MIKAILALSYS
Journal of Multidisciplinary Sciences

e-ISSN : 2987-2286
p-ISSN : 2987-3924

Index: Harvard, Boston, Sydney, Copernicus, Sinta 4, Scilit, Semantic, Google, etc

https://doi.org/10.58578/mikailalsys.v4i3.11841

Implementation of Da'wah Management in Improving the Quality of Hajj Manasik Services at KBIHU ANNUR Kudus

Nur Ahmad & Nurul Hidayati
UIN Sunan Kudus, Indonesia
ahmadnur@uinsuku.ac.id; nuruh@iainkudus.ac.id

Article Info:

Submitted:	Revised:	Accepted:	Published:
Jul 5, 2026	Aug 2, 2026	Aug 14, 2026	Aug 19, 2026

Abstract

Systematic management of hajj guidance services is essential for preparing pilgrims who possess the knowledge, practical competence, spiritual readiness, and independence required to perform the pilgrimage. This study analyzed the implementation of *da'wah* management through planning, organizing, actuating, and controlling functions in supporting the quality of hajj guidance services at KBIHU ANNUR Kudus. A qualitative field-research design was employed. Data were collected through semi-structured interviews, observations, and documentation involving KBIHU managers, field coordinators, administrative staff, and prospective pilgrims selected through purposive sampling. The data were analyzed using the Miles and Huberman interactive model, comprising data reduction, data display, and conclusion drawing and verification. Source and technique triangulation was employed to enhance data validity. The findings demonstrate that *da'wah* management was implemented through an integrated and continuous process. Planning involved comprehensive planning and coordination meetings. Organizing and actuating comprised the systematic preparation of guidance materials, theoretical and practical training, health and spiritual guidance, group formation, and assistance in Makkah and Madinah.

Mikailalsys is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License

Controlling was undertaken through evaluations, question-and-answer sessions, coordination, and continuous monitoring of pilgrims. These practices indicate that service quality extended beyond the transmission of religious knowledge to encompass pilgrims' practical skills, spiritual preparedness, and independence. The study concludes that integrated *da'wah* management provides an organizational framework for comprehensive and sustainable hajj guidance oriented toward pilgrim independence. Theoretically, the findings extend *da'wah* management scholarship into the context of hajj guidance; practically, they provide a reference for KBIHU managers in developing integrated service programs. Future studies should examine multiple KBIHUs using mixed methods to assess service quality, pilgrim satisfaction, and independence more comprehensively.

Keywords: *Da'wah* Management; Hajj Guidance; KBIHU; Pilgrim Independence; Service Quality

INTRODUCTION

The implementation of Hajj is a form of religious public service that has a high level of complexity because it involves administrative, coaching, service, protection, and assistance for pilgrims from pre-departure to return (Khoeron, 2025; Sonia & Hilmi, 2025). The implementation of the hajj does not only require the physical, financial, and spiritual readiness of pilgrims (Mutamakkin et al., 2025; Nuruddin et al., 2025; Piansyah et al., 2026), but also requires a structured coaching system so that each stage of worship can be carried out according to the guidance of sharia. The complexity of the series of hajj pilgrimages causes the process of guidance or manasik to be a very important part in preparing prospective pilgrims (Rasyid, 2025; Rifa'i et al., 2021). Therefore, the implementation of manasik guidance is not enough to be oriented only to the delivery of religious materials (Atieqoh et al., 2022; Widodo, 2024), but also requires professional, systematic, and sustainable organizational management (Simbolon et al., 2025) In order to be able to produce independent pilgrims in carrying out the entire series of Hajj. This condition makes the management aspect one of the important factors in determining the quality of services for the implementation of Hajj guidance (Amri et al., 2025; Naad et al., 2024).

The high interest of the public to perform the hajj every year in Indonesia has implications for the increasing need for quality manasik guidance services (Farhan, 2016; Ramli et al., 2022; Rifa'i et al., 2021). Indonesia will get a hajj quota of 221,000 pilgrims in

2025 consisting of 203,320 regular pilgrims and 17,690 special pilgrims (Aljawi & Santiago, 2025; Darmadi, 2026; Lücking, 2024). Meanwhile, in 2026, Indonesia's Hajj quota will be adjusted to around 203,320 regular pilgrims with a total quota that is relatively unchanged (Ibad, 2026; Maulana & Mawadah, 2023).

