

Research Article

Collaborative Governance Analysis in the Implementation of "Elderly Friendly Hajj" Policy in Indonesia

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Abstract.

According to Siskohat data, a 30% of elderly Hajj pilgrims were predicted in 2023. Meanwhile, pilgrims with high health risks were predicted to be 73%. This number is the highest in the last five years. In organizing the Hajj pilgrimage, the Ministry of Religion collaborates with various parties. Collaborative governance is a process that involves various relevant stakeholders to promote the interests of each agency in achieving common goals. This study aims to examine how the collaborative governance was formed to implement Elderly Friendly Hajj policy. This research uses descriptive qualitative method. The results of this study is the formations of Ministry of Religion involving several parties in the mechanism of collaborative governance, such as Nahdlatul Ulama and Muhammadiyah through its Hajj and Umrah Guidance Group (KBIHU), also building partnership with the Indonesian Hajj Brotherhood Association (IPHI), and Indonesian Hajj Officer Alumni Communication Forum (FKAPHI). The success of collaborative governance is supported by system context, drivers, and collaborative dynamics among the parties.

Keywords: collaborative governance, elderly friendly Hajj, policy implementation

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1. Introduction

As the largest Muslim country in the world, Indonesia's Hajj pilgrims have increased over time, with the number even exceeding the predetermined quota. Compared with other countries, the number of Indonesian Hajj pilgrims is the largest, namely around 15-25% of the total number of Hajj pilgrims in Arab Studies. In 2023, referring to the Decree of the Minister of Religion Number 189 of 2023 concerning the Indonesian Hajj Quota 1444 H/2023 AD, it is determined that Indonesia's Hajj quota is 221,000. With the additional quota of 8,000, the total Indonesian Hajj quota will be 229,000 (Komisi VIII Jelaskan Tambahan Kuota Haji 2023: Sulsel Dapat Dua Kloter, 2023).

Based on data from the Ministry of Religion's Integrated Hajj Information and Computerization System (Siskohat) March 23 2023, there were 66,943 elderly Hajj pilgrims departing in 2023. This number reaches around 30% of the total Indonesian Hajj pilgrims

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in 2023, which is 221,000 people. Hajj pilgrims in 2023 will be dominated by elderly pilgrims and high risk pilgrims (risti). According to Siskohat data, there will be 30 percent of elderly Hajj pilgrims in 2023. Meanwhile, pilgrims with high health risks will reach 73 percent. This number is the highest since the last five years (Haji Lansia Dan Risti Tinggi, Kurniasih Minta Peningkatan Pelayanan Kesehatan, n.d.).

In 2023, the Indonesian Ministry of Religion has declared an “Elder-Friendly Hajj Year”. The Ministry of Religion has prepared various efforts and risk mitigation for elderly services to realize this target. The priority is how to carry out the Hajj pilgrimage, especially elderly pilgrims so that they can be well served in aspects of their worship in accordance with what the Prophet Muhammad taught. Apart from that, several problems that have been weak points in the Hajj pilgrimage will continue to be addressed. Based on Law Number 8 of 2019 concerning the Implementation of the Hajj and Umrah where in article 6 it is stated that one of the objectives of organizing the Hajj is to create independence and resilience in organizing the Hajj and Umrah.

In the 2023 Hajj and Umrah ritual package book, the refinement team has made several improvements, improved the text and references, discussed Hajj jurisprudence and rituals as well as solutions to problems for elderly Hajj pilgrims, high risk (risti) women and people with disabilities. The team also updated policies and added material on Hajj philosophy, as well as improvements to questions and answers on Hajj issues by reflecting on problems that arose in Hajj operations in 2022 and previous years. The hajj pilgrimages are also given legal options and the arguments behind them. Such as legal solutions that provide convenience or relief for the elderly, people with disabilities, and religious practitioners who prioritize moderation in worship according to the current context and conditions. This aims to ensure that Hajj pilgrims, especially high-risk pilgrims, the elderly, women and people with disabilities, can carry out their worship solemnly and in accordance with the provisions without reducing their sense of comfort and safety.

