



## THE STRATEGIC ROLE OF THE MINISTRY OF RELIGION IN MANAGING HAJJ IN THE ERA OF MINISTER NASARUDDIN UMAR

**Siswoyo Aris Munandar<sup>1\*</sup>, M. Fahrurrozi<sup>2</sup>**

<sup>1</sup> STAI Sadra, Indonesia

<sup>2</sup> Al-Azhar University, Egypt

\*[siswoyoaris31@gmail.com](mailto:siswoyoaris31@gmail.com)

Submitted: 16 January 2025

Revised: 25 April 2025

Accepted: 28 June 2025

Published: 29 June 2025

**Abstract:** This study aims to analyze the role of the Indonesian Minister of Religious Affairs, Prof. Dr. KH. Nasaruddin Umar, in managing the Hajj pilgrimage in Indonesia. Using a qualitative approach, data were collected through literature review, documentation, and observation. The literature review includes an analysis of official documents such as ministerial regulations and annual reports from the Ministry of Religious Affairs, while the documentation involves gathering archives related to Hajj policies implemented during his tenure. Observations were conducted on Hajj operations and activities organized by the Ministry of Religious Affairs. The study's findings reveal that Prof. Dr. KH. Nasaruddin Umar played a strategic role in formulating policies that improved the quality of Hajj management and provided better protection and services for pilgrims. This research also identifies various challenges faced during the implementation of these policies, including logistical issues and inter-agency coordination. These findings are expected to provide recommendations for improving Hajj management in the future and enhance understanding of the Minister's contributions in the context of Hajj in Indonesia.

**Keywords:** Hajj organizational innovation, Hajj management, Hajj services

**Abstrak:** Penelitian ini bertujuan untuk menganalisis peran Menteri Agama Republik Indonesia, Prof. Dr. KH. Nasaruddin Umar, dalam penyelenggaraan haji di Indonesia. Dengan menggunakan pendekatan kualitatif, penelitian ini mengumpulkan data melalui studi literatur, dokumentasi, dan observasi. Studi literatur mencakup analisis dokumen resmi seperti peraturan Menteri Agama dan laporan tahunan Kementerian Agama, sementara dokumentasi melibatkan pengumpulan arsip terkait kebijakan haji yang diterapkan selama masa jabatan beliau. Observasi dilakukan terhadap pelaksanaan haji dan kegiatan-kegiatan yang diselenggarakan oleh Kementerian Agama. Hasil penelitian menunjukkan bahwa Prof. Dr. KH. Nasaruddin Umar memainkan peran strategis dalam merumuskan kebijakan yang meningkatkan kualitas penyelenggaraan haji serta memberikan perlindungan dan pelayanan yang lebih baik bagi jemaah. Penelitian ini juga mengidentifikasi berbagai tantangan yang dihadapi dalam implementasi kebijakan tersebut, termasuk masalah logistik dan koordinasi antarinstansi. Temuan ini diharapkan dapat memberikan rekomendasi untuk perbaikan penyelenggaraan haji di masa mendatang serta menambah wawasan tentang kontribusi Menteri Agama dalam konteks ibadah haji di Indonesia.

**Kata kunci:** Inovasi organisasi haji, manajemen haji, layanan haji



Copyright © 2025, Siswoyo Aris Munandar, et.al  
This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

## Introduction

The Hajj pilgrimage, as one of the pillars of Islam, holds a special place in the lives of Muslims. As an individual obligation for those who are able, the Hajj not only reflects spiritual dimensions but also encompasses social, economic, and political aspects. In Indonesia, the country with the largest Muslim population in the world, the implementation of the Hajj is a complex issue requiring special attention. Each year, thousands of Indonesian Muslims travel to the Holy Land, making Hajj management one of the major challenges for the government and society.<sup>1</sup>

The management of the Hajj pilgrimage in Indonesia is a critical issue that consistently garners public attention, given the significant number of pilgrims from the country.<sup>2</sup> Annually, hundreds of thousands of Indonesians undertake the fifth pillar of Islam. However, various problems often arise during its implementation, ranging from administrative and logistical issues to the quality of services provided to pilgrims. In this context, the role of Minister of Religious Affairs Nasaruddin Umar is both strategic and crucial in addressing these challenges. With the largest Muslim population globally, Indonesia bears a significant responsibility to ensure that every Muslim has the opportunity to perform this religious duty. However, the high cost of the Hajj often becomes a barrier for many prospective pilgrims, particularly those from lower-middle economic backgrounds.<sup>3</sup>

Nasaruddin Umar was inaugurated as the Minister of Religious Affairs of the Republic of Indonesia on October 21, 2024, in the Red and White Cabinet under President Prabowo Subianto. Previously, Nasaruddin had extensive experience in religious and governmental affairs, having served as the Director General of Islamic Community Guidance and as Deputy Minister of Religious Affairs from 2011 to 2014. This experience provided Nasaruddin with a strong foundation to understand the complexities of Hajj management in Indonesia. With his academic background and experience in various strategic positions at the Ministry of Religious Affairs, he is expected to bring positive changes and innovations to Hajj management.

One of the main challenges faced by the Ministry of Religious Affairs in managing the Hajj is the issue of quotas. The Hajj quotas set by the Saudi Arabian government often do not match the number of prospective pilgrims wishing to depart. This results in long queues for prospective pilgrims who want to perform the Hajj. Additionally, there are issues related to the quality of services during the pilgrimage, including accommodation,

---

<sup>1</sup> Andi Intan Cahyani, "Pelaksanaan Haji Melalui Penerapan Formal Dalam Peraturan Haji Di Indonesia" *Jurnal El-Iqthisadi*, Vol. 1, No. 2, 2019, hal. 104. DOI: <https://doi.org/10.24252/el-iqthisadi.v1i2.11677>. Santika Suryani, Rezki Kurniati, Sri Mawarni, "Aplikasi Simulasi Rukun Haji Berbasis Android", *Jurnal INOVTEK- Seri Informatika*, Vol. 4, No.1, 2019, hal. 55-65. DOI: <https://doi.org/10.35314/isi.v4i1.928>.

<sup>2</sup> Achmad Nidjam, "Akuntabilitas Informasi Biaya Penyelenggaraan Haji". *Jurnal Ilmu Administrasi: Media Pengembangan Ilmu Dan Praktek Administrasi*, Vol. 14, No. (1), 2017. <https://doi.org/10.31113/jia.v14i1.6>. Muhammad Yasir, Robertus Suraji, "Perbandingan Metode Klasifikasi Naïve Bayes, Decision Tree, Random Forest Terhadap Analisis Sentimen Kenaikan Biaya Haji 2023 Pada Media Sosial Youtube". *Jurnal Cahaya Mandalika*, Vol. 3, No. 2, hal. 180-192. <https://doi.org/10.36312/jcm.v3i2.1520>

<sup>3</sup> Neni Purwati, Rini Nurlistiani, "Sistem Informasi Layanan Haji Berbasis Web Pada Yayasan KBIH Pringsewu Lampung", *Jurnal INOVTEK- Seri Informatika*, Vol. 7, No.1, 2022, hal. 60. DOI: <https://doi.org/10.35314/isi.v7i1.2363>. Idawati, "Persoalan-Persoalan Kontemporer Yang Terjadi Dalam Pelaksanaan Ibadah Haji" *Jurnal Warta Dharmawangsa*, Vol. 2, No. 57, 2018, DOI: <https://doi.org/10.46576/wdw.v0i51.242>

transportation, and healthcare. Nasaruddin Umar recognizes the importance of improvements in these areas to enhance the pilgrimage experience for pilgrims.<sup>4</sup>

Nasaruddin also emphasizes the importance of collaboration with the Saudi Arabian government to ensure that all aspects of pilgrim services are well-fulfilled. In a working meeting with Commission VIII of the Indonesian Parliament, he expressed his commitment to strengthening international cooperation to improve the quality of Hajj services for Indonesian pilgrims. One of the measures taken was reducing the pilgrims' stay in Saudi Arabia without compromising the quality of the rituals performed. This aims to minimize logistical issues and ensure that all pilgrims can carry out their pilgrimage comfortably.

