



"FROM MECCA WITH SELFIE" PHENOMENA: DECONSTRUCTION OF HAJJ AND UMRAH IN DA'WAH MANAGEMENT

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Abstract: Problems often color the implementation of Hajj and Umrah in Indonesia, one of the actual issues that hit the Hajj and Umrah activities today is the phenomenon of the Indonesian people who like to selfie in front of the Kaaba or during the process of other worship activities. This study aims to look at the Hajj and Umrah guidance management strategies in Indonesia in implementing the Hajj and Umrah guidance functions. The method used as a blade in this study is a qualitative type with a phenomenological approach. The results of this study indicate that in order to improve the quality of the congregation, a strategy is needed in the form of pre-departure guidance, during activities, and after worship activities. This strategy can provide awareness to prospective pilgrims in understanding the meaning of each process of Hajj and Umrah activities which are carried out with full faith, piety, and humility in order to arrive at the mabrur goals of Hajj and Umrah. One of them is to become hajj and umrah pilgrims who are mabrur and avoid hedonism, materialism, and consumerism.

Keywords: Management; Hajj and Umrah Guidance; Selfie Phenomenon

Abstrak: Problematika kerap kali mewarnai pelaksanaan haji dan umrah di Indonesia, salah satu isu aktual yang menyerpa kegiatan haji dan umrah saat ini adalah fenomena masyarakat Indonesia yang gemar dalam ber-selfie di depan kabah atau saat proses kegiatan ibadah lainnya. Penelitian ini bertujuan untuk melihat strategi manajemen bimbingan haji dan umrah di Indonesia dalam mengimplementasikan fungsi pembinaan bimbingan haji dan umrah. Metode yang digunakan sebagai mata pisau dalam penelitian ini adalah jenis kualitatif, dengan pendekatan fenomenologi. Hasil penelitian ini menunjukkan bahwa agar dapat meningkatkan kualitas jamaah diperlukan strategi yang berupa bimbingan pra-keberangkatan, saat kegiatan dilaksanakan dan pasca-kegiatan ibadah. Strategi ini dapat memberikan kesadaran kepada calon jamaah dalam memahami arti setiap proses kegiatan ibadah haji dan umrah yang sedang jalani dengan penuh keimanan, ketaqwaan dan khusyu' agar sampai pada tujuan haji dan umrah yang mabrur. Salah satunya menjadi jamaah haji dan umrah yang mabrur dan terhindar dari sifat bedonisme, materialisme dan konsumerisme.

Kata Kunci: Manajemen; Bimbingan Haji dan Umrah; Fenomena Selfie

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Introduction

Hajj and Umrah is a form of Islamic religious worship that becomes the pinnacle of ritual from the pillars of Islam by integrating all levels of Sharia into it. Hajj, as the fifth pillar of Islam, is actually obligatory for every Muslim.¹ Meanwhile, Umrah is an organized worship that can be carried out throughout the year.² Normatively, Hajj and Umrah are multidimensional in that these two services require mental (psychological), physical, and material (financial) readiness.

As a country that has the largest Muslim population in the world, Indonesia has the opportunity to become a source of an increasing number of pilgrims and Umrah pilgrims every year. This can be seen from the data from Figure 1, which illustrates that Indonesia is in first place with the largest Muslim population in the world.