According to the Head of Public Relations, Hasan Afandi, the number of Indonesians on the Hajj waiting list has reached 5.6 million, or 5,691,000 people. Hasan Afandi linked the long queue to the high interest of Indonesians to carry out the Hajj. By 2026, more than five million Indonesians will join the waiting list, waiting for their turn to leave for Saudi Arabia (Fathuurrahmaan, 2026). This condition encourages the Hajj and Umrah Guidance Group (KBIHU) to not only play the role of a worship guidance institution, but also as a strategic partner of the government in providing guidance to prospective pilgrims from before departure to the implementation of worship in Makkah and Medina (Wahid, 2019). Thus, the quality of KBIHU's services is greatly influenced by the institution's ability to manage all resources effectively so that it is able to provide professional, responsive, and service-oriented services to the needs of pilgrims.

The success of a da'wah institution from the perspective of da'wah management is not only determined by the quality of the da'wah material delivered, but also by the organization's ability to plan, organize, mobilize, and control all da'wah activities systematically (Munir, 2021). Rosyad Shaleh in his book quoted by Arif, et al. defines da'wah management as the process of planning, organizing, collecting, placing, and mobilizing resources to achieve the goals of da'wah effectively (Arif et al., 2021). In line with that, Munir explained that da'wah management is the process of regulating all da'wah activities systematically starting from the planning stage to evaluation so that the goals of da'wah can be achieved optimally (Munir, 2021). Therefore, the implementation of management functions ranging from Planning, Organizing, Actuating, and Controlling (POAC) is an important foundation in the implementation of hajj guidance services.

The urgency of implementing da'wah management in the implementation of hajj manasik is also seen in the empirical condition of KBIHU ANNUR Kudus. This institution is known for implementing a guidance pattern that not only focuses on the implementation of manasik before departure, but also provides continuous assistance from the homeland to the implementation of worship in Makkah and Medina (IAIN Kudus, 2024). In addition, the service strategies implemented such as word of mouth, cooperation with the Office of the

Ministry of Religious Affairs, the formation of guidance groups, and intensive assistance to pilgrims show that the improvement of service quality is not only determined by manasik materials, but also by the effectiveness of organizational management (Diskominfo Kudus Regency, 2023).

Several previous studies have examined the implementation of hajj manasik guidance from various perspectives. Atina Mirawati researched the method of hajj guidance at the Ministry of Religion of Metro City. The results of his research show that manasik activities are directed to increase the understanding of prospective pilgrims on the procedures for performing the hajj so that pilgrims have adequate knowledge before departing for the Holy Land of Makkah and Medina. The focus of the research is more focused on the guidance methods carried out by government agencies (Mirawati, 2024). Furthermore, Yusuf Wanandi focused his research related to the management of hajj manasik services at the KBIH Navy Ikhawan Bandar Lampung City. The research highlights the importance of service management aspects, especially logistics management, transportation, accommodation, and spiritual assistance during the implementation of the Hajj pilgrimage (Wanandi, 2023). Meanwhile, Meilani also explained that the success of manasik services is influenced by the implementation of planning, organizing, implementing, supervising, and evaluating functions that refer to the operational standards for the implementation of the hajj pilgrimage (Maryland, 2021).

The three studies show that the study of the implementation of hajj manasik is dominated by discussions about guidance methods, service management, and the effectiveness of manasik implementation. Although it makes an important contribution to the development of hajj guidance services, the study has not specifically analyzed the implementation of da'wah management as an organizational management framework through the integration of planning, organizing, actuating, and controlling (POAC) functions in improving the performance of hajj manasik services at KBIHU. In fact, the implementation of these four functions is the main foundation in managing da'wah activities so that they run effectively, efficiently, and are able to answer the increasingly complex needs of pilgrims.

Based on these conditions, this study has novelty in the analysis of the implementation of da'wah management as a framework for the management of hajj manasik services through the application of the planning, organizing, actuating, and controlling

(POAC) function in improving the quality of services at KBIHU ANNUR Kudus. In contrast to previous research which focused more on guidance methods, service management, and the effectiveness of manasik implementation, this study views service quality as the result of the implementation of da'wah management functions that are applied in an integrated manner in the entire guidance process. The results of this study are expected to make a conceptual contribution to the development of da'wah management studies as well as practical recommendations for KBIHU in improving the quality of hajj manasik services.