The Minister of Religious Affairs, Nasaruddin Umar, plays a significant role in managing the Hajj pilgrimage in Indonesia. In this context, he is committed to improving the quality of Hajj services while reducing costs for pilgrims. Therefore, this study discusses the policies and innovations introduced by Minister Nasaruddin Umar in Hajj management, as well as his background and contributions to religious affairs. The primary reason for this research is to understand and analyze the challenges and policies in Hajj management in Indonesia, particularly in the context of the proposed reduction of Hajj costs for 2025.

This study also aims to delve deeper into Nasaruddin Umar's role in addressing various issues related to the Hajj in Indonesia. The primary focus is on his contributions in enhancing the quality of Hajj management from spiritual, social, and managerial perspectives. This research is important to provide a more comprehensive understanding of how an Islamic scholar can contribute to complex national issues such as the Hajj. Academically, this study contributes to contemporary Islamic studies, particularly regarding the role of religious scholars in managing religious issues at the national level. By exploring Nasaruddin Umar's thoughts and contributions, this research is expected to inspire leaders and policymakers in addressing the challenges faced by Muslims in Indonesia.

Nasaruddin Umar's role in Hajj issues in Indonesia reflects the importance of religious scholars' involvement in resolving national problems. By integrating spiritual, social, and managerial dimensions, he has made significant contributions to improving the quality of Hajj management in Indonesia. This study is hoped to be a starting point for a deeper understanding of his contributions and to provide recommendations for developing a better Hajj system in the future.

### **Theoretical Approach**

This study adopts a multidisciplinary theoretical framework, incorporating public policy theory, transformational leadership theory, and Islamic public service management approaches to critically assess the strategic role of Prof. Dr. KH. Nasaruddin Umar in the organization of the Hajj in Indonesia. Public policy theory offers analytical tools to examine how Hajj-related decisions are formulated, implemented, and evaluated. Through the policy

---

<sup>4</sup> Maela Aulia, Yuyun Affandi, Abdul Rozaq, "Tren dan Tantangan dalam Manajemen Industri Haji dan Umroh: Perspektif Global dan Lokal" *Jurnal Manajemen Pendidikan dan Ilmu Sosial (JMPIS)*, Vol 5, No. 4, 2024, hal. 1224. Alya Rahmayani Siregar, Hasan Sazali, "Haji Ramah Lansia Antara Kenyataan dan Tantangan Istitha'ah Kesehatan", *As-Syirkah: Islamic Economic & Financial Journal*, Vol. 3, No.2, hal. 956. <https://doi.org/10.56672/syirkah.v3i2.222>

cycle model, the study explores Prof. Nasaruddin Umar's involvement across various stages of policy development—from agenda setting to implementation and assessment—highlighting his normative and administrative contributions.

Transformational leadership theory is employed to understand his leadership style in reforming Hajj governance. This theory emphasizes visionary thinking, inspirational motivation, and value-based organizational change. Through this lens, his efforts to establish a more professional, transparent, and spiritually grounded Hajj service system are assessed. Moreover, the Islamic public service management perspective is used to examine how values such as *amanah* (trust), *ihsan* (excellence), and *maslahah* (public good) shape ethical foundations in his policy decisions and institutional reforms.

Lastly, policy implementation theory, particularly both top-down and bottom-up models, is used to evaluate the effectiveness and challenges of executing Hajj policies. This includes analyzing his capacity to harmonize central policies with local-level execution, thereby ensuring alignment between institutional objectives and grassroots realities. Together, these theoretical approaches provide a comprehensive framework to analyze the strategic, ethical, and operational dimensions of Prof. Nasaruddin Umar's contributions to Indonesia's Hajj administration.

## Research Methods

This study employs a qualitative approach to understand the role of the Indonesian Minister of Religious Affairs, Prof. Dr. KH. Nasaruddin Umar, in addressing Hajj-related issues. Data collection techniques include literature review, documentation, and observation. The literature review involves gathering and analyzing official documents such as ministerial regulations, annual reports from the Ministry of Religious Affairs, and articles discussing Hajj policies. Documentation encompasses archives and records related to Hajj policies implemented during his tenure. Observations focus on Hajj implementation and activities organized by the Ministry of Religious Affairs, such as Hajj rituals training (*manasik haji*) and guidance programs for prospective pilgrims.<sup>5</sup>

The collected data will be analyzed qualitatively to identify key themes related to the Minister's role in Hajj management, as well as the challenges and successes encountered. The objective of this research is to analyze the Hajj management policies implemented by Prof. Dr. KH. Nasaruddin Umar and their impact on the pilgrims and the overall organization of the Hajj pilgrimage.

## Result and Discussion

### A Brief Overview of Nasaruddin Umar and His Understanding of Hajj

The Minister of Religious Affairs of the Republic of Indonesia, Prof. Dr. KH. Nasaruddin Umar, MA, is a prominent figure with significant influence on the development of religion and education in Indonesia. Born on June 23, 1959, in Ujung Bone, South Sulawesi, Nasaruddin spent his childhood in an environment steeped in religious values. His formal education began at SDN 6 Ujung Bone, followed by studies at As'adiyah Islamic Boarding School in Sengkang, which laid the foundation of his religious and spiritual understanding. With a strong educational background, he continued his studies at IAIN

---

<sup>5</sup> Nasaruddin Umar, *Islam fungsional*, (Jakarta: PT Elex Media Komputindo, 2014), 119.