The implementation of the Hajj and Umrah pilgrimages basically includes three important dimensions, including guidance, service and protection policies. Policy is a series of concepts and principles that serve as guidelines and the basis for plans in carrying out work, leadership and ways of acting. The policy for organizing the Hajj and Umrah includes planning, organizing, implementing, monitoring, evaluating and reporting the Hajj and Umrah, which aims to: 1) provide guidance, service and protection for Hajj and Umrah pilgrims so that they can carry out their worship in accordance with the provisions of the Shari’a. ; 2) realizing independence and resilience in organizing the Hajj and Umrah pilgrimages.

The Hajj Development Policy includes: (a) The government is responsible for providing guidance for the Hajj Pilgrimage (manasik) to the Hajj Pilgrims. (b) The government is responsible for promoting the health of Hajj pilgrims before, during and after carrying out the Hajj pilgrimage. (c) Health guidance for the Hajj Pilgrimage is carried out by the ministry that handles government affairs in the health sector. (d) Hajj guidance carried out by the Government is carried out in a planned, structured, measurable and integrated manner in accordance with standardization of guidance. (e) Standardization of coaching as intended: standards for Hajj rituals; and health standards. (f) The government can involve KBIHU in providing guidance and guidance on regular Hajj rituals Mujab, 2022

The implementation of the Hajj guidance policy include: 1) Manasik guidance programs implemented either by the District/City or the KUA for the congregation departing in the current year; 2) Counseling on rituals throughout the year (Sapa Haji) for waiting list congregations; 3) Health checks and vaccination for Hajj pilgrims; 4) Certification of professional Hajj ritual instructors; 5) KBIHU's involvement in coaching Hajj and Umrah rituals.

In organizing the Hajj pilgrimage, the Ministry of Religion collaborates with various parties. Collaborative governance is a process that involves various relevant stakeholders to promote the interests of each agency in achieving common goals. Ansell and Gash define collaborative governance as a way of government management that directly involves stakeholders outside the government and state, oriented towards consensus and deliberation in a collective decision-making process that aims to create or implement public policies and public programs [1]. Meanwhile, Emerson and Nabatci define collaborative governance as a structure and process of public policy making and management that engages people across the boundaries of public agencies, levels of government, and/or the public, private, and civic spheres to carry out a public purpose that can not otherwise be completed [2] This article will identify how collaborative governance is formed in the implementation of the elderly friendly day policy.

2. Methods

This research uses a descriptive method to search for the correct interpretation of facts used to study problems in society, as well as the procedures that apply in society and certain situations, including the relations of activities, attitudes, views, and processes is taking place and the effects of a phenomenon (Mohammad, 1998). Furthermore, this research will use a "Qualitative Approach". According to Cassel and Simon, qualitative methods are social science research methods that describe and interpret the meaning

of symptoms that occur in a social context accurately. Qualitative methods emphasize the importance of extracting data through written or spoken sources.

By using qualitative methods, it is expected to be able to provide complex textual descriptions of how people experience a given research issue. It provides information about the “human” side of an issue – that is, the often contradictory behaviors, beliefs, opinions, emotions, and relationships of individuals. Qualitative methods are also effective in identifying intangible factors, such as social norms, socioeconomic status, gender roles, ethnicity, and religion, whose role in the research. It can help us to interpret and better understand the complex reality. This qualitative method will be used to analyze collaborative governance in the implementation of elderly-friendly hajj policy.

Data collection techniques in this qualitative research focusing on secondary data analysis to explore the collaborative governance analysis in the implementation of elderly-friendly hajj policy. Library research were utilized as the data-collecting techniques. Meanwhile, secondary data were gathered from official websites, reputable journals, books, the internet, other written sources relevant to the research topic. Data analysis underwent several phases, including : selecting the data, focusing on the data obtained, and concluding to achieve the research goal. The main data was obtained from the official websites of Ministry Religion, Nahdlatul Ulama, dan Muhammadiyah. These data were analyzed using the perspective of collaborative governance and policy implementation, elaborated with other research results related to the topic.

