



HEALTH PROBLEMS OF PROSPECTIVE HAJJ PILGRIMS IN METRO CITY IN 2024

Suci Alifia^{1*}, Primadatu Deswara²

^{1,2}Institut Agama Negeri Metro, Indonesia

*primadatudeswara@metrouniv.ac.id

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Abstract: Health during the Hajj pilgrimage is very important. Most Hajj pilgrims in Indonesia have high health risks. The purpose of the Hajj pilgrim health examination is to identify the health risk factors of Hajj pilgrims that can cause health problems while they are worshipping in the holy land. By knowing these health risk factors, control can be carried out from when the Hajj pilgrims are in their homeland until during the Hajj pilgrimage in the holy land. This descriptive study uses observation, interviews, and documentation. The Regulation of the Minister of Health (Permenkes) Number 15 of 2016 regulates the health istithaah of Hajj pilgrims, which is the main requirement for the departure of Hajj pilgrims. High-risk Hajj pilgrims are defined as Hajj pilgrims who have health conditions that epidemiologically have the potential to experience health problems. Anticipation of high-risk prospective hajj pilgrims considers that the health capability (Istithaah) of prospective hajj pilgrims is tightened to reduce the negative impact on pilgrims who are included in the high-risk category. The percentage of prospective hajj pilgrims with heart disease, lungs, mental health, diabetes, and hypertension reaches 67%.

Keywords: Health; Hajj; Hajj Health

Abstrak: Kesehatan selama menjalani ibadah haji sangat penting. Sebagian besar jamaah haji di Indonesia memiliki risiko kesehatan yang tinggi. Tujuan dari pemeriksaan kesehatan jamaah haji adalah untuk mengidentifikasi faktor risiko kesehatan jamaah haji yang dapat menyebabkan masalah kesehatan saat mereka beribadah di tanah suci. Dengan mengetahui faktor risiko kesehatan tersebut, pengendalian dapat dilakukan mulai saat jamaah haji berada di tanah air hingga selama masa ibadah haji di tanah suci. Studi deskriptif ini menggunakan observasi, wawancara, dan dokumentasi. Peraturan Menteri Kesehatan (Permenkes) Nomor 15 Tahun 2016 mengatur istithaah kesehatan jamaah haji, yang merupakan syarat utama untuk pemberangkatan jamaah haji. Jamaah haji risiko tinggi didefinisikan sebagai jamaah haji yang memiliki kondisi kesehatan yang secara epidemiologi berpotensi mengalami masalah kesehatan. Antisipasi calon jamaah haji yang berisiko tinggi mempertimbangkan bahwa urusan kemampuan (Istithaah) kesehatan calon jamaah haji diperketat untuk mengurangi dampak negatif terhadap jamaah yang termasuk dalam kategori risiko tinggi. Persentase calon jamaah haji dengan penyakit jantung, paru-paru, kejiwaan, diabetes, dan hipertensi mencapai 67%.

Kata Kunci: Sehat; Haji; Kesehatan Haji

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Introduction

Health during the Hajj pilgrimage is very important. Prospective pilgrims must prepare themselves well before leaving for Hajj, especially considering the hot weather in Mecca and Medina which can endanger their health.¹ Most Hajj pilgrims in Indonesia are in high health danger due to epidemiological health conditions that make it possible for them to get sick or die during the Hajj pilgrimage. These individuals include older people, pregnant women, people with certain infectious diseases who should not be taken out of Indonesia, and people with long-term health conditions.

Special attention should be given to prospective pilgrims aged 65 years and over in terms of health. They should be more careful and pay more accurate attention to their health. It is highly recommended to consult a doctor before leaving to find out your health condition in more depth and get the right advice. Heart attacks, hypertension, MERS-CoV, heat stroke, cholera, respiratory tract disorders and memory loss (dementia) are health problems that prospective Hajj pilgrims in 2024 must be aware of.