METHODS

This study uses a qualitative approach with the type of field research to gain an in-depth understanding of the implementation of da'wah management in improving the quality of hajj manasik services at KBIHU ANNUR Kudus (Salim & Haidir, 2019). This qualitative approach was chosen because it is able to reveal phenomena based on experiences, perceptions, and practices carried out by managers and pilgrims in the implementation of hajj manasik guidance. The research was carried out in January-April 2024 at KBIHU ANNUR Kudus, Kudus Regency, Central Java, which has been funded by the Basic Research Program Funding for Study Programs (PNBP) through LPPM UIN Sunan Kudus in 2024.

The data sources in this study consist of primary data and secondary data (Salim & Haidir, 2019). The research informants consisted of the Chairman of KBIHU, treasurers as well as administrative staff, field supervisors of KBIHU institutions, and four prospective pilgrims. Informants were selected using a purposive sampling technique by considering their involvement, experience, and knowledge in the implementation of hajj manasik services at KBIHU ANNUR Kudus. The secondary data was obtained through institutional documents, activity archives, guidebooks, documentation photos, and various scientific literature relevant to da'wah management and the implementation of hajj guidance.

Data collection techniques are carried out through interviews, observations, and documentation. The interviews were conducted in a semi-structured manner to explore in-depth information regarding the implementation of the functions of planning, organizing, implementing, and supervising the implementation of hajj manasik services. The entire interview process was carried out after obtaining approval from the informant and was carried out by maintaining the confidentiality of the respondent's identity as part of the

research ethics. Observation was carried out by directly observing service activities and the implementation of manasik guidance at KBIHU ANNUR Kudus. Meanwhile, documentation is used to complete research data through various supporting documents, such as organizational structure, activity schedules, administrative archives, photos of activities, and other documents related to the implementation of Hajj manasik (Salim & Haidir, 2019).

Data analysis using the interactive model of Miles and Huberman cited by Akbar & Prasetyo includes three stages, namely data reduction (*Data Reduction*), data presentation (*Data Display*), and conclusion or verification (*Conclusion Drawing/Verification*) (Akbar & Prasetyo, 2022). The analysis is carried out continuously from the data collection process until the research is completed so that a comprehensive understanding of the implementation of da'wah management in improving the quality of hajj manasik services at KBIHU ANNUR Kudus is obtained. The validity of the data was tested through source triangulation and technical triangulation, namely by comparing the results of interviews, observations, and documentation to obtain valid and accountable data.

RESULTS

Planning for Da'wah Management KBIHU ANNUR Kudus (Planning)

For the implementation of da'wah management, the KBIHU guidance group ANNUR Kudus has several ways or strategies in improving the quality of service for prospective pilgrims, including conducting routine guidance which is carried out once a week for 16 meetings, or every Sunday of each month. The pilgrims are guided by Kyai who are experts and competent in the field of Hajj. They have also carried out Hajj in previous years.

KBIHU ANNUR Kudus also has an organizational or management structure. The management is the one that provides services and guidance to prospective Hajj and Umrah pilgrims so that they can carry out the Hajj with full wisdom, perfect so that prospective Hajj and Umrah pilgrims get Hajj and Umrah with the title of mabrur.

This guidance activity for prospective pilgrims of Hajj and Umrah pilgrims is called the Independent Hajj program because the desire achieved in this program is to make KBIHU ANNUR Hajj pilgrims able to be independent in carrying out the Hajj. The definition of independent is that prospective pilgrims who have received guidance both

material and practice from KBIHU can learn and especially prospective pilgrims can carry out independently without dependence on others, so the pilgrims are called independent pilgrims.

As stated by Nailal Huda during an interview with the researcher:

"KBIHU Annur guidance is carried out every Sunday morning at around 07.30 to 09.30 WIB at the Annur Kudus Mosque. The agenda for the hajj manasik schedule given by the pilgrims for the pilgrims skitar 16 meetings coupled with the practice of hajj manasik, and invited out (the location of Dono Hudan Solo), in addition to the prospective pilgrims are equipped in theory and are also given direct practice. The purpose and purpose is so that prospective pilgrims can understand the material that has been delivered and become a provision to carry out the hajj independently without inconvenience to others."

According to information from Nailal Huda, prospective pilgrims if they do not get guidance from Hajj Manasik are worried that later during the implementation of the Hajj there will be mistakes and there will be disacceptance of the Hajj later. Therefore, with the guidance of KBIHU, the pilgrims will gain understanding and be able to carry out perfection in the hajj.

