
Analysis of Waiting List and Registration Cancellations for Hajj

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ABSTRACT

The background of this research is the increasing number of people registering for Hajj every year so that in the implementation of restrictions on the departure of the Hajj quota in Indonesia which results in a long waiting period for Hajj in each region, especially in the city of Padang. The long waiting period for Hajj in Padang City has an impact on Prospective Hajj pilgrims which results in the cancellation of Hajj registration. This study aims to find out how the views of hajj organizers and prospective pilgrims at the Ministry of Religion of Padang City regarding the haj quota restrictions imposed by the government and to deal with public misunderstandings about these regulations. This study uses qualitative methods, where the research material is based on facts and data collection uses interview techniques. By conducting direct interviews with Hajj Organizers, the Ministry of Religion, Padang City. Based on the results of the research, with the perceptions of prospective pilgrims and hajj organizers of the Ministry of Religion of Padang City, the public, especially prospective pilgrims, can understand clearly and there are no more public misunderstandings about the haj quota restrictions. In addition, it is hoped that the haj organizers will be able to disseminate this information to prospective hajj pilgrims who are waiting for the pilgrimage to depart in Padang City so that all people get information regarding the determination of haj quotas evenly.

Keywords: Hajj Waiting List, Hajj Cancellation**INTRODUCTION**

Hajj is the fifth pillar of Islam which can only be carried out at certain times, namely between the 8th and 13th of Dzulhijah each year. Performing the pilgrimage must be performed by every Muslim who is able to do it at least once in a lifetime. The number of Indonesian hajj pilgrims has increased from time to time and recently the number of applicants has even exceeded the predetermined quota. Given the hajj quota which is limited every year, it raises hajj queues from year to year. (Mahmud, 2016).

The quota restriction has been enforced by the Ministry of Religion using a waiting list system for haj pilgrimage since 2004. This rule has been in effect for several years, resulting in tens of millions of prospective pilgrims piling up. (Mariani, 2020). With the addition of a large opportunity for registration of prospective pilgrims but not balanced with the existing quota. Then it turns out that the number of prospective pilgrims has piled up and requires a queue of up to 23 years or even more in the city of Padang. As a consequence of implementing quotas, the number of prospective pilgrims who will depart from each region varies.

Every year, the number of prospective pilgrims in the city of Padang is increasing. Within a year, the number of people who register reaches 2,000 people and every year there are applicants who have performed the pilgrimage re-registering for the second or so on pilgrimage. Meanwhile, departures in the city of Padang are limited to $\pm$ 1,000 pilgrims per year. (Asnidar, 2023). Seeing the increasing public interest in being able to perform the pilgrimage, and the longer waiting time (waiting list), a new phenomenon has emerged. Among them, increase age And health physique (ability) Which No Enough For fulfill Suite worship pilgrimage. Existence candidate congregation pilgrimage Which Already die However enter list Wait pilgrimage Also become phenomenon Which We facing moment This.

In 2018 the haj quota given by Saudi Arabia for Indonesian haj pilgrims is 221,000 pilgrims consisting of 204,000 regular haj pilgrims and 17,000 special haj pilgrims. Meanwhile, the haj quota given to the city of Padang is 1032 pilgrims. Whereas in 2019 the haj quota for Indonesian haj pilgrims totaled 231,000 pilgrims, consisting of 214,000 regular haj pilgrims

and 17,000 special haj pilgrims. And the haj quota given to the City of Padang is 1114 pilgrims. In 2020 and 2021 there will be no departures due to the Covid-19 pandemic. In 2022, departures will be reopened with a quota of 50% of normal, namely getting a total haj quota 100,051 pilgrims, consisting of 7,226 special haj quotas and 92,825 regular hajj quotas. Meanwhile, the haj quota given in 2020 for the City of Padang is 467 pilgrims