Hypertension is a health problem that prospective Hajj pilgrims must pay attention to in 2024. For Hajj pilgrims who may have experienced hypertension before or experienced increased blood pressure during their trip to the Holy Land, this disease can be a serious problem. Pilgrims will definitely have difficulty carrying out the Hajj according to what is specified in Hajj jurisprudence because of problems that occur during the Hajj. To ensure that the Hajj runs smoothly, various difficulties that arise must be resolved.

Data from the Directorate General of Hajj and Umrah Organizers of the Indonesian Ministry of Religion, in 2023, 824 regular Hajj pilgrims will die. A total of 752 pilgrims died during Hajj operations, 26 died after completion, and 46 died during Hajj embarkation and disembarkation. For at least the last decade, this figure is the highest in the history of Indonesian Hajj.² As of July 7 2024, 394 Hajj pilgrims had died, consisting of 376 regular Hajj pilgrims and 18 special Hajj pilgrims, according to the Ministry of Religion's Integrated Hajj Computerized System (Siskohat). The Ministry of Religion previously announced that Indonesia received 221,000 Hajj quotas this year and 20,000 additional quotas, bringing Indonesia's total quota for the Hajj to 241,000 people, including 213,320 quotas for regular Hajj pilgrims and 27,680 quotas for special Hajj pilgrims.

The Minister of Religion said that this situation was caused by a system that did not prioritize health istithaah requirements above payment of Hajj Travel Expenses (Bipih). One of the mandatory requirements for Hajj is istithaah, which means standard of ability, which includes security, financial ability, and ability in terms of health (physical and spiritual). The interest of public benefit makes strengthening the health conditions important. Apart from that, this is in line with the government's duty to provide services, training and protection during the Hajj pilgrimage.

According to Liliek Marhaendro Susilo, Head of the Hajj Health Center, Ministry of Health of the Republic of Indonesia, most of the illnesses suffered by Hajj pilgrims increase the risk of heart attacks, strokes and pneumonia. This happened consistently in the 2018,

¹ <https://kemenag.go.id/nasional/tips-antisipasi-cuaca-panas-di-tanah-haram-042h5i>, 15 November 2024 pkl. 14.58 WIB

² <https://www.nu.or.id/lapsus/mengapa-syarat-istithaah-kesehatan-haji-2024-perlu-diperketat-NecYK>, 15 November 2024 pkl. 15.41 WIB

2019, and 2022 Hajj seasons, as well as in the 2023 Hajj season. Ineligible for health istitha'ah are clinical conditions that can be life-threatening, serious mental disorders (such as severe dementia), dangerous infectious diseases, and weak physical condition due to chronic illness.

Head of the Regional Office of the Ministry of Religion for Lampung Province, Puji Raharjo, emphasized that health istithaah is a mandatory requirement for every prospective Hajj pilgrim. Health Istithaah is an important step to ensure that each prospective pilgrim is in good physical condition and ready to carry out the Hajj pilgrimage smoothly and solemnly. This is not just an administrative procedure. It is hoped that the strict health screening procedures carried out before payment of the Hajj fee will help reduce the death rate and maintain the health of pilgrims during the Hajj pilgrimage. This synergy is very important to maintain the health of Hajj pilgrims. To ensure that prospective Hajj pilgrims can perform the Hajj safely and comfortably, let us commit to providing the best service.³

Head of the Public Health Division of the Metro City Health Service, Diah Meirawati, SKM, M.Kes., explained that the fitness test was carried out to find out how strong the prospective Hajj pilgrims were because the Hajj pilgrimage requires a lot of time and the environment abroad is different from the environment in Indonesia. Starting with a health check, including blood pressure, abdominal circumference, body weight, and blood sugar levels, a fitness test is carried out using the Rockport method, which is carried out by 6 minutes of walking or constant jogging for 1600 meters. For prospective Hajj pilgrims who have risk factors such as a history of accidents, fractures, bone calcification, or obesity, they can measure their fitness by walking for 6 minutes. If their results are poor, they will be given instructions on how to improve their fitness.⁴ In this case, the Metro City Health Service is collaborating with Ahmad Yani Hospital (as a referral hospital for prospective Hajj pilgrims) and Community Health Centers in Metro City to provide health services, namely pre-departure/pre-hajj examinations and upon return/post-hajj.⁵

Even though the congregation has prepared their health as best as possible while in their homeland, they are also asked to maintain their health while in the holy land. This is because the Hajj is a strenuous physical activity, which has the potential to cause a number of health problems. Being in a country with a different climate and weather can increase the risk of health problems.