Alauddin Makassar and later earned his doctoral degree from IAIN Syarif Hidayatullah Jakarta.<sup>6</sup>

Nasaruddin Umar's career began as an academic and Muslim scholar actively involved in various religious and social organizations. He is known as the founder of the Interfaith Dialogue Community (MADIA) and served as the Director General of Islamic Community Guidance at the Indonesian Ministry of Religious Affairs from 2006 to 2012. During his tenure, he focused on fostering spiritual and social development as well as promoting moderation in religious life. His experience as Deputy Minister of Religious Affairs from 2011 to 2014 further solidified his position as one of Indonesia's leading Islamic figures.<sup>7</sup>

As the Grand Imam of the Istiqlal Mosque in Jakarta since 2016, Nasaruddin Umar has demonstrated his dedication to promoting interfaith dialogue and diversity. One of his notable achievements is the construction of a tunnel connecting the Istiqlal Mosque with Jakarta Cathedral, symbolizing unity among religious communities. Under his leadership, the Istiqlal Mosque has become not only a place of worship but also a center for interfaith dialogue and understanding.<sup>8</sup>

On October 20, 2024, Nasaruddin Umar was inaugurated as the 25th Minister of Religious Affairs in the Red and White Cabinet by President Prabowo Subianto. In this capacity, he oversees the management of Hajj and Umrah pilgrimages for millions of Indonesian Muslims, ensuring that services for pilgrims are efficient and of high quality. One of Nasaruddin's main priorities is reducing the cost of Hajj without compromising service quality—a complex challenge given the high demand for the pilgrimage annually. In the context of Hajj administration, Nasaruddin Umar's policies reflect his commitment to improving service quality while maintaining accessibility for all Muslims. He plans to implement a more efficient cost management scheme, potentially shortening the stay of pilgrims in Saudi Arabia to reduce operational expenses. Additionally, innovations in mobilizing pilgrims during the Hajj are a key focus to ensure their comfort and safety.<sup>9</sup>

Nasaruddin Umar is also a prolific author, with more than 12 published works addressing contemporary issues in Islam, such as gender equality and religious moderation. Through his writings, he seeks to provide fresh perspectives on Islamic teachings relevant to modern challenges. His commitment to inclusive education and religious understanding has made him a pivotal figure in encouraging society to embrace the values of tolerance and diversity.<sup>10</sup>

---

<sup>6</sup>Lily Ulfa, "Prof. Dr. Nasaruddin Umar Beri Penguatan Moderasi Beragama Di Iain Kendari", [https://iainkendari.ac.id/content/detail/prof\\_dr\\_nasaruddin\\_umar\\_beri\\_penguatan\\_moderasi#](https://iainkendari.ac.id/content/detail/prof_dr_nasaruddin_umar_beri_penguatan_moderasi#), (8 January 2025, 15:24 WIB).

<sup>7</sup> Amin Sobariyah, *Kesetaraan Gender Dalam Pandangan DR. Nasaruddin Umar*. MA. (Semarang: skripsi Fakultas Usuluddin, 2001), hlm. 30-33.

<sup>8</sup> Muhamad Nurdin Fathurrohman, "Profil & Biografi Nasaruddin Umar, Imam Besar Masjid Istiqlal ke-5" <https://biografi-tokohternama.blogspot.com/2016/06/profil-biografi-nasaruddin-umar-imam-besarmasjid-istiqlal-ke-5.html>, (8 January 2025, 15:24 WIB)

<sup>9</sup> Chaerul Umam, "Menteri Agama: Penurunan Biaya Haji 2025 Sesuai Keinginan Presiden Prabowo", <https://www.tribunnews.com/haji/2025/01/06/menteri-agama-penurunan-biaya-haji-2025-sesuai-keinginan-presiden-prabowo>. (8 January 2025, 15:24 WIB)

<sup>10</sup> Nasaruddin Umar, *Tantangan Masa Depan Umat*, (Jakarta: Bidang Penyelenggara Peribadatan Badan Pengelola Masjid Istiqlal (BPMI), 2023).

With a strong academic background and extensive experience in government and religious organizations, Nasaruddin Umar is expected to bring positive changes to the management of Hajj and strengthen Indonesia's position as the world's largest Muslim-majority nation. In facing the challenges of globalization and rapid social change, the role of the Minister of Religious Affairs becomes increasingly vital in maintaining interreligious harmony and ensuring that Islamic values remain relevant for future generations. Through an inclusive and collaborative approach, Minister Nasaruddin Umar is committed to crafting policies that not only meet the spiritual needs of the Muslim community but also support broader social development. His hope is that every step taken will benefit Indonesian Muslims and strengthen interreligious ties in the country.

Nasaruddin Umar holds a profound and symbolic view of Hajj. He considers it a journey rich in symbolic meanings, involving various cosmic and spiritual events. For him, Hajj is not merely a physical ritual but a transformative spiritual process that draws a person closer to God. In this context, he emphasizes the importance of understanding the symbols within the Hajj pilgrimage. He explains that Hajj represents the spiritual journey of humanity, from Adam's descent to Earth to the effort of achieving purity and becoming "insan kamil" or a complete human being.

Hajj, according to Nasaruddin, is a practice aimed at achieving a state of purity, where one can experience a profound spiritual rebirth as if newly born from their mother's womb. He also links Hajj to the values of public welfare. In various forums and policies he supports as Minister of Religious Affairs, he strives to facilitate the Hajj pilgrimage while addressing the social aspects and needs of the pilgrims. He believes that every policy should be based on the principle of alleviating burdens on the community and considering the collective welfare of society.

Overall, Nasaruddin Umar's thoughts on Hajj reflect a combination of deep spiritual experience and a commitment to improving the quality of the pilgrimage for Muslims. In his writings published at UIN Jakarta, he states that understanding the profound meaning of Hajj requires delving into its spiritual dimensions. From a Sufi perspective, Hajj is not merely about fulfilling the jurisprudential or formal legal aspects but also involves internalizing the spiritual meanings behind each requirement and pillar of Hajj. The Sufi approach emphasizes meticulousness in observing every requirement and pillar of Hajj. This is grounded in the belief that the essence of this worship lies not only in its ritual symbols but also in the spiritual meanings hidden within its practice. From this perspective, Hajj and Umrah are not merely physical activities but also acts of inner devotion. A prospective pilgrim should not merely fulfill the outward requirements and pillars; more importantly, they should understand the essence and significance behind them. A ritual performed without leaving a spiritual impact is considered to have lost its substantive value.

Spiritual internalization becomes a hallmark of the Sufi approach to Hajj. Sufi adherents often reflect on the origins and essence of Hajj by studying its long history. This act of worship was not only prescribed in the teachings of Prophet Muhammad SAW but was also practiced by previous prophets, such as Prophet Ibrahim AS, and even dates back to the time of Prophet Adam AS. This aligns with the Quranic verse in Surah Ali Imran (3:96-97), which mentions that the Kaaba was the first house of worship established for mankind. This verse highlights that Hajj is one of humanity's oldest rituals with profound spiritual dimensions. For Sufi adherents, Hajj is not merely a technical worship learned through

rituals but a journey toward a deeper understanding of the essence of servitude. The Sufi perspective distinguishes between Hajj maqbul (accepted due to the validity of its pillars and requirements) and Hajj mabrur (producing lasting positive impacts on the pilgrim's life). They place greater emphasis on achieving Hajj mabrur, which brings spiritual and moral transformation to a person's life. While the jurisprudential approach emphasizes physical discipline in performing the pilgrimage, the Sufi perspective expands this discipline to include spiritual dimensions. From this viewpoint, Hajj is seen as a spiritual journey aimed at drawing closer to Allah SWT. Even among Indonesian pilgrims, this perspective is implicitly adopted. This is evident in the highly spiritual atmosphere of Hajj departure ceremonies, which differ from ordinary international trips. Many pilgrims express their willingness to accept Allah's call during the journey, believing that passing away during the pilgrimage means attaining martyrdom and a direct path to paradise.<sup>11</sup>

