

Hajj Service Management at the Pesisir Selatan Ministry of Religious Affairs Office

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Abstract

This study aims to analyze the services management for Hajj pilgrims at the Ministry of Religious Affairs Office in Pesisir Selatan by examining the implementation of Hajj service management encountered in service delivery. The study used a descriptive qualitative approach. Research informants were selected purposively, consisting of the Head of the Hajj and Umrah Organization Section, Hajj service staff, Hajj ritual officers, and prospective Hajj pilgrims. The finding explains that the Hajj service management function has been implemented with standard operating procedures. However, several obstacles were still found, including suboptimal planning of mobile Hajj services, limited human resources, and ineffective delivery of Hajj training materials for elderly pilgrims. The research findings indicate that the innovation of mobile Hajj service is a strategy capable of increasing access to services for communities in areas far from service centers, although it still requires strengthening in the planning and evaluation aspects. Thus, the effectiveness of Hajj service management is not only determined by the existence of SOPs, but also by the organisation's ability to adapt services to the characteristics and needs of pilgrims.

Keywords: Hajj, Ministry of Religion Affairs, Service Management,

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Introduction

Hajj is the fifth pillar of Islam and is obligatory for Muslims who are physically, financially, and mentally capable of performing it. This obligation reflects the Islamic principle that Allah SWT does not burden His servants beyond their capabilities. Consequently, every Muslim aspires to perform the Hajj at least once in a lifetime. The implementation of Hajj involves two interrelated dimensions of service, namely services provided in Indonesia before departure and services delivered in Saudi Arabia during the pilgrimage. In Indonesia, Hajj services include registration and document processing, Hajj guidance, provision of pilgrimage equipment, and religious consultation. Meanwhile, services in Saudi Arabia encompass accommodation, transportation, catering, healthcare, and guidance throughout the pilgrimage process (Syaukani, 2009; Sulaiman, 2014; Osman & Shukor, 2020).

The implementation of Hajj in Indonesia is regulated under Law No. 13 of 2008 concerning Hajj Pilgrimage Implementation, which stipulates that the Indonesian Government, through the Ministry of Religious Affairs, is responsible for organizing Hajj services. To ensure effective implementation, comprehensive management is required, encompassing planning, organizing, implementation, and evaluation. Management serves as a systematic process that integrates planning, organizing, directing, and controlling organizational resources to achieve predetermined objectives efficiently (Badrudin, 2015; Terry, 2019; Sarina & Mardalena, 2017). In the context of Hajj services, service management refers to the process of planning, organizing, implementing, and evaluating services to ensure that prospective pilgrims receive quality services that meet their needs (Grönroos, 2015; Tjiptono, 2019). Proper planning is particularly important in organizing Hajj guidance activities, enabling pilgrims to understand the procedures and rituals they will perform in the Holy Land.

At the Ministry of Religious Affairs Office of Pesisir Selatan, two service schemes are provided for prospective pilgrims, namely office-based services and mobile services conducted through the Offices of Religious Affairs (KUA) in each sub-district. Although both schemes aim to improve service accessibility, preliminary observations indicate that mobile Hajj services have not yet been managed optimally. In particular, field service activities are conducted without comprehensive scheduling, and the assignment of service personnel remains insufficiently organized. Consequently, the planning process for mobile Hajj services has not fully supported efficient and effective service delivery (Takwim et al., 2021; Wuryan et al., 2021).

Based on field observations conducted by the researcher, the planning and implementation of mobile Hajj services, which have been carried out two to three times, remain less than optimal. The scheduling of service teams has not been systematically prepared, resulting in inconsistencies during service delivery. Furthermore, many prospective pilgrims experienced difficulties understanding the materials presented because the resource persons delivered the information too quickly and without sufficient clarity. These challenges were compounded by the limited availability of guidebooks as learning references and the relatively low comprehension ability of elderly pilgrims. This issue is particularly significant because most prospective pilgrims registered at the Ministry of Religious Affairs Office of Pesisir Selatan are between 50 and 80 years old (Field Observation, 2022; Interview with Betriadi, November 7, 2022; Interview with Hajj and Umrah Service Staff, November 7, 2022).

