

## PROFIT AND LOSS OF INCREASE IN HAJJ COSTS FOR PROSPECTIVE INDONESIAN HAJJ PILGRIMS

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### **Abstract**

*The increase in Hajj costs for Indonesian Hajj pilgrims has generated various kinds of controversy. One side believes that this policy must be implemented because the exchange rate is unstable which causes accommodation costs to rise, transportation costs to rise, and other service costs to rise. However, on the other hand, they believe that this policy was implemented in a hurry and was not socialized first, which could cause the congregation to default and fail to leave, forcing them to leave in debt, and denying the congregation other basic needs, thus reducing their purchasing power. This research is qualitative research with a descriptive approach. The data used in this research is secondary data that researchers obtained from websites, scientific articles, books and other reliable sources. The data was analyzed using the stages of data collection, data selection, data reduction, data analysis using the SWOT method, and drawing conclusions.*

**Keywords:** Increase IN Hajj Coss, Hajj, Profit, Loss

### **INTRODUCTION**

According to the definition of the Indonesian dictionary, Hajj is the fifth pillar of Islam, an obligation of worship that must be carried out by capable Muslims by visiting the Kaaba at the Grand Mosque in the month of Hajj and practicing the practices of Hajj such as ihram, tawaf, sai and wukuf. Hajj according to language, is going to a place repeatedly or going to something that is liberated. Meanwhile, according to the term, it means worshipping Allah by carrying out the rituals of Hajj, namely certain actions carried out at a certain time and place in a certain way. This is different from the Umrah which is usually done at any time (Roff, 2010).

Hajj in the understanding of the term by scholars, is going to the Kaaba to perform certain actions, or in other words, Hajj is visiting a certain place at a certain time by doing a certain work. What is meant by "visiting" is coming, what is meant by certain places is the Kaaba and Arafah. What is meant by "certain time" is the months of Hajj, namely the months of Shawwal, Zulqaidah, and Zulhijjah and the first 10 months of Zulhijjah. What is meant by "certain actions" are performing ihram, wukuf in Arafah, mabit in Muzdaliffah, mabit in Mina, throwing jamrah, shaving, tawaf, and sai. From the definition above, it can be concluded that the Hajj must be performed in a certain place, at a certain time, and with certain actions. The Hajj pilgrimage is not performed in any place, at any time, and with any action. If the Hajj is performed in such circumstances it is not a Hajj (Syari'ati, 2003).

Muhammad Sholikhin in his book also explains that the meaning of the word "Hajj" in lughawi (language) is a pilgrimage, visit or holy journey. In fiqh terms, Hajj means a person's journey to the Ka'bah to carry out the rituals of the Hajj pilgrimage in a predetermined manner and (Sholikhin, 2013). In Islam, every recommendation or command is always based on the word of Allah or the words of His Messenger. Likewise, the Hajj pilgrimage is the fifth pillar of Islam, but with his policy, Allah makes the Hajj mandatory for only those who can afford it (Al Ghazali, 1999). According to Imam Asy-Shafi'i, the months of Hajj are Shawwal, Dzulqa'dah, and the 10 days at the beginning of Dzulhijjah. In other words, a person's Hajj intention must be in these months. The work he intended to do was to become an Umrah pilgrimage if not during that month. The places for the Hajj are Mecca, Arafah, Mina and Muzdalifah, all of which are in the Al Masy'ar Al Haraam area. Thus because this place is full of beacons of Divine holiness. The ritual begins at miqat, ihram during the Hajj, tawaf at Baitullah, sa'i between the hills of Shafa and Marwah, wukuf at Arafah, mabit (overnight) at Mina and Muzdalifah, throwing the jumrah at Mina, and tahallul at the end. This Hajj obligation is only once in a lifetime, while the second, third and subsequent Hajjs are sunnah (Husein, 2008).

In its implementation, the Hajj has a number of conditions that must be met. One of them is paying the Hajj expenses. The average amount of Hajj Organizing Costs (BPIH) in 1445 H/2024 AD per congregation for regular Hajj pilgrims is IDR 93,410,286. Ashabul Kahfi continued, of this amount, the amount of Hajj costs paid by the congregation was IDR 56,046,172 (60%) and the benefit value was IDR 37,364,114 (40%). The decision further stated that the Hajj expenses would be paid directly by the congregation minus the initial deposit (IDR. 25,000,000) and the virtual account balance of each congregation. These costs have increased due to the increasing exchange rate which causes 3 things, namely first, services whose prices are fixed or the same as last year, namely salawat bus transportation. The Ministry of Religion proposes that the cost of providing salawat bus transportation this year will be the same as in 2023. However, the assumed exchange rate is different so there is an increase in the proposal. Second, services whose prices have indeed increased compared to last year, such as

accommodation in Medina and Makkah. Third, services whose prices increase and volume increases, such as consumption in Mecca (BBC, 2023).