### **Cost Reduction Strategies**

The Ministry of Religious Affairs of the Republic of Indonesia has formulated various strategies to reduce the 2025 Hajj Pilgrimage Organization Costs (BPIH), with the hope of making the Hajj pilgrimage more affordable for Muslims. One of the main steps involves streamlining several cost components, particularly in transportation and accommodation. Deputy Minister of Religious Affairs, Muhammad Syafi'i, stated that the originally proposed Hajj cost of IDR 93.3 million could be reduced by up to IDR 11 million, bringing the total cost borne by pilgrims closer to IDR 80 million.<sup>12</sup>

One of the primary focuses in cost reduction is efficiency in air transportation. Air transportation constitutes the largest component of the Hajj budget. The government has initiated negotiations with airlines, including Garuda Indonesia, to lower ticket prices through subsidies or profit margin reductions. Additionally, support from President Prabowo Subianto to adjust aviation fuel tariffs is expected to significantly reduce flight costs. In the accommodation sector, the Ministry of Religious Affairs plans to implement an open tender system for service providers in Saudi Arabia. This system aims to foster healthy competition among providers, ensuring more competitive pricing without compromising the quality of facilities provided to pilgrims. Hotel management and facilities in Saudi Arabia will also be adjusted to meet new, more efficient standards.

Furthermore, cost reductions will also focus on optimizing catering services and ground transportation during the pilgrimage. The government aims to realistically assess the needs and minimize waste in every aspect of the Hajj organization. These measures are expected to gradually reduce costs without compromising the quality of services received by pilgrims. The Hajj Financial Management Agency (BPKH) plays a crucial role in determining Hajj costs.<sup>13</sup> They are preparing three scenarios for formulating the budget for

---

<sup>11</sup> Nasaruddin Umar, "Tinjauan Haji dalam Berbagai Dimensi Spiritual: Perspektif Tarekat", <https://uinjkt.ac.id/id/tinjauan-haji-dalam-berbagai-dimensi-spiritual-perspektif-tarekat>, (8 January 2025, 15:24 WIB).

<sup>12</sup> M Rusydi Sani, "Biaya Haji 1446 H/2025 M Turun, Ini Penjelasan Kemenag", <https://kemenag.go.id/nasional/biaya-haji-1446-h-2025-m-turun-ini-penjelasan-kemenag-f8wab>, (8 January, 2025, 10:12 WIB).

<sup>13</sup> Anggito Abimanyu, *Apa & Bagaimana Investasi Keuangan Haji Bpkh*, (Jakarta: Bidang Investasi Bpkh, 2002), hal. 6. Erry Fitriya Primadhany, "Tinjauan Terhadap Tanggung Jawab Badan Pengelola Keuangan Haji

BPIH and Hajj Travel Expenses (Bipih) in 2025. One of the scenarios suggests that the minimum portion of Bipih borne by pilgrims be set at 60%. This demonstrates the government's commitment to providing optimal benefits to Hajj pilgrims.

Meanwhile, fluctuations in the Rupiah exchange rate against the US Dollar and the Saudi Riyal present unique challenges in calculating Hajj costs. To anticipate currency fluctuations, the government has set an exchange rate assumption of IDR 16,000 per USD as the basis for the 2025 budget. Adjustments to service prices in Saudi Arabia will also continue to be monitored to ensure they remain competitive and affordable for pilgrims.

Despite the primary focus on cost reduction, the government ensures that service quality remains intact. Minister of Religious Affairs, Nasaruddin Umar, emphasized that efficiency measures are designed to maintain the comfort and safety of pilgrims during the pilgrimage. For instance, air transportation services will still use airlines with high safety standards, even as efforts are made to make ticket prices more affordable.

Through this approach, the Ministry of Religious Affairs hopes to provide a better and more affordable Hajj experience for all Indonesian Muslims. By implementing various efficiency strategies and innovations in Hajj management, the government is committed to ensuring that every pilgrim can perform their religious obligations with peace and devotion, while making the pilgrimage increasingly accessible to a broader segment of society.

### Policy for Hajj Cost Reduction 2025

The policy for reducing the cost of Hajj in 2025 has become one of the main focuses of the Ministry of Religious Affairs of the Republic of Indonesia under the leadership of Minister of Religious Affairs Nasaruddin Umar. With a strong background in religious affairs and extensive experience in government, Nasaruddin is committed to ensuring that the Hajj pilgrimage remains affordable for all Muslims in Indonesia. This cost reduction is expected to provide broader access for prospective pilgrims who have previously been hindered by the high cost of Hajj.<sup>14</sup>

One of the primary reasons for reducing Hajj costs is the high demand for Hajj every year. With the largest Muslim population in the world, Indonesia has millions of prospective pilgrims who wish to perform the fifth pillar of Islam.<sup>15</sup> However, rising costs have become a barrier for many. In 2024, the cost of organizing the Hajj pilgrimage was set at IDR 93.4 million per pilgrim, with an average burden of IDR 56 million borne by each pilgrim. In this context, the government felt the need to make adjustments to ensure the pilgrimage remains affordable.

In a working meeting with the House of Representatives (DPR) at the end of December 2024, Minister Nasaruddin Umar proposed a Hajj cost (BPIH) for 2025 of IDR 93,389,684.99, with the aim to reduce the amount borne by pilgrims to approximately IDR

---

(Bpkh) Dalam Melakukan Penempatan Dan/ Atau Investasi Keuangan Haji”, *Jurisdictie: Jurnal Hukum dan Syariah* Vol. 8 No.2, 2017, 127.

<sup>14</sup> Wahyu Nurdianto, “Biaya Haji 2025 Diusulkan Turun 10 Persen, Efisiensi Jadi Kunci Kemenag RI”,

<https://timesindonesia.co.id/pemerintahan/523057/biaya-haji-2025-diusulkan-turun-10-persen-efisiensi-jadi-kunci-kemenag-ri>. (5 January, 2025, 11:18 WIB).

<sup>15</sup> Mochammad Arif Budiman and Dimas Bagus Wiranata Kusuma, “Analisis Faktor Yang Mempengaruhi Biaya Penyelenggaraan Ibadah Haji Di Indonesia” *Conference: 3rd Aceh Development International Conference* 2012.



65 million. To achieve this cost reduction target, the government has formulated several strategies. One of the main strategies is negotiating flight costs. Air transportation is one of the largest components of BPIH. Therefore, the government plans to negotiate with airlines to make ticket prices more competitive. Additionally, the policy to reduce aviation fuel prices is expected to significantly lower flight costs.<sup>16</sup>

Efficiency in catering costs is also a key focus in the effort to reduce BPIH. The Ministry of Religious Affairs has identified that catering costs in Saudi Arabia can be trimmed. For example, adjusting catering prices from 16.5 SAR to around 14-15 SAR per serving is expected to alleviate the financial burden on pilgrims. Furthermore, there is a proposal to shorten the pilgrims' stay in Saudi Arabia from 40 days to 30 days. This is hoped to significantly reduce costs without compromising the quality of worship performed. By shortening the duration of stay, the government expects to cut accommodation and catering expenses during the pilgrimage.