Similarly, during Hajj guidance sessions at the Ministry of Religious Affairs Office of Pesisir Selatan, several obstacles were identified in delivering educational materials effectively

to elderly pilgrims. The existing guidance methods have not adequately accommodated the learning characteristics and physical conditions of elderly participants, thereby reducing the effectiveness of Hajj education. These findings indicate the necessity of developing specialized guidance models tailored to elderly pilgrims in order to achieve the objectives of Hajj guidance and improve service quality (Interview with Hajj Guidance Officer, November 8, 2022; Husni Fajrin, personal communication, November 7, 2022). Therefore, this study aims to determine Hajj service Management by the Ministry of Religious Affairs Office of Pesisir Selatan.

Literature Review

According to Mary Parker Follett, management is the art of getting things done through other people. This definition emphasizes that managers achieve organizational objectives by coordinating and directing the efforts of others. More broadly, management refers to the process of planning, organizing, leading, and controlling organizational resources to accomplish predetermined goals effectively and efficiently (Badrudin, 2015; Terry, 2019; Wijaya & Rifa'i, 2016).

Management within organizations generally consists of three hierarchical levels. Top management is responsible for organizational policies and strategic decisions, middle management translates strategic plans into operational activities and supervises work units, while lower management directly oversees operational personnel and daily activities (Terry, 2019; Sarina & Mardalena, 2017).

George R. Terry identifies four fundamental management functions, namely planning, organizing, actuating, and controlling (POAC). These functions represent interconnected managerial activities that ensure organizational objectives are achieved systematically. In addition, management requires the effective utilization of six essential resources, namely human resources, financial resources, methods, materials, machinery, and markets. Therefore, successful organizational performance depends on the effective implementation of these management functions and elements (Terry, 2019; Badrudin, 2015).

Within the Ministry of Religious Affairs of Pesisir Selatan Regency, particularly in the Hajj and Umrah Organization Division, management practices follow the POAC framework. The division is responsible for preparing policies, providing technical guidance, managing information systems, organizing Hajj registration, documentation, transportation, accommodation, guidance, advocacy, Hajj financial administration, and evaluating Hajj service implementation. These responsibilities are carried out in accordance with the technical policies

established by the Provincial Office of the Ministry of Religious Affairs (Interview with Betriadi, November 7, 2022).

According to Grönroos (2015), service is a series of intangible activities arising from interactions between customers and service providers that aim to solve customers' problems. Effective service should fulfill customer expectations through reliable service delivery. High-quality service is characterized by competent personnel, adequate facilities, responsibility, promptness, accuracy, effective communication, professional knowledge, responsiveness to customer needs, and the ability to build customer trust (Grönroos, 2015).

Furthermore, Tjiptono (2019) argues that service quality reflects the ability of service providers to consistently satisfy customers through speed, accuracy, courtesy, and convenience. This concept is closely aligned with the SERVQUAL model developed by Parasuraman, Zeithaml, and Berry (1988), which evaluates service quality through five dimensions: tangibles, reliability, responsiveness, assurance, and empathy. In the context of Hajj services, these dimensions are highly relevant because pilgrims expect not only efficient administrative services but also responsive guidance, trustworthy information, and empathetic assistance throughout the pilgrimage process (Parasuraman et al., 1988; Tjiptono, 2019).

Hajj service management therefore refers to the systematic application of management principles in planning, organizing, implementing, coordinating, and evaluating all Hajj-related services to achieve service excellence. Consistent with Law No. 13 of 2008, Hajj organizers are responsible for providing comprehensive services covering administration, Hajj rituals guidance, transportation, accommodation, meals, and healthcare. Previous studies consistently demonstrate that effective service management significantly influences the satisfaction of prospective pilgrims and contributes to the successful implementation of Hajj services (Herlyanda, 2019; Candra et al., 2021; Nainita Simbolon et al., 2021; Wuryan et al., 2021; Osman & Shukor, 2020).