3. Results and Discussion

3.1. The Integrative Framework for Collaborative Governance

Ansell and Gash [3] define collaborative governance as a way of managing government that directly involves stakeholders outside the government or the state, oriented towards consensus and deliberation in the collective decision-making process that aims to make or implement public policies and public programs. Ansell and Gash in their journal *Collaborative Governance in Theory and Practice* formulates a collaborative governance model in four main variables including initial conditions; institutional design; leadership; and collaborative process [1]. Meanwhile Emerson and Nabatchi define collaborative governance as a structure and process of making public policies and management that engage people across the boundaries of public agencies, levels of government, and/or the public, private, and civic spheres to carry out a public purpose that could

not otherwise be accomplished [2]. Emerson and Nabatchi describe the framework of integrative collaborative governance as follows:

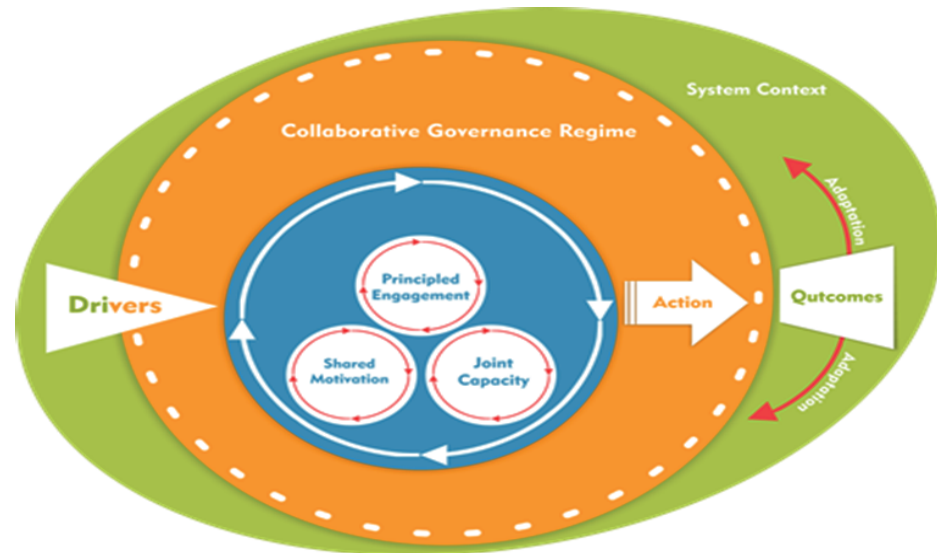


Figure 1: The Integrative Framework for Collaborative Governance (Emerson et al., 2012).

There are three dimensions in the Collaborative Governance mechanism by Emerson, Nabatchi & Balogh, including system context, drivers, and collaborative dynamics. System context consists of resources, service conditions, policy and legal framework, socio-economics and cultural characteristics, network characteristics, political dynamics, power relations, and history of conflict. The second dynamic is drivers which have several components, including leadership, consequential incentives, interdependence, and uncertainty. Meanwhile, the third dimension is collaboration dynamics which consists of principled engagement, shared motivation, and the capacity for joint action. Principled engagement includes discovery, definition, deliberation, and determination. Shared motivation includes trust, mutual understanding, internal legitimacy and commitment. Meanwhile, capacity for joint action consists of procedural and institutional arrangements, leadership, knowledge and resources.

Through the progressive cycling of collaboration dynamics, participants develop a collective purpose, a set of target goals, and a shared theory of change to accomplish those goals, which guide the collaborative actions of the CGR. These actions lead to outcomes, which in turn may lead to adaptation within the system context or the CGR itself. Participants in collaborative governance consist of members, stakeholders, parties, partners, or collaborators, depending on the context and objectives. They may represent themselves, a client, a constituency, a decision maker, a public agency, an

NGO, a business or corporation, a community, or the public at large. each participant brings a set of individual attitudes, values, interests, and knowledge in addition to the cultures, missions, and mandates of the organizations or constituents they represent [2].

3.2. Collaborative Governance Analysis in The Impelemtation of Elderly-Friendly Hajj Policy in Indonesia

In the 2023 Hajj season, there will be 67 thousand members of the Hajj congregation or around 30% of the quota of elderly Indonesian Hajj pilgrims. According to Presidential Decree Number 88 of 2021 concerning the National Strategy for Aging, an elderly person is someone who has reached the age of 60 years or above. This is also in line with the World Health Organization (WHO) limits which define an elderly person as someone who has reached the age of 60 years and over. The implementation of the 2023 Hajj has shown that the 'Elderly Friendly Hajj' service is a necessity. This new model and service system has been proven to provide a lot of convenience, goodness, calm and comfort for tens of thousands of elderly Indonesian pilgrims. The 'Elderly Friendly Hajj' shows that the state is fully present to provide services, assistance and protection to its citizens. 'Elderly Friendly Hajj' also builds together and ensures that the congregation remains healthy, active and independent. What is no less important and very valuable, this 'Elderly Friendly Hajj' is proof that Indonesia has very noble and special national values, namely mutual cooperation, togetherness, respect, brotherhood and unity.