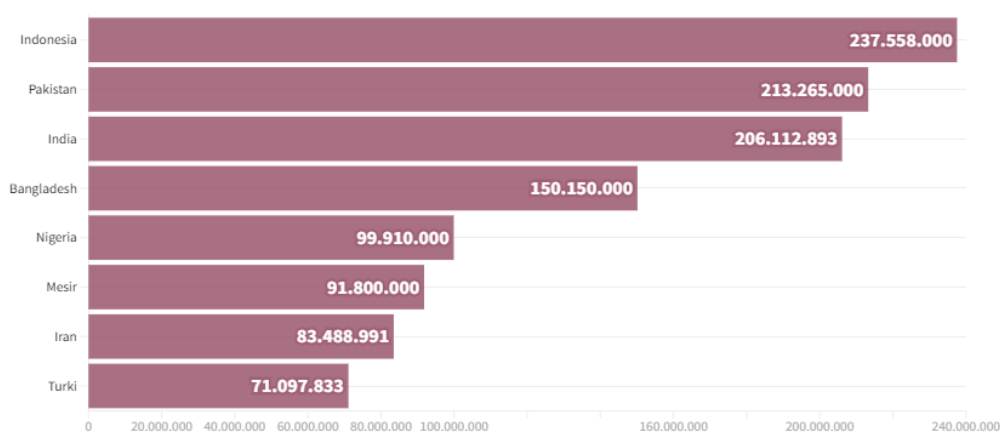


Figure 1. The Country with the Largest Muslim Population (2022)³

Source: dataindonesia.id

Based on this, the government should be responsible for the institutions that oversee the organization and organization of Hajj in Indonesia. As mandated in Clause 29 Paragraph (2) of the 1945 Constitution of the Republic of Indonesia, which states that the state guarantees the freedom of each resident to embrace their own religion and to worship according to their religion and belief. Thus, the legal umbrella for the implementation of the pilgrimage is regulated in Law No. 13 2008 concerning the Organization of the Hajj, where this regulation regulates a series of activities for managing the implementation of the pilgrimage, including guidance, service, and protection of pilgrims. The purpose of organizing the pilgrimage is to provide the best possible guidance, service, and protection

¹ Zubaedi Zubaedi, 'Analisis Problematika Manajemen Pelaksanaan Haji Indonesia (Restrukturisasi Model Pengelolaan Haji Menuju Manajemen Haji Yang Modern)', *Manhaj: Jurnal Penelitian Dan Pengabdian Masyarakat* 5, no. 3 (16 December 2016): 191–200, <https://doi.org/10.1161/mhj.v4i3.182>.

² Sucipto Sucipto, 'Umrah as Lifestyle, Self Existence and Industrial Commodities: Seeing Religious Change of Citizen', *Kontekstualita: Jurnal Penelitian Sosial Keagamaan* 28, no. 1 (2013): 15–33.

³ Monavia Ayu Rizaty, 'Jumlah Penduduk Muslim Indonesia Terbesar Di Dunia Pada 2022', accessed 18 March 2023, <https://dataindonesia.id/varia/detail/populasi-muslim-indonesia-terbesar-di-dunia-pada-2022>.

for pilgrims so that pilgrims can perform their worship in accordance with the provisions of Islamic teachings.

There are several problems that still occur in the implementation of the pilgrimage, such as: first, savings interest that is potentially prone to irregularities. Second, the issue of haj bailout funds gave rise to the practice of moneylenders. Third, the people's endowment fund or the remaining costs that have not been used for operations and development since 2005. Fourth, increasingly long waiting lists and problems. Fifth, in the form of giving certificates of hajj rituals, which seems a formality.⁴ The problems above are cases that often and always occur in Indonesia. Sixth, there is still a lack of commitment from PHIK and PPIU to construction, development, facilities, human resources, and planning patterns. If you look closely, to be honest, there are still many problems that characterize the implementation and implementation of Hajj in Indonesia. The actual issue that has hit the organization of the Hajj and Umrah pilgrimages today is related to the phenomenon "From Makkah with Selfie". If we look in cyberspace, we find lots of selfie photos (selfies) uploaded to social media accounts, such as Facebook, Twitter, Instagram, Tik tok. Not only at the Ka'bah, but many people also uploaded photos of Sa'i on the hills of Shafa and Marwah, Wukuf at Arafah, throwing the jumrah at Mina, Tahallul and posing in front of the Grand Mosque or at the Nabawi Mosque in Medina. All practices of worship at sacred sites cannot be separated from activity selfies. This phenomenon has received a lot of criticism regarding the implementation of the pilgrimage from all over the world, one of which is the spotlight from the High Priest from Medina named Sheikh Prof. Dr. Sulaiman Ar-Ruhaili.

Hajj and Umrah are worships that balance the interests of the hereafter and the world, both personal and social. Nurcholish Madjid's book entitled *Religious Journey' Umrah and Hajj'* states that worship towards piety is the core of religion as a personal matter, where this spiritual matter is part of the spiritual aspect consequential⁵ from faith so that it is not easy to enter the social area.⁶ In fact, the factor of technological progress and communication is developing quite massively, especially in the use of social media,⁷ as can be seen in Figure 3. In Indonesia, the number of internet users in early 2023 will reach 212.9 million. This figure has grown compared to the same period last year,⁸ which has increased by 5.2% or 10 million users from 2022. Especially for social media in Indonesia, We Are Social revealed that its users reached 167 million or 60.4% of people surfing on Facebook, Instagram, TikTok, and others. Based on the increasing number of internet users,

⁴ Iseu Susilawati, Ahmad Sarbini, and Asep Iwan Setiawan, 'Implementasi Fungsi Manajemen Dalam Pelayanan Bimbingan Manasik Haji Di Kelompok Bimbingan Ibadah Haji', *Tadbir: Jurnal Manajemen Dakwah* 1, no. 2 (2016): 190–206.