List Wait pilgrimage Which long make Lots person choose fulfill worship Umrah Which No need time long For leave. congregation who are still on the waiting list as well to cancel the Hajj with reasons, health, economy And back off. Cancellation is the choice of the congregation who can no longer afford to wait for a long waiting period considering that they will grow old and have an impact on their health and physique. Cancellation of the Hajj is the process of deleting portion numbers from the integrated Hajj computerized system (SISKOHAT). If the Hajj portion number is deleted from SISKOHAT, the owner of the portion number will be canceled from going to Saudi Arabia to perform the Hajj, and his BPIH deposit will be returned. There are 2 types of Hajj cancellations, cancellations due to death and cancellations for resigning. The duration of the process for completing the cancellation of the registration of pilgrims takes 11 working days. Successively, the process at the Regency or City Ministry of Religion Office, the Directorate of Domestic Hajj Services, and the Directorate of Hajj Fund Management each lasts for 3 working days. Meanwhile, the process at the Deposit Recipient Bank (BPS) lasts for 2 working days.

From the description of the background that has been explained above, the author is interested in knowing what causes the waiting period and cancellation of Hajj to be longer at the Ministry of Religion in dealing with problems of prospective pilgrims related to how the analysis of waiting lists and cancellation of Hajj registration is carried out at the Ministry of Religion in Padang City?.

METHODS

This research uses a type of qualitative research (field research), which is a data collection method that is carried out directly to the field to study data related to research problems by conducting interviews with Hajj organizers and prospective pilgrims and also collecting the documents needed for this and conducting literature studies. by studying various references that can be used as a basis in compiling this research. The location of the research was carried out at the Office of the Ministry of Religion in Padang City, which is located at Jalan Duku No. 5 Ujung Gurun Village, West Padang District, Padang City, West Sumatra Province.

RESULT

1. Waiting list

The implementation of the waiting list system is based on a stipulation by the Government of the Kingdom of Saudi Arabia in imposing a limit on the number of Hajj Quotas for Indonesian pilgrims. There are limitations to the Hajj quota, there are policies that form the basis of guidelines and solutions for dealing with long waiting lists.

Table 1. Number of Waiting Lists for 2018-2020 Hajj Departure Padang City Regular

No	Year	Number of Waiting Lists	Departure Quota
1	2018	18,306	1,032
2	2019	22,312	1,114
3	2020	24,152	-
4	2021	25,150	-
5	2022	26,220	467

Source: Ministry of Religion of Padang City

Seen from table 1 above every year the number of waiting lists has increased. Meanwhile, the departure quota was slightly increased by 2 years without departure due to the Covid-19 pandemic. And resulted in a longer waiting list. the large number of pilgrims

who register year after year is not comparable to the pilgrims who go to Hajj every year. Make a longer waiting queue which in the current year the waiting period queue in the city of Padang is 23 years. The number of departure quotas for the city of Padang itself is $\pm$ 1,000 pilgrims who depart based on the portion numbers issued that have been waiting from the previous year.

a. Factors Causing the occurrence of a long waiting list

Factors causing the hajj waiting list include the times and the increasing number of pilgrims every year, while facilities are limited, the Government of Saudi Arabia determines hajj quotas or quotas for each country. The quota is usually determined based on the number of Muslims in the country concerned. The quota consists of a regular haj quota of 155,200 people and a special haj quota of 13,600 people. Meanwhile, the province of West Sumatra received a haj quota of 4,500 people and the city of Padang as many as $\pm$ 1,000 people. But in practice, every year the number of pilgrims who want to perform the pilgrimage is always more than the quota provided.