Furthermore, it was also conveyed by Sulikan as well as an executor in the field, in his interview also explained:

"Independent hajj is not a hajj that is always done alone, then it is not taken care of by yourself, but what is meant by independent hajj is a hajj that is carried out for prospective pilgrims without inconvenience to others, meaning that prospective pilgrims can carry out the hajj perfectly and without inconvenience to others because they already know the knowledge and carry out it perfectly and can be independent, one of which is to participate in the hajj ritual at KBIHU. As a result, they can perform Hajj alone and together with others without having to be helped, so it will be troublesome for those who are asked for the assistance."

In the regular hajj management program, KBIHU ANNUR Kudus has its own strategy as a form of improving the quality of service for its pilgrims, including Planning Management. This function is often referred to as the main function of all management activities, because basically the planning of the entire series of activities in it. Why is this done. When is it done, where is it done and how is it done? In accordance with the planning

of KBIHU Annur Kudus, in terms of the management of the regular hajj program, it also begins with the planning process.

In carrying out the planning of the independent hajj program, KBIHU ANNUR Kudus uses two types of planning, including big planning and the second is planning which is carried out in the form of meetings. The first is big planning, this is carried out 6 months before the departure of the pilgrims. In this planning, KBIHU Annur Kudus has prepared several series of activities that will be carried out while in the country, namely organizing hajj guidance for pilgrims. Partial planning is a continuation of the big planning and is used to prepare for activities that are conditional such as pilgrimage, recitation, coordination of the karu and karom squads and making scheduling while still in the holy land. This was done while waiting for instructions from the government.



Figure 1. Big Planning of Hajj Manasik Services at the Hall of the Holy ANNUR Mosque

The implementation of the big planning can be seen in **Figure 1**, Big Planning of Hajj Manasik Services at the Hall of the Holy ANNUR Mosque. The planning was conducted approximately six months before the pilgrims' departure and included the preparation of a series of hajj guidance activities. This planning served as an initial framework for organizing the various activities that would be provided to prospective pilgrims before their departure. It also enabled the management of KBIHU ANNUR Kudus to prepare the guidance program systematically, including the scheduling of manasik activities and other supporting programs. Through this structured planning process, the institution could ensure that the implementation of hajj guidance was carried out in accordance with the needs and conditions of the pilgrims.

The second planning is to carry out meetings for coordination between the management of KBIHU ANUR and the congregation so that there is no Miss

Communication and maintain instant communication with the congregation, always conveyed both meetings about the beginning of when manasik is carried out, when manasik is completed, when manasik theory and practice are conveyed and many more.



Figure 2. Second Planning
(Coordination Meeting of Management, Karu and Karom Squad)

The coordination mechanism is illustrated in **Figure 2**, Second Planning (Coordination Meeting of Management, Karu and Karom Squad). This meeting was conducted to coordinate the management, karu, and karom and to ensure effective communication in the implementation of the hajj guidance program. Through this coordination meeting, important information related to the implementation of manasik activities, schedules, and other guidance programs could be communicated clearly to the pilgrims and the relevant parties. The meeting also served as a means of minimizing miscommunication and maintaining effective communication between the KBIHU ANNUR Kudus management and the pilgrims. Therefore, coordination meetings played an important role in supporting the smooth implementation of the planned hajj guidance activities.

Organizing & Actuating Materials and Implementation of Hajj Guidance

Based on the results of the interview, the implementation of the organizing and actuating function at KBIHU ANNUR Kudus is realized through the systematic preparation of guidance materials and the gradual implementation of learning at each meeting. It was found that the hajj manasik program was held in 16 meetings, consisting of 14 material presentations, 1 manasik practice, and 1 general evaluation. The material presented not only focused on the procedures of the Hajj, but also included the Umrah worship, taharah, prayer procedures, the health of the pilgrims, sunnah worship, and daily activities while in Makkah and Medina. After the pilgrims are in the Holy Land, the supervisor continues to carry out

coaching through routine recitation as a form of strengthening the material in accordance with the conditions of worship in the field.

The details of the materials delivered in each meeting are presented in **Table 1,** Organizing Materials for Each Meeting. The table shows that the guidance materials covered hajj and umrah procedures, prayer, health, sunnah practices, daily activities in Makkah and Medina, government policies, and the formation of karu and karom.