Research Methods

This study employed a qualitative approach with field research. The research location was the Ministry of Religious Affairs Office in Pesisir Selatan Regency, West Sumatra. Informants were selected using a purposive sampling technique, considering those directly involved in Hajj services. The informants included the Head of the Hajj and Umrah Organization Section, two Hajj service staff, one Hajj guidance officer, and three prospective Hajj pilgrims who had received direct services.

Data collection was conducted through observation, in-depth interviews, and documentation. Observations were conducted to observe the administrative service process and Hajj guidance activities. Interviews were used to obtain information on the implementation of Hajj service management, service constraints, and service improvement efforts. Documentation was used to obtain supporting data in the form of service SOPs, activity reports, service archives, and Hajj manasik implementation documents.

Data validity was verified through source and technical triangulation. Source triangulation was conducted by comparing information obtained from Ministry of Religious Affairs officials, service staff, and prospective Hajj pilgrims. Technical triangulation was conducted by comparing the results of interviews, observations, and documentation. Data analysis used the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing.

Result and Discussion

Implementation of Hajj service Management

Hajj service management has implemented Standard Operational Procedures (SOPs) that have been established by the Office of the Ministry of Religious Affairs of Pesisir Selatan Regency. Standard Operating Procedures (SOPs) Standard Operating Procedures are a planned system used to organize, tidy up, and facilitate a job. Standard Operating Procedures are a documentation process that a company has to ensure that services are provided consistently at all times. Then the standardised Standard Operating Procedures are an aspect of the quality system that will give rise to an ability to work in harmony and according to existing standards. Every service has rules and preparation during the service. Hajj services section at the Ministry of Religious Affairs Office in Pesisir Selatan, specifically in the office, there are Standard Operating Procedures for Regular Hajj Registration posted on the office walls, website, and social media. These procedures cover everything from opening a Hajj deposit at the bank, registering with the Ministry of Religious Affairs, to obtaining a Hajj Registration Letter (SPH) and portion number. These Standard Operating Procedures are already known to prospective Hajj pilgrims, thus avoiding complications and confusion.

During organising activities, it requires personnel placement and organizational resources. Placing the right people in the right places within the organization ensures the continuity of organizational activities. Leaders must be able to recognize the potential of high-quality human resources and be responsible for carrying out organizational activities. At the Office of the Ministry of Religious Affairs of Pesisir Selatan Regency, especially the Hajj and Umrah

Organisation section, the task of serving prospective pilgrims has been divided. According to their respective positions and implementation. The task is to handle Hajj registration, some handle consultations, and some handle passports. Each of these many tasks is divided among the sections, or there are still tasks that have not been divided that will be carried out collaboratively. Perhaps due to limited staff and employees. Processing Umrah recommendation letters is the responsibility of all Hajj sections. Many visitors or members of the public who are interested in using the services of Hajj and Umrah organizing staff, it would be good for the Office to add employees to the Hajj section to maximize service implementation .

The key point of the service is getting all group members to work towards achieving the organization's goals. Each actor in the organization must work according to their role and responsibility to achieve the organization's vision, mission, and work program that have been implemented. The Office has provided employees who have seen and known the educational background of employees, and how to serve prospective pilgrims. Employees are also trained and taught how to serve prospective pilgrims well. It give better reliability service. All sections provide services and are assigned according to the recommendations given with existing Standard Operating Procedures. Furthermore, all Hajj and Umrah Management sections implement the principles of excellent service. Service management for prospective Hajj pilgrims is administrative services consist of: 1) physical facilities, completeness of personnel and communication facilities. The Office of the Ministry of Religious Affairs of Pesisir Selatan Regency has provided complete facilities to serve prospective pilgrims. The office provides complete facilities to facilitate employees in providing services to coordinate and give advices.

