out and made a positive contribution to the implementation of ritual guidance in both KBIHUs. However, when connected with the concepts of religious moderation and independence in the guidance of Hajj rituals, they have not been implemented optimally. This is due to limitations in both KBIHU, both limited human resources and lack of understanding of KBIHU Stakeholders in implementing the theories and foundations used in Hajj ritual guidance. The results of the assessment of pilgrims after following the guidance of Hajj rituals, namely an increase in understanding and

knowledge of Hajj rituals, a moderate attitude and independent attitude of prospective pilgrims in pilgrimage activities, before the congregation departs for the holy land, activities on the way and while in Saudi Arabia. And the results of the assessment have shown that the two KBIHU have implemented management in carrying out the Hajj ritual guidance and have succeeded in realizing the goals set. As for the recommendations from the results of this study, among others, it is necessary to develop a more comprehensive and quality-oriented guidance model for Hajj rituals in line with the needs and demands of change.

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