⁵ M. Nur Ghufuron and Rini Risnawita S, *Teori-Teori Psikologi* (Yogyakarta: Ar-Ruzz Media, 2017), 177.

⁶ Nurcholis Madjid and Komaruddin Hidayat, *Perjalanan Religius 'Umrah Dan Haji'* (Jakarta: Paramadina, 1997), 87.

⁷ Hariya Toni et al., 'Fenomena Cyber Religion Sebagai Ekspresi Keberagamaan Di Internet Pada Komunitas Shift (Cyber Religion Phenomenon as a Religious Expression on the Internet in the Shift Community)', *Jurnal Dakwah Risalah* 32, no. 1 (1 July 2021): 56–74, <https://doi.org/10.24014/jdr.v32i1.11626>.

⁸ Agus Tri Haryanto, 'Jumlah Pengguna Internet RI Tembus 212,9 Juta di Awal 2023', detikinet, accessed 9 May 2023, <https://inet.detik.com/telecommunication/d-6582738/jumlah-pengguna-internet-ri-tembus-2129-juta-di-awal-2023>.

penetration in Indonesia above⁹ does not always have a positive impact on the country or society because positive impacts are always followed by negative impacts.¹⁰



Figure 2. News from the Imam of the Medina Mosque Sentil Indonesian congregation likes selfies
Source: Mainstream Media¹¹

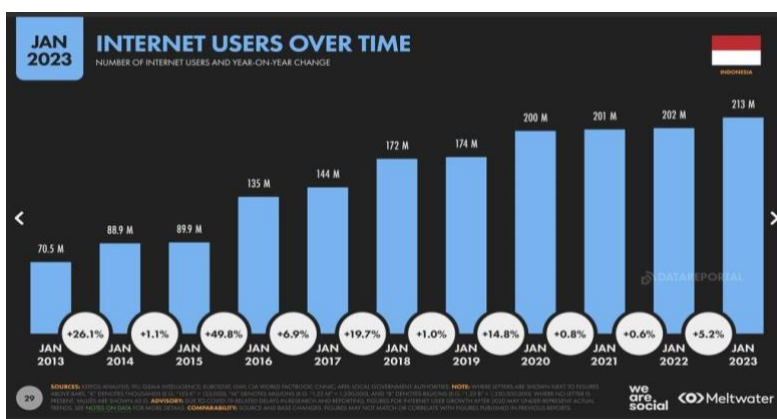


Figure 3. Number of Internet Users in Indonesia
Source: Mainstream Media

In fact, in organizing the Hajj and Umrah pilgrimages, advances in technology and communication have not only positive impacts but also negative implications. Media that is actually used to distribute and spread all kinds of good news in writing to pictures as documentation of worship. It was as if he was telling all the events he had gone through with a state of heart that he wanted others to know about, on the pretext of spreading kindness, even though basically this worship was a personal matter or could be called a worldly affair. In addition, based on facts on the ground with the conditions of the Indonesian people who are fond of selfies in the middle of worship, there is concern that the series of worship

⁹ Richardus Eko Indrajit, *Manajemen Sistem Informasi Dan Teknologi Informasi: Pengantar Konsep Dasar* (Jakarta: Media Komputindo, 2000), 18.

¹⁰ Wahyu Agus Winarno, 'Sebuah Kajian Pada Undang-Undang Informasi Dan Transaksi Elektronik(UU ITE)', *Jurnal Ekonomi Akuntansi Dan Manajemen* 10, no. 1 (2011), <https://jurnal.unej.ac.id/index.php/JEAM/article/view/1207>.

¹¹ Trisya Frida, 'Viral Imam Masjid Madinah Sindir Jemaah Indonesia Suka Selfie Saat Ibadah', accessed 3 May 2023, <https://www.viva.co.id/trending/1596819-viral-imam-masjid-madinah-sindir-jemaah-indonesia-suka-selfie-saat-ibadah>.

activities that are being carried out will be cut off, the congregation will not focus on worship, and even the disruption of other congregations in worship for activities selfie the. This phenomenon certainly raises various speculations in the assessment of external parties that the management of Hajj and Umrah in Indonesia in the aspect of coaching and guidance to pilgrims is still not effective.

