



The Reason Why Indonesia Refuses to Add Hajj Quota from Saudi Arabia

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<http://dx.doi.org/10.18415/ijmmu.v9i10.4151>

Abstract

Hajj is the most awaited worship activity for all Muslims in the world. Pilgrims in Indonesia need a lot of preparation from various aspects. Starting from the long enough time to wait for the departure schedule (waiting list), the long administrative process, the cost is not cheap, the physical strength that must be in prime condition from the beginning of the series of preparations for departure, carrying out worship activities, until returning home. The existence of Covid-19 has changed the process of carrying out the pilgrimage. Indonesia has chosen not to send its congregations in the last 2 years for reasons of the congregation's safety/health. However, Indonesia was dispatched again after the pandemic in 2022 with a series of new regulations and a fairly strict process. The latest policy of the Indonesian government regarding the departure of Hajj is a new thing that can be studied by the author using the theory of decision-making. The implication of this policy is that delayed Hajj departures can be carried out again in 2022 with the addition of more hajj quotas than before, but the Indonesian government ultimately did not fulfill the additional quota.

Keywords: *Indonesia; Corona Virus; Hajj; Covid-19 Health Protocol; Hajj Policy in Indonesia; Health; Later Life; Social Interaction*

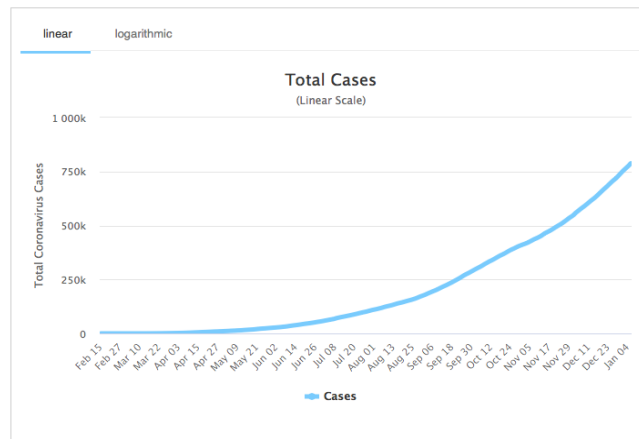
Introduction

The existence of the corona virus problem or known as Covid-19 is a deadly new virus that was discovered in Wuhan-China at the end of 2019 clearly shaking all countries in the world and the systems in it, including the economy and the problem of hajj in Indonesia. Until now, from 2020 to 2022, almost 3 years in Indonesia has not yet finished fighting the spread of Covid-19 (Yanti et al., 2020). The number of victims in Indonesia continues to increase significantly, recorded from February 2020 to November 2021, Indonesia cannot be separated from the dynamics of the ups and downs of the number of victims exposed to Covid-19 as has happened in many other countries, from the beginning of Covid-19 being confirmed to enter Indonesia in 2020 until now has entered October 2022 (Yosephine, 2020). At least 4,248,165 people have been exposed to Covid-19 with 143,545 cases, ending in death. The rest, as many as 6,000,000 million people have recovered and the rest are still battling Covid-19 infection, until October 2022 these numbers have not stopped changing.

Picture1. Number of Covid-19 Cases in Indonesia (until January 2021)

Last updated: January 07, 2021, 13:28 GMT

Total Coronavirus Cases in Indonesia


 Indonesia

Coronavirus Cases:

797,723

Deaths:

23,520

Recovered:

659,437Source: <https://www.worldometers.info>

Figure 1 explains that the Covid-19 pandemic has successfully paralyzed various activities. The government and the people of Indonesia must quickly adapt to all the changes that occur until there is a complete cessation of activities in order to prevent a more massive transmission (Saidah, 2020).

Indonesia is a country that has various religions in it, but the largest Muslim population in the world with a percentage of more than 80% of the total population in Indonesia is Muslim. (Robby Fathan, 2022). The large number of Muslims in Indonesia has greatly influenced the diplomatic and bilateral relations that have existed between Indonesia and Saudi Arabia. It is undeniable, the establishment of good relations between Indonesia and Saudi Arabia, one of which is caused by the high demand for the departure of the pilgrimage in Indonesia, it does not stop there, Saudi Arabia is one of the places to gain knowledge for professors and scholars in Indonesia. (Mustarini Bella Vitiara, 2021).