Evaluation or supervision means that what employees do can be directed in the right way for pre-planned goals. Control is not only control over the implementation of organizational programs and activities, but also monitoring that evaluations can be carried out if necessary. At the Office of the Ministry of Religious Affairs of Pesisir Selatan Regency in the Hajj and Umrah Organization section, supervision or evaluation is carried out once a week, or is carried out after the completion of activities. Evaluations are carried out by distributing questionnaires or holding meetings at the Office. The purpose of the evaluation is to obtain records of changes .

the ability of employees to help prospective pilgrims and provide services responsively and quickly. Employees at the Office of the Ministry of Religious Affairs of Pesisir Selatan Regency serve complaints from prospective pilgrims by listening to all complaints from prospective

pilgrims and accepting input. In handling a problem, the Office of the Ministry of Religious Affairs of Pesisir Selatan Regency is brave responsible to prospective pilgrims, serving quickly and precisely all difficulties of prospective pilgrims. The Office of the Ministry of Religious Affairs of Pesisir Selatan Regency appreciates complaints from prospective pilgrims and gives high trust to prospective pilgrims .

The office of the Ministry of Religious Affairs of Pesisir Selatan Regency already has the expected employees to guarantee the services. Ease in establishing good communication relationships, personal attention and understanding given to prospective pilgrims is one form of customer needs. Concern has been implemented by the Office of the Ministry of Religious Affairs of Pesisir Selatan Regency. Attention from the services implemented by the Office. Hajj and Umrah organizing employees provide information about Hajj and Umrah, provide information about time, equipment, and other things regarding the implementation of the Hajj pilgrimage .

Spesificaly, other service that also to be given include all poin of management functions are:

- a. Hajj manasik guidance has 3 parts, namely: 1) pre-hajj, pre-hajj is an activity that explains fiqh, namely about the usual way of worship in the holy land. The procedures for worship are directly practised until the congregation understands and can do them. The guidance program for Hajj pilgrims in the Hajj guidance group in the country is in the form of guidance on manasik, both theoretical and practical. Hajj manasik guidance is carried out directly at the Samudera Ilahi Mosque in Painan City, for practice, the field of the Zaini Zen Gor in Painan City can be used using teaching aids. Guidance on manasik is held 3-4 times according to government regulations. 2) The Ministry of Religion of Pesisir Selatan Regency holds a final meeting before departure to evaluate and supervise the readiness of the congregation, both physically, mentally and equipment readiness. At this meeting, the Office provides information to the congregation regarding the date of departure, return, group, maktab, house number and plane. 3) After the Hajj, while in Saudi Arabia and in the city of Medina, none of the congregation's activities are free from supervision, guidance and coaching by the guide. group. Activities carried out by the mentors and congregation while in Medina included: Arba'in prayer, pilgrimage to the grave of the Prophet Muhammad SAW, Baqi' funeral, pilgrimage to the Quba mosque, Qiblatain and Jabal Uhud. Religious knowledge, visit the Al-Qur'an printing press, and shop for souvenirs. After the Hajj pilgrimage is

- complete, the pilgrims will return to their homeland according to the schedule determined by the government .
- b. Accommodation package that consist of transportation, hotel and living cost. Transportation services must be reliable, comfortable, and smooth. This plays a crucial role in carrying out the Hajj pilgrimage. During the transportation of pilgrims from the embarkation point to Minang Kabau International Airport in Padang Pariaman, the office uses operational vehicles from the Hajj Financial Management Agency (BPKH). Accommodation is an important element that must be provided by Hajj and Umrah organizers (PHU), as it is a means of providing lodging services, including food and beverage services, and other services. The Ministry of Religious Affairs of Pesisir Selatan Regency has regulated this by the government. About the accommodation, and only follow the established rules. The suitability of serving food that meets nutritional and hygienic standards is a service that makes the congregation feel comfortable. Officers responsible for consumption should always pay close attention to the quality of basic ingredients for cooking such as rice, fish, meat, eggs, spices, soy sauce and others, because this really determines the results of delicious and highly nutritious food
 - c. Health Care, Health Services are related to the examination, care and maintenance of the health of prospective Hajj pilgrims to ensure that the pilgrims remain in good health. When before departure, checks are carried out, upon arrival in the holy land, and when returning home.
 - d. Mobile Hajj service, Mobile Hajj service is one of the services at the Ministry of Religious Affairs Office which is only owned by the Ministry of Religious Affairs of Pesisir Selatan Regency. This mobile Hajj service program in 2022 will only be implemented 6 times. This mobile Hajj service has been implemented 5 times, in Bayang District once, Lengayang District once, and Basa Ampek Balai District 3 times. Then for the 1st time, it is still in planning for which District will be visited . An employee of the Ministry of Religious Affairs Office of Pesisir Selatan Regency, Hajj and Umrah Organization, said that for 2023, the mobile Hajj service might be increased again, it could be 1 Once a month, or once a week. This depends on the readiness of the Hajj sections and the readiness of prospective pilgrims to be served .