Table 1.Organizing Materials for Each Meeting

No.	Material	Location
1	1. Opening of Manasik Hajj Delivered by: KH. Mahyan Ahmad	JHK Kudus
2	1. Fadhilah Hajj and Umrah 2. Things to do before Hajj	ANNUR Mosque
3	1. Procedures for ablution according to the Hanafi madhhab 2. Prayer Ordinance	ANNUR Mosque
4	1. Definition of Hajj and Umrah 2. The Pillars of Hajj and Obligatory Hajj - Umrah 3. The difference between Hajj and Umrah	ANNUR Mosque
5	Prayer Ordinances 1. Safar Prayer 2. Funeral Prayers 3. Prayer Prayer 4. Birrul Walidain Prayer	ANNUR Mosque
6	Health	ANNUR Mosque
7	1. Sunnah practices before Ihram 2. Ihram dress procedure 3. Muharromatul ihram 4. Dam Muharromatul Ihrom	ANNUR Mosque
8	Umrah Procedures 1. Thowaf 2. Right 3. Cutting Hair	ANNUR Mosque
9	Hajj Procedures 1. Miqot, wukuf Arofah, Mabit Muzdalifah, 2. Throwing a jumroh 3. Cutting Hair 4. Mabit Dimina 5. Nafar awal/tsani 6. Thowaf Ifadoh, Sa'i Thowaf Wada'1	ANNUR Mosque
10	Complete sequence of hajj manasik batch I and II	ANNUR Mosque
11	1. Daily worship activities in Makkah 2. Daily worship activities in Medina	ANNUR Mosque
12	Customs and civilization of Saudi Arabia	ANNUR Mosque
13	Policy information from the government	ANNUR Mosque
14	Formation of squads and karom	ANNUR Mosque

No.	Material	Location
15	Complete Hajj Manasik Practice	Dono Hudan Solo
16	Evaluation of Hajj manasik material and Q&A	ANNUR Mosque

The details of the materials delivered in each meeting are presented in **Table 1,** Organizing Materials for Each Meeting. The table shows that the guidance materials covered hajj and umrah procedures, prayer, health, sunnah practices, daily activities in Makkah and Medina, government policies, and the formation of karu and karom. The materials were arranged systematically across 16 meetings, consisting of various theoretical materials, a complete hajj manasik practice, and a final evaluation. This arrangement indicates that the hajj guidance program was designed not only to provide pilgrims with religious knowledge but also to prepare them with practical skills and an understanding of the conditions they may encounter during the pilgrimage.

The findings were strengthened by the results of an interview with Nailal Huda as the Chairman of KBIHU ANNUR Kudus who explained that:

"At each meeting, we have a different agenda, because each meeting has different materials. During the hajj manasik schedule, there are 14 materials that we deliver face-to-face at the ANNUR Kudus Mosque, then one manasik practice with all pilgrims, one evaluation, and health deepening by the medical team. Not only the hajj, but sunnah worship is also delivered before the pilgrims leave for the Holy Land. Even when we are in Makkah and Medina, we still provide guidance through routine recitation every Monday and Thursday or adjust worship activities there."



Figure 3. Hajj Manasik Service at Hotel Tanah Haromain Every Monday and Thursday

The continuity of hajj guidance in the Holy Land is illustrated in **Figure 3**, Hajj Manasik Service at Hotel Tanah Haromain Every Monday and Thursday. This activity

demonstrates that the guidance provided by KBIHU ANNUR Kudus did not end after the completion of manasik activities in the homeland, but continued during the pilgrims' stay in the Holy Land. The routine guidance was conducted through recitation and mentoring activities every Monday and Thursday, or adjusted according to the pilgrims' worship activities. This continuous assistance enabled the pilgrims to strengthen their understanding of the materials that had been delivered previously and to receive guidance according to the actual conditions of worship in Makkah and Medina.

Based on the results of observation and research documentation, the guidance materials were arranged sequentially starting from the virtues of Hajj and Umrah, purification procedures, procedures for safar and sunnah prayers, harmony and compulsory hajj, procedures for wearing ihram, the implementation of Umrah, stages of the hajj, daily worship activities in Makkah and Medina, the customs of the people of Saudi Arabia, information on government policies, to the formation of squad leaders (karu) and group leaders (karom). After all the material was delivered, the pilgrims took part in the manasik practice directly in the Donohudan Boyolali manasik area as a simulation of the implementation of the hajj, then ended with an evaluation and question and answer session to measure the level of pilgrims' understanding of the material that had been given.