Hajj pilgrims most often experience five major health problems: fatigue due to not being used to moving for long periods of time; suffering from heat stroke, a condition in which the body cannot control its temperature because the weather is so hot that it is difficult to cool it. Sufferers can experience shaking, the body does not produce sweat, confusion to the point of fainting, or coma. Additional risks include heart attack, pneumonia or lung inflammation, and memory loss (dementia).

Therefore, measures for health guidance and health checks for Hajj pilgrims must be increased to maintain the health of pilgrims from their homeland to the holy land. The aim

³ <https://lampung.kemenag.go.id/berita/detail/kakanwil-puji-raharjo-tekanan-pentingnya-istithaah-kesehatan-calon-jamaah-haji>, 08 Agustus 2024 pkl. 15.49 WIB

⁴ <https://promkes.metrokota.go.id/jelang-haji-2024-calon-jamaah-haji-kota-metro-ikuti-pengukuran-kebugaran-haji/>, 07 Agustus 2024 pkl. 11.53 WIB

⁵ Primadatu Deswara, "Isthita'ah Kesehatan Jemaah Haji", *Jurnal Persada Husada Indonesia*, Vol. 10 No. 37 (2023): 30.

of the Hajj pilgrims' health examination is to identify health risk factors for the Hajj pilgrims that could cause them health problems while they are worshiping in the holy land. Once these health risk factors are known, control measures can be taken to control these factors.

Theoretical Approach

Hajj pilgrim health *istithaah* refers to the capacity of Hajj pilgrims to maintain their health, which includes physical and mental health, through examinations carried out to enable pilgrims to carry out the Hajj pilgrimage in accordance with the rules of the Islamic religion. Registration, anthropometric measurements (such as weight, height, and abdominal circumference), laboratory examinations (such as blood, urine, and phlegm), radiology, electrocardiogram, and physical examination are all medical examinations. The aspect that is considered *istithaah* in carrying out the Hajj pilgrimage, according to the Fatwa of the Indonesian Ulema Council (MUI), is if the physical, spiritual and provisioning allows a person to do it without abandoning his obligations to his family.⁶

Health is when someone is physically, mentally and socially healthy, not just not suffering from disease. Health, according to the Indonesian Ulema Council (MUI) in the National Ulama Conference in 1983, is defined as the physical, spiritual and social strength or resilience possessed by humans as a gift from Allah which must be grateful for by implementing His guidance and maintained and developed for survival.

Hajj pilgrims departing for the holy land must meet the health requirements stipulated by Law Number 8 of 2019 concerning the Implementation of the Hajj and Umrah Pilgrimage. Minister of Religion Regulation Number 13 of 2021 concerning the Implementation of the Regular Hajj Pilgrimage stipulates that a Hajj pilgrim must meet health requirements to pay the cost of the Hajj pilgrimage or BIPIH.⁷

The scope of the Technical Standards for Health Examinations in the context of Determining Health *Istithaah* for Hajj Pilgrims is a guideline for implementing health examinations for Hajj pilgrims which includes:⁸

1. medical examination (medical check-up);
2. cognitive examination;
3. mental health examination;
4. activity daily living (ADL) examination; And
5. determining health terms.

Methods

This research is descriptive in nature and uses observation, interviews and documentation. The aim of this research is to collect current information and concentrate on revealing the problem in its current form, so that it can be thoroughly researched and studied. Based on the definition above, descriptive research is research that aims to describe events or occurrences that have occurred or are happening. Descriptive research produces written or verbal data about the actual problem at the time the research was conducted.