The Elderly Friendly Hajj 1444 AH/ 2023 AD is realized in service, devotion and a touch of humanity. Various concrete actions were carried out in the form of guidance and guidelines for elderly-friendly Hajj rituals, health services that treat elderly people like their own parents, assistance with daily activities, starting worship, eating and drinking, bathing and changing clothes, cleaning up dirt, lifting wheelchairs and pushing them, carrying, to carrying on and off the vehicle (Fayumi, n.d.).

Elderly pilgrims have their worship reduced, they get more rest, they are represented and perform some of their rituals, they are given special access and the first opportunity to enter public spaces, and they are given priority to return to their homeland, sooner if airplane seats allow. The Ministry of Religion reviewed Taysir Fikih (facilitated jurisprudence) through a series of mudzakarah until it became a guidebook for worship and Hajj rituals, then stated it in various infographics, flyers and others so that it is easy to access and understand. The recruitment pattern and technical guidance for officers are

also entirely directed towards an elderly-friendly perspective. In fact, in 2023, this will be the first time that the Ministry of Religion has prepared a special sector for elderly services. They are placed in all Regional Work (Daker) offices and sectors (Fayumi, n.d.).

There are three dimensions in the Gollaborative Governance mechanism by Emerson, Nabatchi & Balogh, including system context, drivers, and collaborative dynamics. System context consists of resources, service conditions, policy and legal framework, socio-economics and cultural characteristics, network characteristics, political dynamics, power relations, and history of conflict. Resource in the system context of organizing the elderly-friendly Hajj include the Ministry of Religion with the Directorate General of Hajj and Umrah Organizing (Ditjen PHU) as the implementing element which is under and responsible to the Minister of Religion (Organisasi: Direktorat Jenderal Penyelenggaraan Haji Dan Umrah, n.d.).

TABLE 1: System Context of CGR for the Implemetation of Elderly-Friendly Hajj Policy.

No	Elements	Explanation
1	Resource condition	Government - The organizational structure for organizing the Hajj and Umrah : Secretariat of the Directorate General of Hajj and Umrah Organizing; Directorate of Hajj Development; Directorate of Domestic Hajj Services; Directorate of Overseas Hajj Services; Directorate of Special Umrah and Hajj Development; and Directorate of Hajj Fund Management. Nahdlatul Ulama : Hajj and Umrah Guidance Group Muhammadiyah : Hajj and Umrah Guidance Group Civil Society : the Indonesian Hajj Brotherhood Association (IPHI), the, and Indonesian Hajj Officer Alumni Communication Forum (FKAPHI).
2	Policy and legal framework	Policies related to the implementation of the Hajj and Umrah in Indonesia are regulated in Law Number 8 of 2019 concerning the Implementation of the Hajj and Umrah Pilgrimage.
3	Level of conflict/ trust	Lack of human resource : Hajj officer; Hajj companion; health workers.
4	Portrait condition	Elderly pilgrims and high-risk pilgrims require special treatment, protection, and guidance.
5	Network connectedness	Participants work in mutual coordination with each other
6	Prior failure to address issues	ensure that Hajj pilgrims, especially high-risk pilgrims, the elderly, women and people with disabilities, can carry out their worship without reducing their sense of comfort and safety.
7	Power relation	The leading sector is ministry of religion at regional level

The second dynamic is a driver which has several components, including leadership, consequential incentives, interdependence, and uncertainty. From the leadership

aspect, the leading sector in organizing the Hajj and Umrah is the Ministry of Religion. In implementing the Elderly Friendly Hajj policy, the Ministry of Religion encourages strategic collaboration with various parties, including NU dan Muhammadiyah through its KBIHU, PPIH, IPHI, and FKABHI to bring the spirit of Elderly Friendly Hajj to Hajj and Umrah services starting from Hajj coaching, service and protection. In collaborative synergy, there is interdependence between institutions. To support the successful implementation of the Elderly Friendly Hajj, effective coordination and communication between parties is needed.