Thus, this study aims to see how the management of Hajj and Umrah guidance in Indonesia implements the management function (coaching) of Hajj and Umrah guidance. As well as what efforts can be made by Hajj and Umrah pilgrimage organizers in Indonesia to improve the quality of Hajj and Umrah pilgrims in Indonesia. This research was arranged by method library *research* sourced from books, journals, and the media mainstream in the field of Hajj and Umrah management. This study uses an approach to phenomenology, which is based on the current phenomenon as technology and social media develop toward the Hajj and Umrah pilgrimage.

Result and Discussion

The development of Hajj and Umrah in Indonesia began to reveal its community in the 16th century. This development was based on the strong desire of the population at that time to practice worship through a complicated trade process and many obstacles. Thus, in the 17th century, trading activities became an opportunity for the Indonesian Muslim community to carry out the pilgrimage. In the 18th century, the reasons for studying in Arab countries changed. One of the reasons why the inhabitants of the archipelago use various supporting reasons is because of the strict prohibition of the authorities to perform the pilgrimage. Then, in the 19th century, Muslims began to openly convey their intention to go on pilgrimage and no longer used reasons to trade or study.¹²

In the 19th century, the implementation of the pilgrimage began to be transparent to the public and underwent significant developments and changes where the implementation of the pilgrimage was commanded by the Minister of Religion. Developments that are increasingly showing a better direction require organizers to improve the quality of their services. Previously, airlines serving Indonesian pilgrims were monopolized by a state-owned company, namely PT. Garuda Indonesia. Over time, the government opened up and invited foreign companies to join in serving the increasing number of prospective Indonesian pilgrims. The government's involvement in opening up to foreign companies in terms of flight accommodation for pilgrims is related to commodification. The booming of prospective pilgrims can increase the state's financial income. At the beginning of the reform, it started with a change in coordination between the Indonesian government and the royal government of Saudi Arabia, coordination with the community through the taklim assembly, mass organizations in Indonesia, and non-governmental organizations interested in hajj affairs. In addition, entering the 21st century, namely the century of information disruption, which has begun to incorporate elements of modern management in the management of the pilgrimage by creating a computerized

¹² M. Quraish Shihab, *Haji Dan Umroh Bersama M. Quraish Shihab : Uraian Manasik, Hukum, Hikmah & Panduan Meraih Haji Mabruur* (Tangerang: Lentera Hati, 2018), 50.

system for Hajj and Umrah to facilitate the process of organizing Hajj and Umrah services in Indonesia.¹³

Selfie Phenomenon of Indonesian Hajj and Umrah Pilgrims

Based on the increasing development of Hajj and Umrah in Indonesia. Of course, social development and technological advances have played a major role in the implementation of the Hajj and Umrah pilgrimages in the country. If this development had focused on needs and solutions to problems related to worship, it would have developed into a new problem that became a social and cultural issue for the pilgrims and Umrah while in Medina. The actual issue facing the organization of the Hajj and Umrah pilgrimages today is related to the phenomenon of Indonesian people who are fond of selfies or taking selfies videoing worship activities which are then uploaded on social media or what is known as "From Mecca with Selfie". This phenomenon has received a lot of criticism regarding the implementation of the pilgrimage from all over the world, one of which is the spotlight from the High Priest from Medina named Sheikh Prof. Dr. Sulaiman Ar-Ruhaili. This new problem certainly adds to the row of hajj and umrah problems in Indonesia, which until now have not been resolved.¹⁴

If studied with a phenomenological approach, where the Indonesian people like to capture the moment in front of the Kaaba is a phenomenon that originates from the impact of the development of information and communication technology. If the information technology should function for religious activities, for example, as a medium of communication and coordination or as a medium of information (guidebook online) pilgrimage and Umrah. However, in reality, when in Mecca, this communication tool is more widely used to capture moments by taking photos, videotaping, selfie, or even doing live streaming in front of the Kaaba and its surroundings. This is as reported by *viva.co.id* that Sheikh Sulaiman aR-Ruhaili stated that bad human behavior in this era is to like to perpetuate oneself while worshipping, especially when performing the Hajj and Umrah pilgrimages in the holy land of Mecca.¹⁵

In line with that, Sheikh Assim al-Hakeem, a Jeddah scholar, said that basically, there was already a ban on bringing camera equipment into the Grand Mosque, but over time it was not being paid much attention to. According to Sheikh Assim, there is a religious debate regarding photography (one of which is taking a selfie) while on pilgrimage. Muslims should be more inclined to understand that the essence of the religious rituals of the pilgrimage takes precedence.¹⁶ Ulama Abdul Razzaq Al-Badr does not agree with this behavior which

¹³ Rina Farihatul Jannah, *Kebijakan Penyelenggaraan Perjalanan Haji Indonesia Tahun 1945-2000 M* (Surabaya: Universitas Islam Negeri Sunan Ampel, 2018), 158.