Hajj is a religious activity that is always awaited not only by Indonesian Muslims, but by all Muslims in the world. Hajj is a series of activities that take a long time to complete one's religion. In Indonesia, the implementation of the pilgrimage always has problems with the departure quota, the lack of a departure quota has always been an unresolved problem because the quota given is always insufficient to meet the demands of the Muslim community in Indonesia.

This is the reason the pilgrimage is an important thing for the people of Indonesia. It is considered that the pilgrimage in Indonesia is important, so that the Hajj and Umrah have been specifically regulated by the Indonesian government through the Ministry of Religion. However, until now the government can only try in various ways, one of which is by using the waiting list system (waiting list), this method is considered by the community to have not been able to solve the problem of hajj quotas in Indonesia because the queues are very long.

The importance of the implementation and departure of the pilgrimage clearly affects and strengthens bilateral relations between Indonesia and Saudi Arabia. Diplomatic relations between Indonesia and Saudi Arabia have been established for quite a long time and of course, many have succeeded in reaching cooperation agreements, not only on Hajj but also in various fields. Saudi Arabia's King Salman Bin Abdulaziz Al Saud has made a diplomatic visit to Indonesia in 2017 in the midst of King Salman's vacation schedule with his family in Indonesia. This policy was conveyed directly by King Salman during his meeting with the President of the Republic of Indonesia Joko Widodo at the State Palace in the event of welcoming state guests (kompas.com, 2017).

Picture2. Hajj Quota Table for Indonesia in the Last 20 Years

TAHUN	JUMLAH KUOTA
1996	193.071
1997	197.532
1998	200.094
1999	71.045
2000	174.495
2001	179.308
2002	177.274
2003	188.944
2004	187.320
2005	187.643
2006	187.161
2007	191.823
2008	189.699
2009	189.358
2010	196.206
2011	199.848
2012	192.290
2013	154.547
2014	154.467
2015	154.455
2016	168.800
2017	221.000

Source: sitekemenag.go.id.

From the table above, it is evidence that Indonesia has been given an additional quota for sending hajj pilgrims almost every year. In 2016 the Saudi Arabian government gave Indonesia a quota of 168,800 hajj quotas. The following year, this number increased by 52,200 people to 221,000 people, until 2019 it continued to increase to 229,613 people.(CNBC Indonesia, 2019).

The Hajj as the biggest worship for Muslims around the world also experiences the same big obstacles during the Covid-19 pandemic, especially for Indonesia. The pilgrimage must be stopped in order to prevent the transmission of the corona virus so that it does not spread further, considering that the pilgrimage activities combine Muslims from various parts of the world to meet in the cities of Mecca and Medina. This annual Muslim worship activity creates a high level of concern for the local government because of the large chance of transmission if more individuals gather without any distance, both for their own citizens and guests/congregants who arrive.

Looking at the history of the pilgrimage journey carried out by the Indonesian Muslim community, it can be said that the pilgrimage is not an easy thing to do for the Indonesian Muslim community. As explained in the previous paragraph, the demand for hajj quotas in Indonesia is very high, causing Muslims in Indonesia to have to wait for their turn to leave for a very long time, besides that, another obstacle is the very high cost of implementation for the Indonesian people. Discussing about the Hajj departure system in Indonesia using a waiting list system, this system makes Indonesian Muslims wait at least 10 years to 15 years to be able to carry out the fifth pillar of Islam, this is a very long time.

During the Covid-19 pandemic, it was reported that the Saudi Arabian government officially closed itself from foreign guests. The government of Saudi Arabia has stopped the entry of tourists and closed local Umrah doors from within and outside the country (Umar, 2020). Various activities in Saudi Arabia have also stopped, it is confirmed that the government is taking steps to prevent transmission by limiting the activities of its people. Saudi Arabia has also confirmed more than 200,000 positive cases of Covid-19 and nearly 2,000 people have died from the coronavirus.

Picture3. The atmosphere of the Grand Mosque before and after the corona virus



Source: <https://ayobandung.com>



Source: <https://news.detik.com>

Seen in the picture on the left side is the condition of the Haram mosque which is crowded and crowded by pilgrims from various parts of the world who are doing tawaf, this situation long before the Covid-19 pandemic. In contrast to the photo on the right, in the image on the right it is clear that the Haram Mosque has been sterilized without the congregation carrying out their proper tawaf activities.