In the decision-making process regarding the reduction of Hajj costs, the Ministry of Religious Affairs involves various parties, including Commission VIII of the DPR RI. The working committee (Panja) will discuss in-depth the proposed BPIH and consider input from various stakeholders. The goal is for the total cost of Hajj not to exceed IDR 90 million. The reduction in Hajj costs is expected to have a positive impact on the broader community, particularly for prospective pilgrims who have been constrained by high Hajj costs. With more affordable costs, more Muslims will have the opportunity to perform this pillar of Islam.

On January 6, 2025, the Working Committee (Panja) for Hajj Cost Management (BPIH), chaired by Abdul Wachid, Deputy Chairman of Commission VIII of the DPR RI, reached an agreement on the Hajj cost for 2025. The cost was set at IDR 55,431,750.78, which will be paid directly by each pilgrim. The average cost per pilgrim is IDR 55,431,750.78, equivalent to 62% of the total cost of organizing Hajj for the year 1446H/2025M. Overall, the total cost of organizing Hajj in 2025 was set at IDR 89,410,258.79, a decrease of IDR 4,000,027.21 compared to the cost in 2024, which was IDR 93,410,286. This reduction is good news for prospective pilgrims who have been waiting for their departure.<sup>17</sup>

In addition to the cost determination, the quota for Hajj pilgrims in 2025 has also been set in accordance with Article 64, Paragraph 2 of Law Number 8 of 2019 on the Organization of Hajj and Umrah. The total quota for the year is 221,000 people, consisting of 203,320 for regular pilgrims and 17,680 for special pilgrims. The decision on costs and quotas provides certainty for prospective pilgrims in preparing for their journey to the Holy Land. The government, together with the DPR RI, continues to strive to improve the quality

---

<sup>16</sup> Tri Meilani Ameliya, "Menag: Penurunan biaya Haji 2025 sesuai harapan Presiden Prabowo", <https://www.antaranews.com/berita/4567210/menag-penurunan-biaya-haji-2025-sesuai-harapan-presiden-prabowo>. (8 January, 2025, 12:00 WIB)

<sup>17</sup> Kanya Anindita Mutiarasari, "Biaya Haji 2025 Turun Jadi Rp 55,4 Juta, Ini Rincian dari Kemenag", <https://news.detik.com/berita/d-7721469/biaya-haji-2025-turun-jadi-rp-55-4-juta-ini-rincian-dari-kemenag>. (8 January, 2025, 12:00 WIB)

of services and perfect preparations for the Hajj pilgrimage to ensure the comfort and satisfaction of the pilgrims.<sup>18</sup>

### **Impact of the Hajj Cost Reduction**

The proposed reduction in Hajj costs for 2025 is expected to have a significant impact on Indonesian society, particularly for prospective pilgrims who have been hindered by the high costs of performing Hajj. One of the positive effects of the reduction in Hajj costs is the increased number of pilgrims who will be able to perform this religious duty. With more affordable costs, it is hoped that more Muslims, including those from middle and lower economic backgrounds, will be able to fulfill this fifth pillar of Islam. Deputy Minister of Religious Affairs Muhammad Syafi'i stated that efficiency in cost management, particularly in transportation and accommodation, is key to achieving a significant reduction in costs. A reduction in flight costs by up to 10 percent and increased competition among accommodation service providers in Saudi Arabia are concrete steps that can help reduce expenses.

In addition, the reduction in Hajj costs also has the potential to increase pilgrim satisfaction. With the reduced financial burden, pilgrims can focus more on the spiritual aspects of performing Hajj. The Ministry of Religious Affairs is committed to maintaining service quality despite the cost reduction. This is important to ensure that the Hajj experience remains meaningful and is not disrupted by logistical issues or inadequate services. Another possible impact is the increase in transparency in managing Hajj funds. With stricter oversight from the Indonesian Parliament (DPR) and the public regarding the use of BPIH funds, it is expected that a more accountable and efficient system will be created. This could also encourage the Hajj Organizing Agency (BP Haji) to be more proactive in finding innovative solutions to reduce costs without compromising quality.

However, the reduction in Hajj costs also faces challenges. Fluctuations in the exchange rate of the Indonesian Rupiah against the US Dollar and the Saudi Riyal may affect the final calculation of Hajj costs. The government needs to set realistic exchange rate assumptions to prevent sudden cost increases due to market changes. Furthermore, successful negotiations with airlines and accommodation providers are crucial to ensure that the cost reduction is effectively implemented.

Overall, the policy of reducing Hajj costs in 2025 is expected to bring broad benefits to the Indonesian public. By improving accessibility to Hajj, enhancing service quality, and creating a transparent and efficient management system, the government strives to meet the expectations of Muslims in performing Hajj in a better way. The success of the implementation of this policy will be an important indicator for the Ministry of Religious Affairs in planning the Hajj pilgrimage in the years to come.

### **Innovation in Hajj Management**

Innovation in Hajj management has become a key focus of Nasaruddin Umar from the Ministry of Religious Affairs of the Republic of Indonesia, especially in efforts to improve

---

<sup>18</sup> Adhyasta Dirgantara "Kejutan Turunnya Biaya Haji 2025 Jadi Rp 55,4 Juta, padahal Seharusnya Naik...", <https://nasional.kompas.com/read/2025/01/07/08002301/kejutan-turunnya-biaya-haji-2025-jadi-rp-554-juta-padaahal-seharusnya-naik?page=all>. (8 January, 2025, 12:00 WIB)

service quality and the safety of pilgrims. One of the breakthroughs introduced is the "murur" scheme, implemented for the first time during the 2024 Hajj season. This scheme is designed as a solution to address various challenges faced by pilgrims, particularly related to congestion and health risks during the Hajj pilgrimage.

The murur scheme is a concept that allows pilgrims to travel from Arafah to Mina without having to disembark from the bus when passing through the Muzdalifah area. This is done to prevent congestion in Muzdalifah, which often becomes a critical point due to overcrowding. With this scheme, pilgrims who have completed the wukuf in Arafah will be directly transported by bus to Mina, after a brief stop in Muzdalifah for the niat mabit (intention of staying the night). The implementation of the murur scheme is not only aimed at time efficiency but also at ensuring the safety of pilgrims. In this context, the murur scheme serves as a crucial preventive measure, especially for elderly pilgrims and those with certain health conditions. By having this scheme in place, pilgrims no longer need to crowd in Muzdalifah, reducing the health risks such as exhaustion or even accidents.<sup>19</sup>

The Director of Overseas Hajj Services at the Ministry of Religious Affairs, Subhan Cholid, explained that the murur scheme has successfully accelerated the mobilization of pilgrims from Muzdalifah to Mina. In 2024, more than 55,000 pilgrims participated in this scheme, and the results showed that congestion in Muzdalifah was significantly minimized. This is an important achievement in making the Hajj pilgrimage safer and more comfortable for all pilgrims. In addition to the murur scheme, the Ministry of Religious Affairs is also planning to implement the "tanazul" scheme in 2025. The tanazul scheme aims to reduce congestion during the night stay in Mina tents by offering an option for pilgrims staying in hotels near the Jamarat area to return to their hotels after performing the ritual. This way, pilgrims can enjoy more comfort without being trapped in the crowd at the Mina tents.