¹⁴ Susilawati, Sarbini, and Setiawan, 'Implementasi Fungsi Manajemen Dalam Pelayanan Bimbingan Manasik Haji Di Kelompok Bimbingan Ibadah Haji'.

¹⁵ Frida, 'Viral Imam Masjid Madinah Sindir Jemaah Indonesia Suka Selfie Saat Ibadah'; Jannah, *Kebijakan Penyelenggaraan Perjalanan Haji Indonesia Tahun 1945-2000 M*; "'Selfie" Jadi Tren di Kalangan Jemaah Haji', VOA Indonesia, 6 October 2014, <https://www.voaindonesia.com/a/selfie-jadi-tren-di-kalangan-jemaah-haji/2473637.html>; Frida, 'Viral Imam Masjid Madinah Sindir Jemaah Indonesia Suka Selfie Saat Ibadah'.

¹⁶ Dwi Andi Susanto, 'Selfie Di Depan Kabah, Cuma Ajang Pamer?', *merdeka.com*, 3 October 2014, <https://www.merdeka.com/teknologi/selfie-di-depan-kabah-cuma-ajang-pamer.html>.

seems to only show the purpose of the pilgrimage is just to take pictures, not worship. Abdul Razaq said that basically, the pilgrimage aims to gain the pleasure of Allah SWT, so that when some pilgrims and Umrah perform a selfie, it looks like the plague. Then these photos were busy being uploaded on social media pages which actually looked like a show-off or *riya'* (Al-Muhasibi said the thoughts of Shaykh Abu Ja'far, a Sufi in the 3rd century AH, that the way is the act of a human when performing worship and charity and wants to get praise from others for the good deeds he has done. This act is one of the heart diseases of people who worship. This can damage and even destroy the value of the religious rituals that are carried out, even though they often do a lot of worship. Allah SWT will not repay for his actions, but that person does not get results from what he has done because his orientation is to love the world)¹⁷ which can destroy worship.¹⁸

We often encounter this phenomenon in today's Muslims who share, distribute or upload photos and videos of their religious activities in Mecca and Medina to social media such as Facebook, Instagram, WhatsApp, Twitter, and so forth. Not only that, photos and videos uploaded to social media are often equipped with captions about preaching or telling various personal experiences while there. So, based on the author's observations, the existing issues have encountered deconstruction in the implementation of Hajj and Umrah in Indonesia. Of course, this deconstruction must be handled as soon as possible with various efforts involving the management of Hajj and Umrah organizers in the country. Because it's not without reason if the government ignores the issue of Hajj and Umrah, which is becoming an international issue, it will have a deep impact on trust issues related to the social and cultural aspects of Indonesian society.

Presented in research by Toni and Rolando shows that social and technological developments have changed the face of religion in the world.¹⁹ Madjid, in his book *Umrah and Hajj Religious Journey (1997)*²⁰ illustrates that social change has also affected all aspects of people's lives more broadly. Hajj and Umrah trips or activities are spiritual activities that lie in very deep personal affairs.²⁰ Then, Shari'ati emphasized during the worship process of tawaf, the congregation is not only silent or busy capturing the moment but must focus on carrying out the worship process. The congregation must be able to interpret that there are no differences or advantages for each individual when they are guests at the Baitullah, which is illustrated by the similar shape and color of clothing.²¹

Some of the statements above are sufficient to strengthen the meaning of the pilgrimage and Umrah, which should be sacred worship and become a spiritual, personal experience for its followers. So awareness is needed to be able to understand the meaning of the Hajj and Umrah pilgrimages that will be carried out. Where Hajj and Umrah should not be mixing matters of worship with world affairs because it is feared that it could

¹⁷ Al-Muhasibi, *Menuju Hadirat Ilahi* (Bandung: Mizan Pustaka, 2003), 1030.

¹⁸ Ahmad Islamy Jamil, 'Ulama Kritik Jamaah Haji yang Demam "Selfie"', *Republika Online*, 5 October 2014, <https://republika.co.id/berita/dunia-islam/islam-nusantara/14/10/05/ncxqtn-ulama-kritik-jamaah-haji-yang-demam-selfie>.