b. Waiting list policy regulated by the government

Prospective Hajj Pilgrims who have registered to go on pilgrimage but have only left for pilgrimage after many years, this is because of the so-called "Hajj quota". Hajj quota is a limit on the number of Indonesian Hajj Pilgrims given by the Government of the Kingdom of Saudi Arabia based on a stipulation of the Organization of the Islamic Conference. Indonesia's Hajj quota for 1437H/2016M as stipulated in Minister of Religion Decree Number 210 of 2016 concerning Determination of Hajj Quotas for 1437H/2016M is 168,800 people. The quota consists of a regular haj quota of 155,200 people and a special haj quota of 13,600 people. For the city of Padang itself, it gets a haj quota of $\pm$ 1,000 prospective pilgrims. Hajj departure in the city of Padang waiting 23 years after registering for Hajj.

c. The Impact of a Prolonged Waiting List for Prospective Pilgrims

The number of pilgrims registering every year is not proportional to the number of quotas that depart, making it take longer for prospective pilgrims to leave. Which number of pilgrims in 2022 is 26,220 people who register for Hajj in the city of Padang. Meanwhile, there are 467 people going to Hajj in Padang City in 2022, which is 50% of the normal quota of $\pm$ 1,000 people due to a 2-year delay due to the Covid-19 pandemic. Due to the postponement or cancellation of the departure of the Hajj in the city of Padang, the waiting list is longer, namely 23 years to perform the pilgrimage. It took a long time to leave for Hajj and received unclear news that many pilgrims canceled Hajj during the Covid-19 pandemic.

d. Waiting List Policy for Prospective Elderly Pilgrims

The longer the waiting list or waiting list, of course this will increase the age of the elderly Prospective Pilgrims. Therefore, one of the strategies to minimize aged congregations is to give the elderly the opportunity to sort from the oldest age. In the Republic of Indonesia Law No. 8 of 2019 concerning the Implementation of Hajj and Umrah, known as the PIHU Law as a substitute for Law No. 13 of 2008 concerning the Implementation of Hajj and Umrah which is considered outdated in accommodating the needs of Muslims in hajj management services, it is stated there is an order for the Government, namely the Minister of Religion to allot portions and prioritize quotas for elderly pilgrims with a minimum age limit of 65 years and this applies to all regions of Indonesia and is implemented in all Regional Offices.

e. The government's solution to the waiting list is a long queue

The solution to the haj waiting list carried out by the haj organizers of the Ministry of Religion of the City of Padang is to apply for an additional haj quota in the city of Padang. Provide a clear understanding and straighten out the public's understanding of the haj quota restrictions for the hajj waiting period. The solution that has been made by the Ministry of Religion in Padang City is to request an additional

haj quota. By increasing the hajj quota, it can shorten the hajj waiting period. And conducting socialization to the public regarding the waiting period for the Hajj so that hoax news does not occur among the public.

2. Hajj Registration Cancellation

It is commonplace to apply the cancellation of Hajj registration by prospective pilgrims. However, in the past two years, one of the factors has been the large spike in cancellations of Hajj registration due to hoaxes circulating and unclear information being spread among the public.

Table 2. Data of Pilgrims Cancellation of Hajj in Padang City

No	Year	Amount
1	2018	143
2	2019	185
3	2020	148
4	2021	317
5	2022	313

Source: Ministry of Religion of Padang City

From the data above, it can be seen that the number of Hajj cancellations in the last two years has increased. The reason for the prospective pilgrims to cancel the pilgrimage is due to death, because of the physical, economic and long-term feeling of attraanism. In canceling, there are procedures and requirements that are completed for the Hajj cancellation process.

The procedure for canceling Hajj registration is based on the Decree of the Director General of Hajj and Umrah Management Number 241 of 2021 concerning Standard Operational Procedures for Canceling Registration of Regular Hajj Pilgrims. Where prospective pilgrims can carry out the process of canceling the registration of the pilgrimage which is carried out at the regency/city Ministry of Religion office according to the identity card of the domicile of the pilgrims.

Cancellation of Hajj registration is divided into 2 categories, namely THI canceling Death and THI canceling Resignation. For the process of withdrawing funds, the initial deposit fee is the same. While the requirements for cancellation are different to complete the cancellation file. There are additional requirements for THI canceling death.