⁶ Asrorun Ni'am Sholeh, 2017. *Istithaah Kesehatan Dalam Haji Perspektif Fatwa MUI*, Jakarta: Bidakara, hal. 9

⁷ UU RI No. 8 Tahun 2019 tentang Penyelenggaraan Haji dan Umrah

⁸ Kepmenkes RI No. HK.01.07/Menkes/2118/2023 tentang Standar Teknis Pemeriksaan Kesehatan Dalam Rangka Penetapan Status *Istithaah* Kesehatan Jamaah Haji

The data analysis technique used in this qualitative research is:

1. Data Reduction: Reducing data means summarizing, selecting the main things, focusing on the important things, looking for themes and patterns.
2. Data Display (Data Presentation): Presentation of data in qualitative research is with narrative text. By displaying data, it will be easier to understand what happened, plan further work based on the understanding you have.
3. Conclusion Drawing/Verification (Conclusion): The next step is drawing conclusions or verification, this is done because the initial conclusions found are still temporary, and will change if strong evidence is not found to support the next stage of data collection.

Result And Discussion

Minister of Health Regulation (Permenkes) Number 15 of 2016 concerning Hajj pilgrims' health istithaah, which is the main requirement for the departure of Hajj pilgrims, is stipulated and supported by the Hajj Health Center (Puskes) of the Ministry of Health and the Fatwa Commission of the Indonesian Ulema Council (MUI) and the Ministry of Religion of the Republic Indonesia. The aim of the Minister of Health Regulation on Health Istithaah for Hajj Pilgrims is to protect Hajj pilgrims so that they can carry out all activities during the Hajj in good health condition.

To pay the costs of organizing the Hajj pilgrimage (BPIH), prospective pilgrims must fulfill the Istitha'ah recommendations for the health of Hajj pilgrims. Istitha'ah includes the ability of Hajj pilgrims to carry out the Hajj pilgrimage in accordance with Islamic religious rules through evaluation of physical and mental health. In accordance with Minister of Religion Regulation Number 13 of 2021 concerning the Implementation of the Regular Hajj, it is stipulated that a Hajj pilgrim must meet health requirements to pay the cost of the Hajj or Bipih pilgrimage.

The Ministry of Health has determined four (four) categories of health istithaah for Hajj pilgrims. The first category is pilgrims who are declared health istithaah, which means they are not exempt and can pay Bipih directly. The second category is congregation who receive assistance. Here, accompaniment means that the congregation continues to carry their regular medication or is accompanied by another person. Those who are declared not to be temporarily istithaah are included in the third category. This shows that the pilgrim has indications of illness, but can still recover by taking medication and checking his health regularly. Congregants in the fourth category are declared not to be healthy, which means they cannot depart. Congregants in this category can choose to cancel their portion (which will be a priority starting in 2025), give their portion to their heirs, or cancel their portion and withdraw their initial deposit.

The government tries to carry out health tests before pilgrims depart to ensure that they are healthy, fit to fly, and do not have infectious diseases such as tuberculosis, pneumonia, or heart failure. Examination of Hajj pilgrims includes: medical examination, cognitive examination, mental health examination, activity daily living (ADL) examination, determination of health istitha'ah.⁹ In addition, the government provides elderly

⁹ Kementerian Kesehatan RI, 2011. Pedoman Teknis Pembinaan Kesehatan Haji. Jakarta: Kementerian Kesehatan RI

companions to monitor the health of elderly pilgrims more closely. In addition to the services provided by the government, prospective pilgrims are asked to avoid these risks by following technical directions from the team leader to the group officers at all times to maintain health. In addition, community members do stretching exercises for two hours regularly, drink a glass of water every hour, and always wear personal protective equipment such as hats, umbrellas, sunglasses, masks, brightly colored clothes, water spray, footwear, passports, and bracelets. identity wherever they are.