These innovations have not only received support from the Ministry of Religious Affairs but also from various Islamic scholars and religious organizations in Indonesia. The Majelis Tarjih Muhammadiyah and Nahdlatul Ulama have stated that the murur scheme is the right step to ensure the safety and health of pilgrims. They emphasized that although there are differing views regarding the legality of staying in Muzdalifah, the safety of pilgrims must remain the top priority.

The implementation of the murur scheme also reflects adaptation to the changing needs and challenges in Hajj management. With an increasing number of elderly pilgrims and those with physical limitations, it is important for the government to create an inclusive system that responds to the needs of all segments of society. Through this approach, the Ministry of Religious Affairs aims to ensure that every Muslim has the opportunity to perform Hajj safely and comfortably. Overall, innovations such as the murur and tanazul schemes demonstrate the Ministry of Religious Affairs' commitment to improving the quality of Hajj services. By prioritizing the safety and comfort of pilgrims, the government hopes to provide a better Hajj experience for all Indonesian Muslims. These initiatives not only benefit pilgrims today but also serve as a strategic step toward building a better Hajj management system for the future.

---

<sup>19</sup> Moh Khoeron, "Haji 2025, Kemenag Perkuat Murur dan Siapkan Skema Tanazul", <https://kemenag.go.id/nasional/haji-2025-kemenag-perkuat-murur-dan-siapkan-skema-tanazul-0gI4T>. (8 January, 2025, 12:00 WIB)

## Hopes for Future Policies

In the 2024 Hajj Forum, the Minister of Religious Affairs expressed hope that discussions involving Islamic jurisprudence experts would lead to policies that make it easier for the public. He emphasized that all actions should be based on the welfare of society, rather than adding burdens to them. Minister Nasaruddin Umar shared his great expectations for future Hajj management policies, especially in the context of improving service quality and efficiency for pilgrims. On various occasions, he highlighted the importance of shortening the duration of Indonesian pilgrims' stay in the Holy Land, which is currently set to a maximum of 42 days. According to him, there is enough free time for pilgrims before performing the peak rituals of Hajj, so reducing the length of stay could be done without sacrificing the quality of worship.

One of the strategic steps proposed is the establishment of a new Hajj Management Agency, which will operate independently. President Prabowo Subianto hopes that this agency will enhance the government's focus on organizing a safe and comfortable Hajj pilgrimage. In the long-term plan, it is hoped that Indonesia will have a special village for pilgrims in the Holy Land, where all activities related to Hajj and Umrah can be localized in one place. This aims to create a more organized and comfortable environment for pilgrims.

With these changes, the public's expectations for better Hajj services are increasing. The Hajj Management Agency is expected to provide more professional services and be responsive to the needs of pilgrims. The modernization of systems, transparency in management, and optimization of technology are key pillars in responding to the aspirations of the public. Past experiences must be used as valuable lessons to design a better future for Hajj management. This new policy also reflects the government's commitment to continuously improving Hajj services, especially for elderly pilgrims. The "Hajj Friendly for the Elderly" program has been introduced as an effort to provide special attention to older pilgrims. With the increasing number of elderly pilgrims each year, it is important for organizers to ensure that they receive adequate services throughout the Hajj process.<sup>20</sup>

In this context, there is also great hope for improvements in infrastructure and health facilities to support the needs of elderly pilgrims and those with physical limitations. The addition of elderly-friendly vehicles and other facilities is expected to enhance comfort during worship. The success of the 2024 Hajj will serve as a strong foundation for policies in the coming years. By implementing the recommendations for improvements and innovations that have been identified, it is hoped that the management of Hajj in 2025 will be even better in meeting the needs and expectations of pilgrims. Improvements in accommodation quality, transportation, and the use of technology in service management are some of the concrete steps that need to be prioritized.<sup>21</sup>

Overall, hopes for future policies in Hajj management largely depend on the government's ability to adapt to the changing needs of society and global challenges. With

---

<sup>20</sup> Asep Firmansyah, "Pemerintah matangkan skema Tanazul saat haji 2025", <https://www.antaraneews.com/berita/4404233/pemerintah-matangkan-skema-tanazul-saat-haji-2025>. (8 January, 2025, 12:00 WIB)

<sup>21</sup> Singgih Wiryono, Ihsanuddin, "3 Skenario Kemenag Jika Tanazul Diberlakukan Musim Haji 2025", <https://nasional.kompas.com/read/2024/11/28/13303691/3-skenario-kemenag-jika-tanazul-diberlakukan-musim-haji-2025>. (8 January, 2025, 12:00 WIB)

an inclusive and collaborative approach between the government, society, and various related stakeholders, it is hoped that future Hajj pilgrimages will become even better and more beneficial for Indonesian Muslims. This transformation will not only enhance the worship experience but also strengthen Indonesia's position as one of the largest Hajj organizing countries in the world.

### Challenges in Implementation

The implementation of the policy to reduce Hajj costs in 2025 faces various challenges that need to be addressed to ensure smooth and effective management of the pilgrimage. Although the government has formulated strategies to reduce costs, these challenges could impact the quality of service and the experience of the pilgrims during their Hajj. One of the main challenges is the handling of elderly pilgrims. With the increasing number of elderly pilgrims, projected to exceed 45,000 in 2024, it is crucial for organizers to ensure that they receive adequate services. Special attention is required to meet their physical and health needs, including accessibility to transportation and accommodations that are elderly-friendly. In 2023, there were reports of a significant number of deaths among elderly pilgrims, making extra care regarding their safety and comfort crucial.<sup>22</sup>

Additionally, flight delays remain a significant issue. Previous experiences have shown that flight delays can cause chaos in the departure and return schedules of pilgrims. To address this, the Ministry of Religious Affairs needs to collaborate with airlines to ensure punctuality and minimize the risk of delays. The early establishment of the Hajj Service Costs (BPIH) is also seen as essential to allow sufficient time for all parties to prepare for departure. Another challenge is the fair distribution of additional quotas. With the addition of new quotas, the government must ensure that their distribution does not harm the sense of fairness for regular pilgrims who have been waiting for a long time. Currently, the waiting list for Hajj in Indonesia exceeds 5 million people, so transparency in the allocation of these quotas is necessary. If not handled well, this could lead to dissatisfaction among prospective pilgrims.<sup>23</sup>

Infrastructure and facilities in the Holy Land also pose a challenge that must be addressed. Issues such as the lack of toilets, long queues, and facilities not being elderly-friendly need to be taken seriously to ensure that they do not disrupt the comfort of pilgrims during their worship. The Ministry of Religious Affairs must ensure that the infrastructure is adequate to accommodate the large number of pilgrims, especially during the peak of the pilgrimage. Extreme weather conditions during the Hajj season are another critical factor that must be considered. The high temperatures, which can reach 47-50 degrees Celsius during the summer, require the government to provide information to pilgrims about maintaining health and safety. Mitigation measures should be planned to cope with these conditions, ensuring pilgrims remain comfortable and safe during their worship.<sup>24</sup>

---

<sup>22</sup> Abdal, "Implementasi Kebijakan Tentang Penyelenggaraan Ibadah Haji dalam Upaya Meningkatkan Pelayanan Jemaah Haji di Kabupaten Garut", *Jurnal Inovasi Penelitian*, Vol. 2, No. 1, 2021, DOI: 10.47492/jip.v2i1.612

<sup>23</sup> Wanda Firlah Dwiva, *Analisis Kebijakan Penyelenggaraan Haji Khusus: Studi Pelaksanaan Haji di Kantor Wilayah Kementerian Agama Provinsi Bengkulu*, (Bengkulu: UIN Fatmawati Sukarno, 2023).