On June 2, 2020, Indonesia officially announced that it had adopted a policy of canceling the departure of the 2020 Hajj pilgrims (Salihah, 2020). This decision was conveyed by the Minister of Religion of the Republic of Indonesia Fachrul Razi after considering the health, safety and security aspects of hajj pilgrims as the main factors because the corona virus is still a concern for all residents in the world (Press, 2020). The cancellation of the departure for the pilgrimage is also the Indonesian government's response to the Saudi Arabian government which has not provided clarity regarding the implementation of the pilgrimage. Even though the Ministry of Religion of the Republic of Indonesia has finished issuing guidelines for the implementation of the Hajj pilgrimage during the pandemic regarding quarantine and strict health protocols for departure. The same thing was also confirmed in 2021, that the Indonesian government again did not send its congregations still for the same reason, namely security.

Considering that Indonesia uses a long waiting system of 10 to 15 years to schedule the departure of pilgrims, this is a new problem for the Indonesian government after the government officially canceled the departure of its pilgrims for two consecutive years, in 2020 and 2021. The delay in the implementation and the accumulation of pilgrims in Indonesia, obviously this is detrimental to many parties, especially for prospective Indonesian pilgrims themselves. With this policy, it can be predicted that prospective hajj pilgrims in 2020 and 2021 in the future must inevitably get a departure schedule longer. With this policy, prospective pilgrims must be patient and wait until things become safer in Saudi Arabia.

Regarding the Indonesian government's policy regarding the cancellation of the 2020 and 2021 hajj departures, which experienced pros and cons despite using state security and protection for its people, in 2022 Covid-19 in Indonesia had declined much lower. From the confirmed data of exposed victims, the Indonesian government finally dared to take the decision to dispatch the 2022 hajj pilgrims with the latest regulations, of course with a strict security system and high health support (Kemenag RI Decree No. 405 of 2022). There are a series of efforts from the Indonesian government to be able to dispatch their congregations in 2022. In the midst of the problems of the Indonesian government which is experiencing accumulation of pilgrims after not departing for the last two periods (2020-2021), Saudi Arabia voluntarily gave a quota of 10,000 for Indonesia, this was very unexpected. Previously, officials in Indonesia had thought about and had several meeting agendas to discuss the accumulation of Hajj pilgrims, but Saudi Arabia has provided them with a relatively short grace period. Saudi Arabia gave 2 months to send Indonesian congregations, but Indonesia was unable to send its congregations to be able to

fulfill the quota that had been given voluntarily without any such negotiations. Therefore, the author would like to explore and describe the reasons why the Indonesian government cannot fulfill the 10,000 quota that has been given by Saudi Arabia. Previously, officials in Indonesia had thought about and had several meeting agendas to discuss the accumulation of Hajj pilgrims, but Saudi Arabia has provided them with a relatively short grace period. Saudi Arabia gave 2 months to send Indonesian congregations, but Indonesia was unable to send its congregations to be able to fulfill the quota that had been given voluntarily without any such negotiations. Therefore, the author would like to explore and describe the reasons why the Indonesian government cannot fulfill the 10,000 quota that has been given by Saudi Arabia. However, Indonesia was unable to send its congregations to be able to fulfill the quota that had been given voluntarily without any such negotiations. Therefore, the author would like to explore and describe the reasons why the Indonesian government cannot fulfill the 10,000 quota that has been given by Saudi Arabia. However, Indonesia was unable to send its congregations to be able to fulfill the quota that had been given voluntarily without any such negotiations. Therefore, the author would like to explore and describe the reasons why the Indonesian government cannot fulfill the 10,000 quota that has been given by Saudi Arabia.

From the description of the background of the problem above, the formulation of the problem that the author proposes is: "Why does the Indonesian government ignore the Hajj quota given by Saudi Arabia?"