In addition to organizing the process of delivering materials, it was found that KBIHU ANNUR Kudus also developed the organization of services through various supporting programs, such as the formation of karu and karom groups, special briefings for squad leaders, assistance while in Makkah and Medina, post-hajj recitation, and the involvement of alumni in the implementation of manasik in the following year. The congregation recruitment strategy is also carried out through a word of mouth approach, which is to empower alumni as a medium for disseminating information without opening branch offices or representatives in other regions. Relationships with alumni continue to be maintained through Safari Home activities which are packaged in the form of recitation and friendship.

The findings are in line with the results of the interview by Sulikan as the Field Technical Coordinator of KBIHU ANNUR Kudus who stated:

"For the recruitment of pilgrims, we do not open branches or representatives in other regions. We rely more on pilgrim alumni to convey information to relatives, neighbors, or the community who are going to go on Hajj. In addition, we also routinely hold Safari Home

to alumni, recite together, as well as maintain their friendship and Hajj celebration. From that activity, new pilgrim candidates usually also appear."

Therefore, the organizing and implementation function at KBIHU ANNUR Kudus is not only realized through the preparation of structured manasik materials, but also through the management of various supporting programs involving administrators, supervisors, health workers, karu, karom, and alumni of pilgrims. It was found that the entire series of activities were carried out continuously from before departure to during the implementation of worship in the Holy Land. Through systematic organization and the implementation of scheduled programs, pilgrims obtain guidance that includes aspects of knowledge, skills, health, and spiritual strengthening. Thus, the guidance process carried out by KBIHU ANNUR Kudus is not only oriented to the delivery of manasik material, but also to the formation of the readiness and independence of pilgrims in carrying out the hajj.

Improving the Quality of Hajj Manasik Services through Controlling

The controlling function at KBIHU ANNUR Kudus is carried out through continuous monitoring and evaluation activities of the entire series of hajj manasik guidance. Control is not only carried out after all the material has been delivered, but has been going on since the learning process in the country, manasik practices, to the assistance of pilgrims during worship in Makkah and Medina. Through this control, the supervisor can find out the level of understanding of the congregation as well as identify various obstacles faced during the process of implementing worship.



Figure 4. Assistance in the Practice of Hajj Manasik in Dono Hudan Solo

The practical implementation of hajj guidance is illustrated in **Figure 4**, Assistance in the Practice of Hajj Manasik in Dono Hudan Solo. The activity provided prospective

pilgrims with direct experience in practicing various stages of the hajj rituals through a practical simulation. This practice was conducted after the delivery of the theoretical materials so that the pilgrims could apply the knowledge they had previously received in an actual practice setting. Through this activity, the supervisors were also able to observe the pilgrims' understanding and provide direct guidance when necessary.

The learning evaluation was carried out at the last meeting after all the manasik materials were given. At this stage, the supervisor provides an opportunity for pilgrims to ask questions and answers, clarify material that has not yet been understood, and discuss various problems that have the potential to be faced during the implementation of the hajj. The discussion was not only limited to the aspect of fiqh worship, but also included health issues, equipment that must be prepared, and various technical conditions that may be encountered in the Holy Land. The evaluation process is a medium to ensure that each pilgrim has an adequate understanding before departing.



Figure 5. Final Learning Evaluation Before the Hajj Departure

The final learning evaluation before the pilgrims' departure is presented in **Figure 5,** Final Learning Evaluation Before the Hajj Departure. The evaluation was conducted after all hajj manasik materials had been delivered and served as an important stage in assessing the pilgrims' understanding of the guidance provided. During this evaluation, the supervisors gave the pilgrims an opportunity to ask questions, clarify materials that were not yet fully understood, and discuss various problems that might be encountered during the implementation of the hajj. The discussion covered not only aspects of worship and fiqh but also health issues, equipment preparation, and technical conditions that could arise in the Holy Land.

In addition to academic evaluation, KBIHU ANNUR Kudus also implements control through direct assistance during the implementation of the hajj. The management and supervisors routinely carry out coordination with the group leader (*karom*) and the squad leader (*karu*) to monitor the condition of the pilgrims and provide solutions if obstacles are found in the field. In addition, routine recitation activities carried out while in Makkah and Medina are used as a means of coaching, spiritual strengthening, as well as evaluation of the implementation of congregational worship so that it remains in accordance with the guidance of sharia.