The processing time for completing the cancellation of regular Hajj registration is 8 working days, with the following processing time conditions: a. Regency/City Ministry of Religion Office for 3 working days; b. Directorate of Domestic Hajj Services for 5 working days.

3. Portion Overflow

Pilgrims who are still in the waiting period for the queue for the departure of the pilgrimage which has an impact on their health or becomes permanently ill or even dies, can do the delegation of portions. Delegation of the portion itself can be replaced by husband, wife, children, parents of children, siblings. With the provisions in the Decree of the Director General of Hajj and Umrah Organization Number 130 of 2020 concerning Instructions for Implementation of Delegation of Portions of World Hajj Pilgrims or Permanent Illness.

Delegation of portion numbers for regular pilgrims can be applied to pilgrims who have registered with the Ministry of Religion but the congregation concerned dies or becomes permanently ill before departure. Delegation of portion numbers can only be done to husband, wife, father, mother, biological child, or siblings appointed through a power of attorney for the transfer of portion numbers of the Pilgrims who pass away which is agreed in writing by the family and/or through a power of attorney for transferring the portion numbers of the Pilgrims.

Based on the research that has been described above, the researchers can make an analysis of Waiting List Analysis and Cancellation of Hajj Registration (Case study of the Office

of the Ministry of Religion in Padang City). After the researchers interviewed the congregation and employees of the Padang City Ministry of Religion, there were problems with the waiting period for Hajj in Padang City, where the waiting period was 23 years after registering for the regular Hajj and Hajj registrars in Padang City were high in contrast to the number of departure quotas. Which in 2022 the number of haj applicants in the city of Padang was 26,220 while those who departed that year only numbered 467 pilgrims. The long waiting period in the city of Padang has had an impact on prospective pilgrims waiting to depart for the pilgrimage. Among the impacts are which the age of the prospective congregation will increase, declining health and physically weakened to the point that there are pilgrims who die while waiting for their departure. For this reason, researchers provide a solution to the waiting period for Hajj in Padang City in the form of increasing the Hajj quota in Padang City and facilitating the Hajj process for the elderly who give more priority to the elderly congregation or speed up their departure.

The emergence of problems occurred in the process of canceling Hajj registration, namely there was a delay in the disbursement of Hajj funds due to system errors in inputting data such as wrong accounts or wrong names. Which in completing the requirements there is incorrect or invalid data on the congregation receiving the disbursement of funds. For this reason, researchers have provided a solution for services at the Padang City Ministry of Religion office to better check the congregation's data again before inputting data so that errors do not occur.

The researcher also analyzed the delegation of portions for pilgrims who died before the departure of Hajj or pilgrims who experienced severe or permanent illness, the portion number could be replaced with husband, wife, children, parents, children, siblings. The portion number or registration number for the pilgrimage remains the same and the departure number is the same as the portion number being replaced.

CONCLUSION

Based on the results of research conducted at the Office of the Ministry of Religion in Padang City regarding the analysis of waiting lists and cancellations of Hajj registration, it can be concluded, among others, as follows: reach 23 years after registration. The quota restrictions applied are not proportional to the number of Hajj registrations which continues to increase in the city of Padang.

There are special regulations or priorities for prospective pilgrims who are elderly who are still on the waiting list which can leave sooner. For prospective pilgrims who just want to register for Hajj, who just want to register for Hajj, wait 5 years after departing, then they can get priority for Hajj for the elderly by percentage based on their older age. The process of canceling the registration of the pilgrimage carried out by the congregation at the office of the Ministry of Religion in Padang City is divided into 2 categories, namely the cancellation of the Hajj death and the cancellation of the Hajj resignation. Pilgrims who pass away can be replaced by husbands, wives, biological children, parents of children, siblings by delegating portions where the portion numbers and departures remain the same as those of the congregation who died.

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