High risk Hajj pilgrims are Hajj pilgrims with health conditions that epidemiologically have the potential to experience increased morbidity and death during the Hajj pilgrimage. These individuals include elderly Hajj pilgrims (over 60 years of age), pregnant women, Hajj pilgrims suffering from infectious diseases who may not be taken out of Indonesia in accordance with applicable health regulations.¹⁰

Anticipation of prospective Hajj pilgrims who are at high risk takes into account that matters regarding the health capabilities (Istithaah) of prospective Hajj pilgrims are tightened to reduce the negative impact on pilgrims who are included in the high risk category. The percentage of prospective Hajj pilgrims with heart, lung, mental, diabetes and hypertension diseases reached 67%. Screening is tightened to avoid pilgrims who do not meet the istithaah requirements in terms of health, but can still pay BPIH. This includes pilgrims who are already in the Hajj dormitory but are declared unable to perform the Hajj due to health reasons. To reduce health risks, prospective Hajj pilgrims are also advised to anticipate very hot weather in Saudi Arabia, which is expected to reach temperatures of more than 50 degrees Celsius during the Hajj season.

Health services in the emergency response sector were 1,473 and 37,104 had carried out early detection. Health services in the group have served 231,531 people, with the 3 most common diseases, namely flu, hypertension and diabetes mellitus. There are 36 health services at the airport and 376 have carried out early detection, with the most common disease being chronic obstructive pulmonary disease (COPD). The number of outpatients was 2,819 and inpatients were 1,228. At KKHI Makkah, pneumonia, COPD and heart failure are the three most common diseases. At KKHI Madinah, hypertension, diabetes and pneumonia are the three most common diseases.¹¹

The Physical Fitness Examination of Prospective Hajj Pilgrims in 2024 was carried out by the Metro City Health Service for Public Health Substance and Physical Health at the Metro Health Center in an effort to improve the health and fitness of prospective Hajj pilgrims. Those who have poor results will be educated on how to improve their fitness. According to Deswin, monitoring the health examination of prospective Hajj pilgrims aims to find out the number of prospective Hajj pilgrims who have undergone health examinations, their health conditions, and the problems that elderly prospective pilgrims may face. Therefore, it is hoped that all prospective Hajj pilgrims in Metro City will maintain and care for their own health by adopting a healthy lifestyle, including maintaining a healthy diet and mindset, so that they can avoid diseases and viruses that can disrupt their health. To ensure that all Hajj pilgrims are in good physical condition and complete with documents

¹⁰ Kementerian Kesehatan RI, 2011. Pedoman Teknis Pembinaan Kesehatan Haji. Jakarta: Kementerian Kesehatan RI

¹¹ <https://kemkes.go.id/eng/evaluasi-kesehatan-haji-2024-dari-kecukupan-obat-hingga-sdm-kesehatan>, 20 Agustus 2024 pkl. 14.27 WIB

during their Hajj pilgrimage, they will undergo health checks and X-rays before being flown.¹²

In line with previous research, the health *isthita'ah* provisions for Hajj pilgrims are based on Metro City Health Service regulations for departing pilgrims based on Minister of Health Regulation No. 15 of 2016. So it can be said that the determination of health *isthita'ah* for Hajj pilgrims who can depart by the Metro City Health Service includes: (1) fulfilling the health *isthita'ah* requirements for Hajj pilgrims; (2) fulfill the Hajj health *isthita'ah* requirements with assistance.¹³

The new policy will be implemented by the Indonesian Hajj committee when *Armuzna murur* (passes or passes through). When *mabit* (staying) in Muzdalifah, pilgrims who have health risks or are of high age will be subject to *murur*. They will be sent by bus to Muzdalifah after *wukuf* in Arafah. Buses only pass briefly in Muzdalifah, so pilgrims cannot leave.

Religion is simple, not difficult. In a *dharuri* situation, the best option is chosen. To ensure that their worship remains legally valid but also to protect their lives from undesirable things, worshipers who have high health risks or are elderly must receive special treatment during worship. identify sick pilgrims based on health information collected by the Hajj committee. The CKG 33 Metro City group has 98 pilgrims who will go to Muzdalifah through *murur*. The rest will stay in Muzdalifah as usual.

During the Hajj pilgrimage in 1445 H, *tanazul* also became one of the policies. *Tanazul* was banned because of the large number of shelter tents in Mina. Pilgrims who take *tanazul* can return to their hotel after throwing the *Jumroh Aqobah* without needing to return to the tent in Mina to pray. It is very important for Hajj pilgrims who are at high risk and the elderly.