These control efforts contribute to improving the quality of hajj manasik services at KBIHU ANNUR Kudus. This is reflected in the continuity of coaching from before departure, during the implementation of worship in the Holy Land, until after the pilgrims return to Indonesia through recitation activities and alumni gatherings. The involvement of alumni in the implementation of manasik in the next period is also part of the ongoing evaluation process, because their experience is used as input to improve the guidance program and improve the quality of service to prospective pilgrims in the following years.

DISCUSSION

Results Analysis

The main purpose of this study is to analyze the implementation of da'wah management in improving the quality of hajj manasik services at KBIHU ANNUR Kudus through the functions of planning, organizing and actuating, and controlling. Rather than simply showing the existence of manasik guidance activities, the findings of the study revealed that the quality of services at KBIHU ANNUR Kudus was built through a series of interrelated management, starting from program planning about six months before departure, preparation of materials and implementation of guidance, manasik practices, mentoring while in the Holy Land, to evaluation and coaching after pilgrims returned to Indonesia. Conceptually, this pattern shows that da'wah management in hajj services not only functions as an administrative mechanism, but also as a framework to integrate knowledge development, worship skills, spiritual readiness, and the formation of pilgrims' independence. These findings are in line with the view that management is an important element in da'wah activities because it helps ensure that the goals of da'wah can be implemented in a directed, systematic, and effective manner (Arif et al., 2021; Munir, 2021).

The findings of the study show that planning at KBIHU ANNUR Kudus serves as the initial foundation in building the quality of hajj manasik services. Planning is carried out through a grand plan prepared about six months before departure and continued with coordination meetings to manage operational needs and conditional activities. This pattern shows that planning does not stop at determining the manasik schedule, but includes the process of preparing various needs of pilgrims from being in the country to the implementation of worship in the Holy Land. Coordination meetings that are carried out on an ongoing basis also show that there are efforts to maintain the continuity of communication between the management, supervisors, and worshippers. The findings reinforce the understanding that the planning function is a fundamental part of program management because it determines how the organization's activities, resources, time, and goals are directed to achieve the expected outcomes (Akbar & Prasetyo, 2022; Simbolon et al., 2025).

The next findings show that the organization and implementation of the KBIHU ANNUR Kudus program is directed not only to the transfer of religious knowledge, but also to the formation of congregational readiness more comprehensively. The guidance program consists of 14 material presentations, one manasik practice, and one evaluation and deepening of health. Meanwhile, the practice of manasik provides an opportunity for pilgrims to transform the knowledge gained theoretically into practical experience. These findings show that the quality of manasik services is not only determined by the number of materials delivered, but also by the ability of the institution to organize materials and learning experiences in stages so that pilgrims gain knowledge readiness as well as practical skills. This pattern is in line with studies that place manasik guidance as a process of forming the readiness of pilgrims that includes spiritual and practical dimensions (Mutamakkin et al., 2025; Nuruddin et al., 2025).

Another important meaning can be seen in the orientation of the program which is directed at the formation of "independent pilgrims". The independence in question does not mean that the pilgrims have to carry out the entire series of worship alone, but have the knowledge and ability to carry out worship without constantly depending on others. In this context, manasik is the process of transforming knowledge into practical skills. These findings show that the quality of KBIHU ANNUR Kudus services can be understood from the results that are to be formed in the congregation, namely the ability to carry out worship correctly, understand the conditions faced, and be able to take action. The orientation

reinforces the findings (Wahid, 2019) regarding the role of KBIH in shaping the independence of prospective pilgrims and showing that the management function in hajj guidance has an empowerment dimension, not just service.

The findings of the study also show that the controlling function at KBIHU ANNUR Kudus has a sustainable character. Control is not only carried out through evaluation at the end of learning in the country, but also through questions and answers, deepening of health materials, coordination between administrators and karom, recitation while in Makkah and Medina, as well as coaching and friendship after pilgrims return to Indonesia. This pattern shows that evaluation is used as a means to find out the extent to which the congregation understands the material as well as identify problems that arise in the implementation of worship. These findings are in line with research (Maryland, 2021) which shows the importance of the functions of planning, organizing, implementing, supervising, and evaluating in the Hajj manasik service, as well as strengthening the view that improving the quality of services requires a systematic evaluation process.