¹⁹ Toni et al., 'Fenomena Cyber Religion Sebagai Ekspresi Keberagamaan Di Internet Pada Komunitas Shift (Cyber Religion Phenomenon as a Religious Expression on the Internet in the Shift Community)'.

²⁰ Madjid and Hidayat, *Perjalanan Religius 'Umrah Dan Haji*, 87.

²¹ Istianah, 'Prosesi Haji Dan Maknanya', *ESOTERIK* 2, no. 1 (2017), <https://doi.org/10.21043/esoterik.v2i1.1900>.

undermine solemnity during worship. In fact, it's not just destroying solemnity, if you're not careful in setting your intentions solely to Allah SWT, then stay away from the word *mabrur* Hajj and Umrah should be performed.

If we talk about making a successful Hajj, then it is the most important deed in the third order and can erase the sins of a year, as the Hadith narrated by Ibnu Hibban from Abu Hurairah: "The most important deed in the sight of God is faith without doubt, *jihad* without *ghulul*, and hajj *mabrur*". Then the Hadith is narrated by Imam Bukhari and Muslim which affirms the importance of the successful Hajj.²²

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ إِيْمَانٌ
بِاللَّهِ وَرَسُولِهِ قَبْلَ كُلِّ شَيْءٍ؟ قَالَ نَعَمْ مَاذَا؟ قَالَ ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ قَبْلَ كُلِّ شَيْءٍ؟ قَالَ نَعَمْ حَجٌّ مَبْرُورٌ

"From Abu Hurairah ra. When asked What is the most important charity? Nabi Muhammad S.A.W. to answer, Faith in God and His Messenger. Then what else? The Prophet replied, Jihad in the way of God. Then what? The Messenger replied, Hajj is successful (Bukhari and Muslim)"

So that the behavior of pilgrims and Umrah pilgrims is a change in behavior that does not build, but rather damages the image of Muslims, especially from Indonesia, that needs to be deconstructed. Where the sacred and spiritual values of a Muslim in carrying out the pilgrimage and Umrah are mixed with world affairs in the form of the existence of current Muslim lifestyle commodities. The author's observation of the phenomena that occur in Hajj and Umrah activities carried out by Indonesian Muslim communities which experience a shift in meaning must be immediately handled by Hajj and Umrah organizing institutions with government support, this is so that the quality of the implementation and activities of the Hajj and Umrah pilgrimages has increased in a better direction.

Management Strategy for Hajj and Umrah Organizers in Indonesia in Improving the Quality of Hajj and Umrah

Hajj and Umrah pilgrimage is a journey of worship that takes a long time and is far away. To obtain smoothness in the process of Hajj and Umrah, of course, requires careful planning, especially in the field of guidance and guidance of prospective pilgrims and Umrah. The purpose of guidance and guidance for Hajj and Umrah to prospective pilgrims is to make it easier, to change doubts into independence,²³ prospective pilgrims can be serious and leave a proud attitude in the social context when in the holy land.²⁴ So, the organizer of the Hajj and Umrah pilgrimage, namely the Hajj and Umrah Guidance Group or KBIHU (KBIHU as the government's partner in organizing the pilgrimage does at least 5 things, namely coaching, service, protection, creating self-sufficiency and increasing the

²² Alhafiz Kurniawan, 'Apakah Ada Umrah Mabrur atau Mabrurah?', NU Online, accessed 18 May 2023, <https://islam.nu.or.id/haji-umrah-dan-kurban/apakah-ada-umrah-mabrur-atau-mabrurah-VxWrw>.

²³ Al-Mahalli, Al-Imam Jalaluddin Muhammad, and Najib Junaidi Al-Imam Jalaluddin Abdurrahman bin Abu Bakar As-Sayuthi, *Tafsir Jalalain / Al-Imam Jalaluddin Muhammad Al-Mahalli, Al-Imam Jalaluddin Abdurrahman Bin Abu Bakar As-Suyuthi* (Surabaya: Pustaka eLBA, 2015), 87.

²⁴ Ahmad Kaertonono, *Solusi Hukum Manasik Dalam Permasalahan Ibadah Haji Menurut Empat Mazhab* (Jakarta: Pustaka Cendekia Muda, 2016), 53.

resilience of the congregation in a good and maximum way)²⁵ is expected to be an indicator of success in improving the quality of worship for prospective pilgrims and Umrah pilgrims in Indonesia through good management..