Literature Review

To answer the question "why does Indonesia ignore the 10,000 quota given by Saudi Arabia?", the author conducts a literature review related to previous studies that discuss the Corona Virus Pandemic in Indonesia which continues to grow, then about Hajj departures which were canceled due to the corona virus, up to 2 years later the departure of the Indonesian Hajj pilgrims was set off again. The author found several related journals, as for the literature review as follows:

The first journal entitled "The Impact of Covid-19 on Indonesia Muslim Pilgrimage" by Maharani Alifah and Sidik Jatmika in 2021, they wrote about the impact of delaying Umrah and Hajj on Indonesia during the Covid-19 pandemic. The existence of bilateral relations between Saudi Arabia and Indonesia has been going on for a long time and visits as well as Umrah and Hajj activities are one way to establish bilateral cooperation between Indonesia and Saudi Arabia. Saudi Arabia had closed itself off from foreign tourists during the Covid-19 pandemic for a long time until it was close to the schedule for the 2020 Hajj pilgrimage.

This policy creates a dilemma for the Indonesian government in many related sectors. The various new requirements released by the Saudi Arabian government to be able to go and carry out the Hajj during the Covid-19 pandemic are also a loss for the congregation. The research method used by the author in this study is descriptive research and the theory used is the concept of Fiqh, the theory of foreign policy and the theory of the impact of foreign policy. The author's aim in this journal is to analyze the impact of delaying Hajj and Umrah in Indonesia. The conclusion of this article states that the policy of delaying Hajj and Umrah by Saudi Arabia is influenced by several factors such as domestic politics, international context and economic conditions.

The author emphasizes that the two countries suffered a lot of losses, both Saudi Arabia and Indonesia. For Indonesia itself, there are losses in various sectors, especially hajj and umrah travel agencies, as well as hajj and umrah pilgrims from Indonesia who suffer psychological, economic and time losses for prospective hajj pilgrims.

The second journal entitled "COVID-19 Pandemic: Saudi Arabia's Role at National and International levels," by Sultan Ayoub Meo wrote how the corona virus managed to quickly infect all people from various countries, but on the other hand, from the available data, Saudi Arabia managed to reduce the number of victims exposed to Covid-19 than other countries. In the case of this pandemic, the Government of Saudi Arabia took early preventive measures against Covid-19, the policy of Saudi Arabia that was implemented was to meet the availability of personal protective equipment, to try to suppress the mobility of its people as much as possible and to seek high-quality hospital care for its exposed people. Saudi Arabia has also provided financial assistance to Yemen through the WHO to help control the number of victims exposed to COVID-19.

The third journal, "Saudi Arabia's Economic Policy in Anticipating the Covid-19 Pandemic," was written by Emperor Lahiya Sikki who used qualitative research through scientific observation by collecting non-numerical data. Direct observations were made on international economic policies, fiscal policies and monetary policies implemented by the Kingdom of Saudi Arabia in the process of dealing with Covid-19. The results show that the Kingdom of Saudi Arabia's efforts in international policy to channel donations to WHO and monetary policy to stabilize the economy by supporting solid fiscal policies when the global world is flooded with liquidity such as nominal interest rates are close to or below zero, so of course this has an impact on falling interest rates can trigger a cash outflow from the stock market.

The fourth journal, "Policy on Determining the Cost of the Hajj in Indonesia," was written by Isabel and Firdaus Komar in 2020. This paper explains how the movement of the BPIH value in Indonesia from year to year is dynamic because it is influenced by many factors such as economic, political and social factors. social. The amount of BPIH is determined long before the implementation of the pilgrimage and is final or cannot be contested and the amount that is confirmed is not or has not changed until there is a re-determination. The price of BPIH is determined based on developments related to changes in the exchange rate and oil prices, this has an effect on BPIH. The author says that the determination of BPIH in Indonesia should not only be based on politics alone,

The fifth journal, "COVID-19: it's impact in Hajj and Umrah and a future direction" was written by Aishath Muneeza who explained that Hajj and Umrah are not only a ritual trip to Saudi Arabia but are an important worship for Muslims, but the journey must postponed due to the impact of the Covid-19 pandemic. The delay or cancellation of Hajj and Umrah departures in Malaysia has had a major impact, starting from the religious, social, economic and psychological impacts of the Muslim community in Malaysia and many other countries with Muslim communities.