The third dimension is collaboration dynamics which consists of principled engagement, shared motivation, and the capacity for joint action. In implementing the Elderly Friendly Hajj, all collaborating parties agree to provide maximum service for elderly pilgrims. In implementing the Elderly Friendly Hajj, all collaborating parties agree to provide maximum service for elderly pilgrims. Several efforts have been made by the Ministry of Religion to support the Elderly Friendly Hajj policy, including [4] :

1. involving geriatrics experts from the University of Indonesia (UI) to formulate service concepts, operational procedures, as well as monitor and supervise the health of elderly Hajj pilgrims during operations. Guidance from geriatricians then becomes material in the ritual process.
2. compiled a guidebook for elderly-friendly Hajj rituals.
3. to realize an elderly-friendly Hajj is to prepare transportation facilities, especially shawalat buses that take Hajj pilgrims from the hotel to the Grand Mosque, back and forth, which are easily accessible and elderly-friendly.
4. providing a special waiting room and drawing up a scheme for placing elderly pilgrims in hotels. PPIH has developed service procedures for congregational hotels, including preparing lobbies and elevators as a priority for the elderly. A number of stickers containing information about the elderly are also placed at many points in congregational hotels.
5. reducing ceremonial activities at embarkation. This is important to do so that the congregation does not become exhausted by activities that are purely ceremonial in nature.
6. providing technical guidance for Hajj Organizing Officers (PPIH) with an emphasis on the spirit of 'Elderly Friendly Hajj'. Technical guidance for officers is an activity that is routinely carried out as part of the preparation stage. However, this year's technical guidance is packaged a little differently. Apart from instilling values,

the technical guidance also includes practical training in handling elderly and vulnerable pilgrims, both in terms of health, protection and other aspects.

7. educating elderly pilgrims not to force themselves and providing an understanding of various alternative conveniences for the Hajj pilgrimage.
8. involving other Hajj pilgrims to increase awareness of elderly pilgrims. Caring between congregants is key. Because, it is the congregation who actually come into direct contact with the elderly in their daily activities.
9. establishing cross-party synergy in the provision of wheelchairs. Wheelchairs are an important tool for the elderly. Because, one of the main challenges for elderly people is mobility.

In its implementation, there are several obstacles in implementing the Elderly Friendly Hajj. Technically, the number of Hajj companions and pilgrims is still not proportional, so the congregation has not been served optimally. Another thing is how to increase awareness of elderly pilgrims. Caring between congregants is key. Because, it is the congregation who actually come into direct contact with the elderly in their daily activities.

4. Conclusion

There are three dimensions in the Collaborative Governance mechanism by Emerson, Nabatchi & Balogh, including system context, drivers, and collaborative dynamics. System context consists of resources, service conditions, policy and legal framework, socio-economics and cultural characteristics, network characteristics, political dynamics, power relations, and history of conflict. System context consists of resources, service conditions, policy and legal framework, socio-economics and cultural characteristics, network characteristics, political dynamics, power relations, and history of conflict. The second dynamic is a driver which has several components, including leadership, consequential incentives, interdependence, and uncertainty. The third dimension is collaboration dynamics which consists of principled engagement, shared motivation, and the capacity for joint action. Principled engagement includes discovery, definition, deliberation, and determination.

In implementing the Elderly Friendly Hajj policy, collaborative governance occurs between the Indonesian Government and the leading sector of the Ministry of Religion, the largest Islamic organizations, namely Nahdlatul Ulama and Muhammadiyah through

the KBIH which they manage, as well as civil society consisting of the Indonesian Hajj Brotherhood Association (IPHI), the, and Indonesian Hajj Officer Alumni Communication Forum (FKAPHI). Collaborative governance is running well, this is supported by the responsive policies of the Ministry of Religion in dealing with the surge in elderly and high-risk Hajj pilgrims. Apart from that, the two largest Islamic organizations in Indonesia, namely Nahdlatul Ulama (NU) and Muhammadiyah also have an important role in managing the people, one of which is in organizing the Hajj. This collaboration is also supported by civil society which has the initiative to support the implementation of the Hajj, namely the Indonesian Hajj Brotherhood Association (IPHI), the, and the Indonesian Hajj Officer Alumni Communication Forum (FKAPHI). Even so, there are still technical and coordination obstacles faced in the field, including lack of human resources including Hajj officers; Hajj companion; health workers. So collaborative governance in the future must be more focused on increasing the quantity and quality of human resources supporting the implementation of the Hajj.

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