<sup>24</sup> Rohani Budi Prihatin, Aris Yan Jaya Mendrofa, "Mitigasi Risiko Haji 2025", *Bidan Kesejahteraan Rakyat Info Singkat: Kajian Singkat terhadap isu Aktual dan Strategis*, Vol. XVI, No. 13, 2024. Wawan Wahyuddin,

Another challenge is the management of transportation within the Holy Land, especially regarding new schemes such as the "murur" system in Muzdalifah. Proper planning for drop-off points and the transportation of elderly pilgrims to their respective camps must be arranged well to avoid confusion or difficulties during the pilgrimage. The success of this scheme depends greatly on coordination among various parties involved.<sup>25</sup>

## Conclusion

The study concludes that the implementation of the government's Hajj management policy in Indonesia still faces several challenges. While efforts have been made to increase transparency and proportionality in quota allocation, issues such as long waiting times for prospective pilgrims remain a concern. Efficient financial management of Hajj and the selection of competent staff are also crucial in improving the quality of service for pilgrims. Furthermore, better collaboration between the government and Hajj pilgrimage guidance groups is necessary to ensure that all prospective pilgrims receive accurate information and optimal services. Hajj management policies should be continuously evaluated and adjusted to meet the needs of society, in order to provide maximum benefit for the Muslim community in Indonesia.

The Minister of Religious Affairs of the Republic of Indonesia, Nasaruddin Umar, has announced a policy to reduce Hajj costs for 2025 as a strategic step to improve accessibility to the Hajj pilgrimage for Muslims in Indonesia. With the largest Muslim population in the world, Indonesia faces challenges in meeting the increasing demand for Hajj. In 2024, the cost of organizing the Hajj (BPIH) was set at IDR 93.4 million per pilgrim, which is a significant burden for many. In this context, the government aims to reduce Hajj costs to make it more affordable. The strategy to reduce Hajj costs includes several concrete steps. One is negotiating with airlines to lower ticket prices and achieving efficiency in managing consumption during the pilgrimage in Saudi Arabia. The government is also considering reducing the duration of pilgrims' stay in the Holy Land as an effort to reduce total costs. With this approach, it is hoped that the Hajj experience can be improved and made more affordable for all Muslims. This policy will not only affect financial aspects but also the quality of service received by pilgrims.

Further research could focus on a deeper study of Prof. Dr. KH. Nasaruddin Umar's transformational leadership in the context of religious bureaucracy, particularly in the national management of Hajj. The focus could be expanded to explore how his vision and moderate approach have influenced strategic decision-making at the Ministry of Religious Affairs, as well as how Islamic values and the welfare of the ummah form the foundation for policy formulation. Additionally, field studies on stakeholder perceptions—such as those of Hajj officers, pilgrims, and travel agencies—are essential to understand the concrete impact of the policies he has implemented.

---

"Keberhasilan Haji 2024 dan Rekomendasi untuk Perbaikan di Tahun 2025", <https://wawanwahyuddin.com/prestasi/> (6 January, 2025, 12:00 WIB).

<sup>25</sup> Devi Setya, "Haji 2024 Sukses, Alumni MCH Sebut Inovasi Kemenag Jadi Kunci", <https://www.detik.com/hikmah/haji-dan-umrah/d-7398462/haji-2024-sukses-alumni-mch-sebut-inovasi-kemenag-jadi-kunci> (6 January, 2025, 12:00 WIB).

The research could also examine the policy communication process carried out by Prof. Nasaruddin Umar in building synergies across institutions, including cooperation with Saudi Arabia, Islamic organizations, and legislative bodies. A comparative study with previous figures or similar figures from other majority-Muslim countries could offer a global perspective on the strategic role of a Minister of Religious Affairs in Hajj diplomacy. Furthermore, a policy-oriented biography approach could enrich the understanding of how his intellectual background, spiritual experience, and managerial capacity have shaped an inclusive and progressive Hajj management strategy.

## References

- Abdal, "Implementasi Kebijakan Tentang Penyelenggaraan Ibadah Haji dalam Upaya Meningkatkan Pelayanan Jemaah Haji di Kabupaten Garut", *Jurnal Inovasi Penelitian*, Vol. 2, No. 1, 2021, DOI: [10.47492/jip.v2i1.612](https://doi.org/10.47492/jip.v2i1.612).
- Ameliya, Tri Meilani "Menag: Penurunan biaya Haji 2025 sesuai harapan Presiden Prabowo", <https://www.antaranews.com/berita/4567210/menag-penurunan-biaya-haji-2025-sesuai-harapan-presiden-prabowo>. (8 January, 2025, 12:00 WIB).
- Anggito Abimanyu, *Apa & Bagaimana Investasi Keuangan Haji Bpkh*, Jakarta: Bidang Investasi Bpkh, 2002.
- Aulia, Maela and Yuyun Affandi, Abdul Rozaq, "Tren dan Tantangan dalam Manajemen Industri Haji dan Umroh: Perspektif Global dan Lokal" *Jurnal Manajemen Pendidikan dan Ilmu Sosial (JMPIS)*, Vol 5, No. 4, 2024.
- Budiman, Mochammad Arif and Dimas Bagus Wiranata Kusuma, "Analisis Faktor Yang Mempengaruhi Biaya Penyelenggaraan Ibadah Haji Di Indonesia" *Conference: 3rd Aceh Development International Conference 2012*.
- Cahyani, Andi Intan "Pelaksanaan Haji Melalui Penerapan Formal Dalam Peraturan Haji Di Indonesia" *Jurnal El-Iqthisadi*, Vol. 1, No. 2, 2019, DOI: <https://doi.org/10.24252/el-iqthisadi.v1i2.11677>.
- Dirgantara, Adhyasta "Kejutan Turunnya Biaya Haji 2025 Jadi Rp 55,4 Juta, padahal Seharusnya Naik...", <https://nasional.kompas.com/read/2025/01/07/08002301/kejutan-turunnya-biaya-haji-2025-jadi-rp-554-juta-padahal-seharusnya-naik?page=all>. (8 January, 2025, 12:00 WIB).
- Dwiva, Wanda Firlah, *Analisis Kebijakan Penyelenggaraan Haji Khusus: Studi Pelaksanaan Haji di Kantor Wilayah Kementerian Agama Provisi Bengkulu*, Bengkulu: UIN Fatmawati Sukarno, 2023.
- Fathurrohman, Muhamad Nurdin "Profil & Biografi Nasaruddin Umar, Imam Besar Masjid Istiqlal ke-5" <https://biografi-tokohternama.blogspot.com/2016/06/profil-biografi-nasaruddin-umar-imam-besarmasjid-istiqlal-ke-5.html>, (8 January 2025, 15:24 WIB).
- Firmansyah, Asep, "Pemerintah matangkan skema Tanazul saat haji 2025", <https://www.antaranews.com/berita/4404233/pemerintah-matangkan-skema-tanazul-saat-haji-2025>. (8 January, 2025, 12:00 WIB).
- Idawati, "Persoalan-Persoalan Kontemporer Yang Terjadi Dalam Pelaksanaan Ibadah Haji" *Jurnal Warta Dharmawangsa*, Vol. 2, No. 57, 2018, DOI: <https://doi.org/10.46576/wdw.v0i51.242>