This article starts from the hajj process being disrupted in the first year of the pandemic until the number of Hajj pilgrims is reduced and carried out by 10,000 people in total, while Umrah is completely suspended, this makes the respective governments of various countries and the Hajj regulatory authorities with ministries related to Hajj and Umrah in Arabia the Saudis need to work to find solutions to problems that have just arisen due to the challenges created by the pandemic. The cancellation of the 2020 Hajj on the affected people must be managed quickly to find a way out. In the journal, it is stated that Indonesia has prepared alternative Hajj and Umrah funds through innovative investment opportunities in collaboration with the Islamic Development Bank (Islamic Finance News, 2020).

The sixth journal, "Hajj in the Time of COVID-19", was written by Suleman Atique and Ramaiah Itumalla in April 2020. The author writes about how the new outbreak of Novel Covid-19 poses a severe public health risk around the world without exception. As we all know, that the Kingdom of Saudi Arabia is the largest place of worship for Muslims and at this time performing the Hajj is a serious problem if it

is carried out without a good thought and system. Recorded during the last five years the number of pilgrims has increased by more than 1.7 million, this is an extraordinary number. Therefore, it is highly recommended and expected for the Ministry of Hajj and Umrah in Saudi Arabia to regularly analyze the existing Covid-19 situation,

The seventh journal, entitled "Media Editorial Policy in Indonesia in Covering the Hajj in 2020" written by Ida Nuraini Dewi Kodrat Ningsih and Narayana Mahendra Prasetya. It is explained in this article that the editorial policy of reporting in a media is in determining the issue and point of view of coverage, content and news value. The news that has been available for some time is about the uncertainty in the implementation of the 2020 Hajj pilgrimage caused by Covid-19. Indonesia has also taken the decision to cancel the departure of the Hajj pilgrims before the announcement from Saudi Arabia that the 2020 Hajj will still be carried out with complete health protocols and restrictions on the number of pilgrims.

This paper aims to find out the editorial policy of the mass media in Indonesia in reporting the 2020 Hajj. The news that is presented before getting certainty of Hajj departure, the media reports on the theme of certainty of Hajj implementation and the Indonesian government's anticipatory steps. After the official announcement, the theme of the news presented was the procedure for returning the congregation's money. The media uses news sources from interviews with related parties such as the Indonesian Ministry of Religion, Hajj pilgrims and travel and Umrah bureaus.

Theoretical Framework

Decision Making Theory (Decision Making Process)

In this study the author uses the decision making Theory by William D. Coplin, it is exposed that the theory is a theory that will analyze a country's foreign policy, after that we have to ask state leaders (policy makers) what considerations are in mind when take a decision. On the other hand, the actions of a country are seen as the result of three considerations that affect foreign governments (policy makers).

William D. Coplin also explained about the 3 considerations as mentioned above, namely:

- a. The existence of domestic political conditions of a country including cultural factors that underlie human political behavior.
- b. The existence of a situation of economic strength and military strength of a country, including geographical factors that always establish the main considerations in terms of attention and security.
- c. The international context is the situation in a country that becomes a foreign policy and the influence of other countries that is relevant to the problems at hand.

The theory that understands and designs models of social and economic behavior, this is the basic assumption of rational choice theory is that all social behavior is caused by the behavior of individuals who each make decisions.

In this study to be able to answer the existing hypothesis, the theory of decision making is a very appropriate theory for the author to be able to explain how the state can issue decisions and a policy for its country.

Research Methodology

In this study, the method used is a qualitative method with a research reach of the last 5 years during the pandemic and before the pandemic. Collecting data using study literature by collecting secondary data related to this research. For secondary data sources, researchers used data taken online from updated news, Scopus, data from the government and Google Scholar. The data that was successfully obtained were analyzed by reading, studying, reviewing and comparing various library sources so that conclusions could be drawn.

Discussion

Reasons for the Indonesian Government to Refuse to Increase Hajj Quota from Saudi Arabia

The author will explain the reasons for the Indonesian government's refusal of the 10,000 hajj quota given by Saudi Arabia. As is known, Indonesia has received an opportunity from Saudi Arabia to deal with the problem of hajj quotas and waiting lists that are piling up, this happened because of the temporary suspension of the departure of pilgrims for the last 2 years (2020-2021) during the Covid-19 pandemic.(Moh Khoeron, 2022). The Indonesian government has strong reasons for taking the bitter decision to cancel the Hajj departure, especially when the whole world is experiencing a critical situation, with security and public health reasons being the main reasons for taking a policy.(Ministry of Religion, 2020). Long before the Covid-19 pandemic spread throughout the world, in fact the problem regarding the waiting list for Hajj pilgrims in Indonesia had also experienced a long accumulation problem, as evidenced by every regular Hajj pilgrim having to wait a minimum of 10 years to more than 20 years to be able to receive it. departed, this condition depends on the location of the registrant(Saifullah, 2020) (Anjani, 2022) (BBC Indonesia, 2019). Coupled with the termination in the last two years due to the Covid-19 pandemic, it is clear that this is a concern for Indonesian Hajj pilgrims that will be longer and the waiting list they will have to go through.