The Hajj and Umrah Guidance Group (KBIHU) has a very strategic role in fostering the current Hajj and Umrah pilgrims, considering the problem in this research is the phenomenon "from mecca with selfie". This problem cannot just disappear, it is necessary to implement management functions optimally to achieve goals optimally. The most essential management function is planning management in the form of guidance (coaching).²⁶ At the Ministry of Religion of the Republic of Indonesia, KBIHU is required to implement planning functions in the form of Hajj and Umrah guidance starting from before leaving, during the Hajj and Umrah until after the Hajj and Umrah pilgrimages. KBIHU has an obligation to organize, direct or supervise pilgrims and Umrah pilgrims. This guidance is of course one of the efforts made in order to achieve the main objectives of the Hajj and Umrah pilgrimage, namely improving the quality of pilgrims and maintaining the welfare of the congregation. Hajj and Umrah coaching or guidance is very crucial at this time considering there are so many of them agen tour and travel Hajj and Umrah in Indonesia. Thus, between the government, the Ministry of Religion and Institutions/Agents/Organizers of Hajj and Umrah must work together. There are several Hajj and Umrah guidance management strategies that can be implemented to minimize, even avoid problems" "from mecca with selfie" repeated again.

First, Coaching and Guidance in the country before the Hajj and Umrah pilgrimages are carried out. The organizers can provide guidance in the form of theory and practice, but also balanced with interactive discussions about the Hajj and Umrah as the information needed. The organizers must also choose mentoring staff who are experienced and experts in their field (already certified). So that it can help produce quality prospective pilgrims and Umrah pilgrims. Such as coaching to the congregation to minimize use of smartphones for worldly needs. For example, to take selfies continuously in front of the Kaaba. Then tell the congregation to focus more on worship, so that it takes precedence over smartphones as an information tool when the congregation is missing from the group, reading the required religious information online as well as a consultation tool with the assistants later.

Apart from that, special Hajj organizers must pay attention to several patterns of Hajj ritual guidance, including pre-departure strategic planning in the form of;

- a) Set a schedule for rituals and bring in presenters for Hajj rituals who are experts in their fields. This certainly has an impact on good and clear delivery and explanation to the congregation, so relevant human resources are needed. Because, this preventive strategy is an effort to provide good manasik guidance services to pilgrims. The guidance given to the congregation is in the form of material; Aqidah Akhlak, Fiqh, Guide to Hajj and Umrah, Questions and answers related to Hajj rituals, health rituals to additional knowledge related to the implementation of Hajj such as Arabic customs and culture, the rights and obligations of pilgrims to maintain Hajj Mabrur

²⁵ Kementerian Agama RI, 'KBIHU Miliki Peran Strategis Sebagai Mitra Pemerintah', accessed 18 May 2023, <https://haji.kemenag.go.id/v4/kbihu-miliki-peran-strategis-sebagai-mitra-pemerintah>.

²⁶ Sondang P. Siagian, *Fungsi-Fungsi Manajerial* (Jakarta: BUmi Aksara, 1992), 50.

- b) Presenting material or content that is relevant to current pilgrimage problems and using language that is easy to understand.
- c) Regarding the two points above, it is better to group them in terms of age and educational background. This is to make it easier for the organizers to easily provide guidance when they have been grouped.
- d) Adequate facilities and infrastructure to support the understanding of the congregation. One of them is using supporting media in the form of a projector to provide an overview and explanation regarding the pilgrimage process. In addition, the use of a ritual guidebook or Moderation of Hajj and Umrah Manasik Moderation books issued by the Ministry of Religion to serve as a reference in the guidance of rituals by PHIU and writing tools provided to congregations to make it easier for pilgrims to record worship activities.

In addition, the pattern of strategic planning. Organizers must also supervise and control the implementation of manasik guidance activities. This preventive function is of course to monitor whether all the pattern methods and strategies developed by the organizers can be implemented properly. This supervision and control also function to prevent unpleasant things from happening during the implementation of the rituals.

Second, Coaching and Guidance while in Mecca and Medina. Hajj and Umrah guides are required to continue to strive to improve the discipline of pilgrims when they are in the holy lands of Mecca and Medina. Where the pilgrims must be fostered to be accustomed to discipline in carrying out the rituals of Hajj and Umrah. For example, congregations are fostered in carrying out prayer services at the beginning of time in the congregation. Advisors strive to foster pilgrims and Umrah pilgrims to improve their quality of worship, where pilgrims are expected to carry out worship sincerely and sincerely for the sake of Allah SWT. Fostering the pilgrims to always be patient and put aside selfishness in carrying out the Hajj and Umrah pilgrimages, because when there the pilgrims may encounter various kinds of trials and temptations. This pattern is expected to continue even though the worship activities have been completed.