This condition is definitely very worrying for the safety of the lives of Hajj pilgrims, especially Hajj pilgrims who are very vulnerable to various diseases and older Hajj pilgrims who are very vulnerable to their physical condition and health. Therefore, Hajj pilgrims can choose the *tanazul* policy. *Tanazul* is considered a *fiqh* solution to the problems of congregations who have high health risks and the elderly. In addition, it is considered a way to reduce overcrowding in Mina, where space and facilities are very limited. It would be very dangerous for the lives of Hajj pilgrims if it was forced. The *fiqh* solution for this emergency problem is to prioritize the protection of the human soul, which is one of the *Maqasidus of Sharia*.

Apart from that, Doctor Ria Putro stated that the Metro City pilgrims were in good condition and healthy, and both those at high risk and those who were older were served.¹⁴ This regulation set by the Minister of Health is very beneficial for all parties, even though it indirectly harms pilgrims who have been summoned but cannot leave because of their illness. Most of the pilgrims wanted to die there, so they forced themselves to leave.

¹² H. Deswin Fitra, S.Ag., M.M., Pelaksana tugas (Plt) Kepala Kantor Kementerian Agama Kota Metro.

¹³ Primadatu Deswara, "Isthita'ah Kesehatan Jemaah Haji", *Jurnal Persada Husada Indonesia*, Vol. 10 No. 37 (2023): 34.

¹⁴ dr. Ria Putro, Tim Medis Kota Metro.

However, when people who are sick or do not meet the health criteria are still sent, they will not die but will instead cause problems for other people.

Conclusion

This health examination process aims to identify health risk factors for Hajj pilgrims before leaving and as a basis for carrying out health guidance in the country. In order for this inspection to run well, cooperation and coordination with cross-sectors related to community participation is needed. This stage is expected to increase efforts to maintain and improve the health status of Hajj pilgrims both before and after leaving.

Every stage of the Hajj pilgrims' health check must be remembered and encouraged to stay healthy. In the third stage, at Embarkation, the site of the final health check, pilgrims are not allowed to eat food brought from their homes because this could cause their health condition to become unstable. It is also prohibited to receive guests to give the congregation time to rest before departure. Assistance and socialization of the dangers of disease are needed which make the congregation unfit to depart. Because the physical condition of Hajj pilgrims who suffer from serious illnesses can hinder the validity of the Hajj pilgrimage and threaten their own health, pilgrims should not force themselves to go on.

High-risk pilgrims who are undergoing treatment or supervision receive intensive treatment to ensure they can recover quickly and participate in the peak activities of Hajj or Wukuf with their entourage. This aims to help prospective pilgrims achieve the Hajj pilgrimage as a whole. Apart from that, prospective Hajj pilgrims will be given advance instructions. This is done to prevent Hajj pilgrims from doing too much activity during the hot weather in the Holy Land, which can cause fatigue and illness.

To stay healthy, people must regulate their eating and drinking patterns, maintain a balance between activity and rest, exercise regularly, stay calm, maintain cleanliness, and avoid factors that can cause disease. Special attention should be given to prospective pilgrims aged 65 years and over in terms of health. They should be more careful and pay more accurate attention to their health. It is highly recommended to consult a doctor before leaving to find out your health condition in more depth and get the right advice.

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Kepmenkes RI No. HK.01.07/Menkes/2118/2023 tentang Standar Teknis Pemeriksaan Kesehatan Dalam Rangka Penetapan Status Istithaah Kesehatan Jamaah Haji

Majelis Ulama Indonesia, 1983. Musyawarah Nasional Ulama

UU RI No. 8 Tahun 2019 tentang Penyelenggaraan Haji dan Umrah

<https://kemenag.go.id/internasional/394-jamaah-haji-wafat-sampai-hari-ini-berikut-daftarnya-JlkBZ>, 15 Juli 2024 pkl. 10.42 WIB

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