Saudi Arabia has confirmed that the Hajj pilgrimage will be held in 2022 while the Covid-19 pandemic is still ongoing by opening 1 million pilgrims quota for domestic and foreign(Alinda Hardiantoro, 2022). The Indonesian government has also officially received through a letter the additional quota for hajj given by Saudi Arabia on the evening of June 21, 2022, an additional quota given by Saudi Arabia to Indonesia of 10,000.(Moh Khoeron, 2022). This should be a very good opportunity for pilgrims who have been waiting for departure and a solution to overcome the buildup of queues for pilgrims in Indonesia. However, the Indonesian government through the Ministry of Religion and the Director General of Hajj and Umrah Organizers Hilman Latief has officially rejected the additional quota and confirmed to the Saudi Arabian government.(Moh Khoeron, 2022). The reasons that can be described by the author for the refusal include:

The Time Required to Prepare for the Departure of the Hajj Pilgrims Is Not Enough

The author decided to use decision-making theory to be able to describe and answer the truth of the hypothesis in the first point. This decision-making theory can be used when how a decision is made. This theory clearly determines and describes the reasons for a policy taken by the government based on any facts and factors, thus influencing the government to take and determine policy.

Furthermore, in Article 6 paragraph (1) concerning the Rights and Obligations of Hajj Pilgrims in point (c) namely Hajj pilgrims are entitled to accommodation, consumption, and health services, point (d) Hajj pilgrims are entitled to transportation services, and in point (e) Pilgrims Hajj is entitled to protection as an Indonesian Hajj Congregation. In Article 10 which explains about the implementation of the Hajj

pilgrimage which is fully responsible in Indonesia and upon arrival in Saudi Arabia, it is the absolute responsibility of the Indonesian Government through the Ministry of Religion of the Republic of Indonesia. and in point (e) the Hajj pilgrims are entitled to protection as Indonesian Hajj pilgrims. In Article 10 which explains about the implementation of the Hajj pilgrimage which is fully responsible in Indonesia and upon arrival in Saudi Arabia, it is the absolute responsibility of the Indonesian Government through the Ministry of Religion of the Republic of Indonesia. and in point (e) the Hajj pilgrims are entitled to protection as Indonesian Hajj pilgrims. In Article 10 which explains about the implementation of the Hajj pilgrimage which is fully responsible in Indonesia and upon arrival in Saudi Arabia, it is the absolute responsibility of the Indonesian Government through the Ministry of Religion of the Republic of Indonesia.

From the law mentioned in the paragraph above, it is stated that all forms of needs of Indonesian Hajj pilgrims from being waterproofed to departure, implementation and return are the full responsibility of the Indonesian government. It turns out that there are long processes and stages that must be prepared and carried out by the Indonesian government through the director general of Hajj and Umrah organizers to dispatch Hajj pilgrims in Indonesia. The process or stages that need to be carried out by the government to depart for Hajj, namely:

1. The working meeting between the Ministry of Religion and Commission VIII of the DPR discussed the use of additional quotas and financing, afterwards,
2. Issuance of Decree of the Minister of Religion concerning Guidelines for Repayment of Hajj for Additional Quotas,
3. Document management for the congregation (Passports, Service packaging, Visa)

The preparations that must be prepared by the Indonesian government for the continuity of the Hajj pilgrimage to run smoothly in Saudi Arabia also take a long time, these needs include:

1. The process of reviewing and determining air transportation along with the preparation for departure documents which are entirely managed by the Indonesian government.

Based on the Decree of the Minister of Religion of the Republic of Indonesia Number 431 of 2022 concerning the Implementation of Regular Hajj Congregation Air Transportation in 1443 Hijriah/2022 AD, PT. Garuda Indonesia and Saudi Arabian Airlines as air transportation operators for regular Hajj pilgrims in 1443 Hijriah/2022 AD.