- Khoeron, Moh "Haji 2025, Kemenag Perkuat Murur dan Siapkan Skema Tanazul", <https://kemenag.go.id/nasional/haji-2025-kemenag-perkuat-murur-dan-siapkan-skema-tanazul-0gl4T>. (8 January, 2025, 12:00 WIB).
- Mutiarasari, Kanya Anindita "Biaya Haji 2025 Turun Jadi Rp 55,4 Juta, Ini Rincian dari Kemenag", <https://news.detik.com/berita/d-7721469/biaya-haji-2025-turun-jadi-rp-55-4-juta-ini-rincian-dari-kemenag>. (8 January, 2025, 12:00 WIB).
- Nidjam, Achmad "Akuntabilitas Informasi Biaya Penyelenggaraan Haji". *Jurnal Ilmu Administrasi: Media Pengembangan Ilmu Dan Praktek Administrasi*, Vol. 14, No. (1), 2017. <https://doi.org/10.31113/jia.v14i1.6>.
- Nurdiyanto, Wahyu, "Biaya Haji 2025 Diusulkan Turun 10 Persen, Efisiensi Jadi Kunci Kemenag RI", <https://timesindonesia.co.id/pemerintahan/523057/biaya-haji-2025-diusulkan-turun-10-persen-efisiensi-jadi-kunci-kemenag-ri>. (5 January, 2025, 11:18 WIB).
- Prihatin, Rohani Budi and Aris Yan Jaya Mendrofa, "Mitigasi Risiko Haji 2025", *Bidan Kesejahteraan Rakyat Info Singkat: Kajian Singkat terhadap isu Aktual dan Strategis*, Vol. XVI, No. 13, 2024.
- Primadhany, Erry Fitrya, "Tinjauan Terhadap Tanggung Jawab Badan Pengelola Keuangan Haji (Bpkh) Dalam Melakukan Penempatan Dan/ Atau Investasi Keuangan Haji", *Jurisdictie: Jurnal Hukum dan Syariah* Vol. 8 No.2, 2017.
- Purwati, Neni and Rini Nurlistiani, "Sistem Informasi Layanan Haji Berbasis Web Pada Yayasan KBIH Pringsewu Lampung", *Jurnal INOVTEK- Seri Informatika*, Vol. 7, No.1, 2022, DOI: <https://doi.org/10.35314/isi.v7i1.2363>.
- Sani, M Rusydi, "Biaya Haji 1446 H/2025 M Turun, Ini Penjelasan Kemenag", <https://kemenag.go.id/nasional/biaya-haji-1446-h-2025-m-turun-ini-penjelasan-kemenag-f8wab>, (8 January, 2025, 10:12 WIB).
- Setya, Devi, "Haji 2024 Sukses, Alumni MCH Sebut Inovasi Kemenag Jadi Kunci", <https://www.detik.com/hikmah/haji-dan-umrah/d-7398462/haji-2024-sukses-alumni-mch-sebut-inovasi-kemenag-jadi-kunci> (6 January, 2025, 12:00 WIB).
- Siregar, Alya Rahmayani and Hasan Sazali, "Haji Ramah Lansia Antara Kenyataan dan Tantangan Istitha'ah Kesehatan", *As-Syirkah: Islamic Economic & Financial Journal*, Vol. 3, No.2. <https://doi.org/10.56672/syirkah.v3i2.222>
- Sobariyah, Amin, *Kesetaraan Gender Dalam Pandangan DR. Nasaruddin Umar*. MA. Semarang: skripsi Fakultas Usuluddin, 2001.
- Suryani, Santika, and Rezki Kurniati, Sri Mawarni, "Aplikasi Simulasi Rukun Haji Berbasis Android", *Jurnal INOVTEK- Seri Informatika*, Vol. 4, No.1, 2019., DOI: <https://doi.org/10.35314/isi.v4i1.928>.
- Ulfa, Lily, "Prof. Dr. Nasaruddin Umar Beri Penguatan Moderasi Beragama Di Iain Kendari", <https://iainkendari.ac.id/content/detail/prof-dr-nasaruddin-umar-beri-penguatan-moderasi#>, (8 January 2025, 15:24 WIB).
- Umam, Chaerul "Menteri Agama: Penurunan Biaya Haji 2025 Sesuai Keinginan Presiden Prabowo", <https://www.tribunnews.com/haji/2025/01/06/menteri-agama-penurunan-biaya-haji-2025-sesuai-keinginan-presiden-prabowo>. (8 January 2025, 15:24 WIB).



- Umar, Nasaruddin, "Tinjauan Haji dalam Berbagai Dimensi Spiritual: Perspektif Tarekat", <https://uinjkt.ac.id/id/tinjauan-haji-dalam-berbagai-dimensi-spiritual-perspektif-tarekat>, (8 January 2025, 15:24 WIB).
- Umar, Nasaruddin, *Islam fungsional*, Jakarta: PT Elex Media Komputindo, 2014.
- Umar, Nasaruddin, *Tantangan Masa Depan Umat*, Jakarta: Bidang Penyelenggara Peribadatan Badan Pengelola Masjid Istiqlal (BPMI), 2023.
- Wahyuddin, Wawan "Keberhasilan Haji 2024 dan Rekomendasi untuk Perbaikan di Tahun 2025", <https://wawanwahyuddin.com/prestasi/> (6 January, 2025, 12:00 WIB).
- Wiryo, Singgih and Ihsanuddin, "3 Skenario Kemenag Jika Tanazul Diberlakukan Musim Haji 2025", <https://nasional.kompas.com/read/2024/11/28/13303691/3-skenario-kemenag-jika-tanazul-diberlakukan-musim-haji-2025>. (8 January, 2025, 12:00 WIB)
- Yasir, Muhammad and Robertus Suraji, "Perbandingan Metode Klasifikasi Naïve Bayes, Decision Tree, Random Forest Terhadap Analisis Sentimen Kenaikan Biaya Haji 2023 Pada Media Sosial Youtube". *Jurnal Cahaya Mandalika*, Vol. 3, No. 2, <https://doi.org/10.36312/jcm.v3i2.1520>