Based on the results, the implementation of the Hajj pilgrim service management function at the Ministry of Religious Affairs Office in Pesisir Selatan Regency has essentially been running in accordance with the principles of *Planning, Organizing, Actuating*, and

Controlling (POAC). However, the study found that the implementation of this management function has not been fully optimized.

1. The Implementation of Planning: the Hajj administration service has clear and easily accessible standard operating procedures (SOPs). However, the mobile Hajj service program lacks a systematic schedule, so its implementation depends on the conditions and readiness of staff. This finding indicates a gap between the ideal planning concept according to management theory and actual practice in the field.
2. The Implementation of Organising: the tasks have been divided among employees according to their respective fields. However, the limited number of employees means that some tasks must be handled collaboratively, potentially increasing the workload of service personnel.
3. The Implementation of *actuating*: administrative services and manasik guidance have been implemented according to procedures. However, the study found that some elderly congregants had difficulty understanding the manasik material presented due to the relatively rapid delivery method and the lack of adaptation to the characteristics of elderly participants. This situation indicates that services are not fully based on the needs of service users.
4. The Implementation of *controlling*, service evaluations have been conducted through meetings and questionnaires. However, these evaluation results have not been fully implemented into measurable and sustainable improvement programs.

A key finding of this study is the innovative mobile Hajj service, which facilitates access to services without having to visit the Pesisir Selatan Regency Ministry of Religious Affairs office in person. This program is a form of service that adapts to the community's geographic conditions. However, the program's effectiveness still requires improvement through more thorough planning, additional human resources, and ongoing evaluation. Thus, the quality of Hajj service management at the Ministry of Religious Affairs of Pesisir Selatan Regency can be categorized as quite good, but there are still several aspects that need to be improved so that services become more effective, inclusive, and responsive to the needs of prospective Hajj pilgrims.

Conclusion

The results can be concluded that the management of services for prospective Hajj pilgrims at the Ministry of Religious Affairs Office in Pesisir Selatan Regency has implemented Hajj

service management that include functions: planning, organizing, implementing, and supervising the provision of Hajj services. The implementation of these functions supports the implementation of administrative services, manasik guidance, transportation, accommodation, meals, and health care for prospective Hajj pilgrims.

However, research has found that service effectiveness is not yet optimal. Obstacles include the lack of systematic scheduling of the mobile Hajj service program, limited human resources, and methods of delivering rituals that are not fully adapted to the characteristics of elderly pilgrims. These conditions indicate a gap between planned service standards and implementation on the ground.

This study found that the mobile Hajj service program represents a service innovation that can improve public access to Hajj services, especially for those living far from service centers. Therefore, service quality can be improved by strengthening program planning, increasing human resources, developing more elderly-friendly guidance methods, and optimizing follow-up on service evaluation results. Several suggestions are:

1. The Pesisir Selatan Regency Ministry of Religion Office is advised to maintain its services and, as far as possible, improve services even better than before.
2. The Pesisir Selatan Regency Ministry of Religion Office is advised to always provide services to prospective pilgrims in accordance with the service procedures agreed upon by the Office in order to maximize the goals to be achieved.
3. The Pesisir Selatan Regency Ministry of Religious Affairs Office is advised to immediately update the mobile Hajj service program to make it much easier for prospective pilgrims.

The supervision or evaluation that has been carried out aims to improve Hajj and Umrah services in the future.

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