2. The process of reviewing and determining the use of land transportation during the pilgrimage takes place in Saudi Arabia,

Based on the decision of the Director General of Hajj and Umrah Organizers Number 269 of 2021 concerning Guidelines for Scoping and Preparation of Land Transportation for Indonesian Hajj Pilgrims in Saudi Arabia Year 1443H/2022M, the written decision is a working guideline for conducting assessments and preparations for land transportation of Indonesian Hajj pilgrims in Saudi Arabia in 1443H/2022M. It was written that the assessment and preparation of the Indonesian Hajj pilgrims' land transportation in Saudi Arabia was carried out for 26 days in 2021.

3. The process of reviewing and determining the use of accommodation in Saudi Arabia during the Hajj pilgrimage,

Based on the decision of the Director General of Hajj and Umrah Organizers Number 73 of 2021 concerning Guidelines for Providing Accommodation for Indonesian Hajj Pilgrims in Saudi Arabia

in 1442H/2021M, the decision and criteria, general provisions, standards for providing accommodation (residence while in Saudi Arabia), requirements and stages of completion providing accommodation to serve as a guide for the parties assigned to work to meet the needs of the congregation quickly and accurately.

4. The process of reviewing and determining the use of consumption service providers in Saudi Arabia during the Hajj pilgrimage,

Based on the decision of the Director General of Hajj and Umrah Organizers Number 57 of 2021 concerning Guidelines for the Provision of Consumption of Indonesian Hajj Pilgrims in Saudi Arabia Year 1442H/2021M, it stipulates decisions and criteria, general provisions, consumption provider standards, consumption provider requirements and stages of completion of provision to serve as guidelines for parties -the party assigned to work to meet the needs of the congregation quickly and precisely.

The long stages and series of preparations for the departure of the Indonesian Hajj pilgrims made the Indonesian government through the Ministry of Religion finally have to take the decision to reject the 10,000 hajj quota from Saudi Arabia. The reason for Indonesia's refusal of the hajj quota is clearly due to the limited time for the government to prepare for departure in such a short time. The reason for the refusal was conveyed directly by the Director General of Hajj and Umrah Organization, Hilman Latief, stating that the process and regulation of the remaining time for the departure of the Hajj pilgrims cannot be overtaken. It was explained that the last flight or closing date of the Jemaah's departure from the homeland was on July 3, 2022, even if processed after receiving an official letter on June 22, 2022, only has a deadline of 10 days, (Moh Khoeron, 2022).

After the author managed to describe in writing and in detail in the previous paragraph, about how long the process and the length of time it took, to be able to dispatch a number of pilgrims who were not small from departure to return to their homeland. Based on the data and facts that have been found, from the description above, it can be seen how finally the Indonesian government and the Ministry of Religion of the Republic of Indonesia agreed that they had to make a tough decision to reject the 10,000 hajj quota that had been given by Saudi Arabia. A series of existing preparations were important factors that ultimately greatly influenced Indonesia's foreign policy for Saudi Arabia to reject the offer that had been given.

Conclusion

Hajj is one of the most affected, it is a pity because this makes pilgrims in Indonesia have to wait for a long time and without certainty when they can go to perform the pilgrimage. The policy for the Hajj pilgrimage that is allowed to be implemented does not create an opportunity for Indonesian pilgrims to participate in carrying it out in 2020 and 2021. Indonesia chooses not to send its congregations for reasons of safety from a health perspective. The Hajj pilgrimage in 2022 has finally been carried out, Indonesia finally sent its congregation after the last 2 years of poverty and chose to close the country's doors.

As for the benefits given by Saudi Arabia to sending its congregations as many as 10,000 additional quotas, it does not make Indonesia easily accept and relax the existing requirements and standards. Indonesia remains committed to sending its congregants with full comfort and high health protocols. With the existing process, Indonesia has finally firmly rejected the granting of additional quotas from Saudi Arabia.

Saudi Arabia also understands the existing process and understands that the additional quota cannot be fulfilled. Indonesia also hopes that the additional quota can be used for the next period and will work as well as possible to be able to fulfill and provide comfort to its congregation.

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