Third, Guidance in Indonesia after Hajj and Umrah. In addition to guiding and fostering pilgrims during the Hajj and Umrah pilgrimages, companions and organizers are also required to provide guidance and guidance after returning home. This activity can be in the form of da'wah using the lecture method, question and answer method to simultaneous methods such as routinely carrying out routine joint studies. This activity certainly aims to make the congregation closer to Allah SWT and strengthen the friendship between congregations. The organizers should also be required to make various plans which will be implemented according to the situation and conditions encountered so that the plans made in the Guidance and Guidance of pilgrims have modifications according to the needs of the Hajj and Umrah problems in Indonesia.

In line with the above, the government of Saudi Arabia, as reported on the website The Saudi Expat has carried out deconstruction of regulations for pilgrims and Umrah pilgrims. Prohibiting taking pictures officially at Islamic holy places in Saudi Arabia on the grounds of maintaining the honor and dignity of places of worship; it is a violation to take pictures in the Grand Mosque and the Prophet's Mosque; and disturbing the worship of

other congregations.²⁷ The importance of this phenomenon is deconstructed in order to restore the meaning of an activity, especially in the religious field so that the important meaning of worship is not marginalized, even eroded by human behavior due to the impact of technological developments. It is stated in the book *Pearls of Wisdom of Philosophers from the Greek Age to Postmodern* that the theory of deconstruction as initiated by Jacques Derrida states that the point of view from deconstruction theory is a mirror that provides another point of view from a social habit that is usually considered correct and legitimate.²⁸ This theory emphasizes that principles must be upheld and the meaning of these principles must be put back in place and not be marginalized, ignored or even hidden. Assumptions that have been built over a long period of time then become habits until they are finally justified by custom and do not violate the rules need to be rearranged. Therefore, it is necessary to rearrange the initial aspects that form the basis and bring them back to the surface.²⁹

It is hoped that some of the strategies above can help solve the problems of Hajj and Umrah, especially the issue that is being hotly discussed regarding people's penchant for taking selfies while performing the Hajj and Umrah pilgrimage. This strategy is expected to be developed and implemented by organizers, institutions, orange tour and travel hajj and Umrah in Indonesia in creating quality pilgrims from all aspects. As well as providing awareness to prospective pilgrims so that they can understand the meaning of each process of Hajj and Umrah activities that they are undergoing with full faith, piety and humility in order to arrive at the mabrur goals of Hajj and Umrah. One of them is to become hajj and umrah pilgrims who are mabrur and avoid hedonism, materialism, and consumerism.

Conclusion

The phenomenon "from Mecca with a selfie" cannot be separated from the increasingly massive development of information technology carried out by pilgrims and Umrah pilgrims, especially from Indonesia. This is driven by the desire of pilgrims and Umrah to capture every moment of worship with selfies, which are then uploaded to social media. This phenomenon that invites criticism has basically been regulated by the Saudi Arabian government not to bring camera equipment, but not strictly enforced. The Indonesian government in this case must synergize with the organizers of tour and travel throughout Indonesia to carry out Hajj and Umrah guidance in order to improve the quality of pilgrims through several coaching and guidance strategies starting from pre-departure, during the activity process and after the implementation of the worship. In addition, coaches for pilgrims and Umrah pilgrims must have certification as guides that have been recognized

²⁷ Devira Prastiwi, '5 Fakta Arab Saudi Keluarkan Larangan Selfie Di Masjidil Haram Dan Masjid Nabawi', accessed 18 May 2023, <https://www.liputan6.com/news/read/4720904/5-fakta-arab-saudi-keluarkan-larangan-selfie-di-masjidil-haram-dan-masjid-nabawi>.

²⁸ Universitas Sebelas Maret, 'Jaques Derrida: Teori Dekonstruksi', accessed 18 May 2023, <https://spada.uns.ac.id/mod/assign/view.php?id=174342>.

²⁹ I Made Suta Paramarta, 'Jacques Derrida: Dekonstruksi Konsep Berpikir Melawan Binaritas Logosentrisme', accessed 18 May 2023, https://www.researchgate.net/publication/357781830_Jacques_Derrida_Dekonstruksi_Konsep_Berpikir_melawan_Binaritas_Logosentrisme.

by the government, in this case through the Ministry of Religion, to understand pilgrims and umrah pilgrims regarding the process of worship and regulations that must be understood and obeyed.

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