One side believes that this policy must be improved because the increase in the exchange rate has caused an increase in a number of service costs, transportation and accommodation costs. However, on the other hand, policies actually burden the community and increase the burden on society. Therefore, this research aims to analyze the Profit and Loss of the Increase in Hajj Costs using SWOT analysis. The standard is, if the increase has more opportunities and strengths then the policy can be concluded and conversely if there are many weaknesses and threats then the policy is detrimental.

## **METHODS**

The increase in the cost of the Hajj in 2024 is due to unstable exchange rates, rising costs for accommodation, transportation and services (Lexy J. Moleong, 2018). There are two opposing opinions. One side considers that this policy is good for the country, the quality of service continues to be maintained or even increases, and the safety of prospective pilgrims is guaranteed (Manzilati, 2017). However, on the other hand, he believes that this policy is detrimental to prospective congregation members (Sugiyono, 2019). Therefore, this research aims to analyze whether the increase in Hajj costs for prospective Indonesian Hajj pilgrims is more beneficial or detrimental. This research is qualitative research with a descriptive approach, namely describing the increase in Hajj Costs for Prospective Hajj Pilgrims, which is more beneficial or detrimental from all sides (Manzilati, 2017). The data in this research was obtained from trusted websites, books, scientific articles and other reliable sources. The data used in this research was analyzed using the stages of data collection, data reduction, data selection using the SWOT method, and drawing conclusions (Susantiningrum et al., 2020).

## **RESULT AND DISCUSSION**

### **Increase In Hajj Costs For Prospective Indonesian Hajj Pilgrims**

According to the definition of the Indonesian dictionary, Hajj is the fifth pillar of Islam, an obligation of worship that must be carried out by capable Muslims by visiting the Kaaba at the Grand Mosque in the month of Hajj and practicing the practices of Hajj such as ihram, tawaf, sai and wukuf. Hajj according to language, is going to a place repeatedly or going to something that is liberated. Meanwhile, according to the term, it means worshipping Allah by carrying out the rituals of Hajj, namely certain actions carried out at a certain time and place in a certain way. This is different from the Umrah which is usually done at any time (Roff, 2010).

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Zulhijjah. What is meant by "certain actions" are performing ihram, wukuf in Arafah, mabit in Muzdaliffah, mabit in Mina, throwing jamrah, shaving, tawaf, and sai. From the definition above, it can be concluded that the Hajj must be performed in a certain place, at a certain time, and with certain actions. The Hajj pilgrimage is not performed in any place, at any time, and with any action. If the Hajj is performed in such circumstances it is not a Hajj (Syari'ati, 2003).

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community and increase the burden on society. Therefore, this research aims to analyze the Profit and Loss of the Increase in Hajj Costs using SWOT analysis. The standard is, if the increase has more opportunities and strengths then the policy can be concluded and conversely if there are many weaknesses and threats then the policy is detrimental. **SWOT Analysis and Profit and Loss of Increase in Hajj Costs for Prospective Indonesian Hajj Pilgrims**

**Table 1**  
SWOT Analysis

<b>Strengths</b>	<b>Weaknesses</b>	<b>Oportunities</b>	<b>Threads</b>
Doesn't charge too many subsidies	Burdens society	The stable comfort of the previous year has increased even more	The congregation failed to pay
In line with the country's vision and mission to ensure Hajj pilgrims are safe and secure	It's too surprising and the question is why it wasn't implemented earlier in the year		Forcing payment in any way
Can be allocated to other things that are no less urgent	There is no socialization		Other basic needs of the congregation are not met and can even reduce purchasing power

Based on the SWOT results in table 1 above, it shows that the increase in Hajj Costs for Indonesian Hajj Pilgrims has more challenges and threats, such as policies that are too shocking and lack of socialization which has the potential to cause pilgrims to fail to pay (even though they can pay in installments), forcing them to leave, and purchasing power is reduced because costs for basic needs are allocated to pay or pay in installments for the increase in Hajj costs. Therefore, researchers conclude that this policy is more directed towards policies that are detrimental to the Indonesian people, especially prospective Hajj pilgrims.

## **CONCLUSION**

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