Overall, the findings of the study show that the improvement of the quality of hajj manasik services at KBIHU ANNUR Kudus is formed from the connection between planning, organizing and implementation, as well as control that is oriented to the needs of pilgrims. The three functions do not run separately, but form a service cycle that starts from program preparation, learning and practice processes, mentoring in the Holy Land, to post-hajj evaluation and coaching. Alumni engagement through strategy *Viral Knock* and activities *Safari Home* It also shows that the service does not stop after the pilgrims complete the Hajj, but continues through the maintenance of relationships and the use of pilgrims' experiences as part of the sustainability of the program. Thus, the findings of this study indicate that the da'wah management at KBIHU ANNUR Kudus is not only oriented to the success of the implementation of manasik activities, but also to the formation of services that are sustainable, communicative, and oriented towards the independence of the congregation. From the perspective of da'wah management, the pattern shows that the achievement of service goals is greatly influenced by the institution's ability to integrate planning, implementation, coordination, supervision, and evaluation into a continuous series of services (Arif et al., 2021; Munir, 2021).

Comparison with Previous Studies

The findings of this study have similarities with the research (Mirawati, 2024) who studies the method of guidance for hajj manasik at the Ministry of Religion of Metro City. Mirawati's research shows that manasik guidance is given as a process of deposition, direction, and instructions regarding the procedures for the hajj so that prospective pilgrims have an understanding before carrying out worship in the Holy Land. The findings are in accordance with KBIHU ANNUR Kudus which also provides theoretical and practical briefings to prospective pilgrims. The difference lies in the focus of the analysis. Mirawati focuses her study on guidance methods in improving congregational understanding of government institutions, while this research places the guidance process within the framework of implementing da'wah management through planning, organizing, actuating, and controlling functions. Thus, this study not only looks at how manasik material is delivered, but also how the entire guidance process is planned, organized, implemented, and controlled to form the independence of the pilgrims.

The results of this study are also related to the research (Wanandi, 2023) regarding the management of hajj manasik services at KBIH Al Ikhwan Bandar Lampung City. The research shows that manasik management includes planning, organizing, directing, and controlling. In the planning aspect, attention is paid to logistics, transportation, accommodation, and spiritual assistance, while organization is carried out through the selection of competent teaching staff and coordination between parties. The findings are in line with research at KBIHU ANNUR Kudus in terms of the importance of management and coordination functions in the implementation of hajj manasik. However, KBIHU ANNUR Kudus' research shows different characteristics because manasik management is more emphasized on the process of fostering worship and forming the independence of worshippers. The management is realized through the preparation of comprehensive materials, manasik practices, the formation of karu and karom, evaluation, as well as assistance and consolidation of worship while in Makkah and Medina. Thus, this study shows a more prominent dimension of da'wah management in the process of guiding congregational worship.

Research (Maryland, 2021) has a stronger closeness to the findings of this study because they both discuss the management of hajj manasik services at KBIH through management functions. Meilani researched the management of hajj manasik services on the

satisfaction of prospective pilgrims at KBIH Al-Hikmah Metro Central by including planning, organizing, implementing, supervising, and evaluating. The results of the study show that the service management has run well and refers to the standard operating procedures provided by the Ministry of Religion. The organization is also carried out by considering the expertise and educational background of the supervisor to support communication with the congregation. These similarities show that the management function is an important element in the implementation of manasik services. However, this research has a different pressure point. If Meilani connects service management with the satisfaction of prospective pilgrims, research at KBIHU ANNUR Kudus found that the implementation of the da'wah management function is directed at the independence of pilgrims in carrying out the hajj. This independence is built through the continuity between the provision of materials, practices, evaluation, coordination, and assistance during the implementation of worship.

If the three studies are compared as a whole, it can be seen that there is a similarity that manasik guidance requires systematic management so that the goal of service to prospective pilgrims can be achieved. Mirawati emphasizes guidance methods to build understanding of pilgrims, Wanandi emphasizes service management which includes ritual, spiritual, and operational aspects, while Meilani connects the function of service management with the satisfaction of prospective pilgrims. Research at KBIHU ANNUR Kudus complements this perspective by showing that the management function can be integrated into the da'wah management process oriented towards the formation of independent pilgrims. This orientation is not only realized through the provision of materials, but through a series of coaching from the planning, organizing, implementation, practice, evaluation, and mentoring stages in the Holy Land.

Implications of Findings

The findings of this study provide theoretical implications for the development of da'wah management studies, especially in the context of the implementation of hajj manasik guidance. The results of the study show that the functions of planning, organizing, actuating, and controlling do not stand separately, but are interrelated in forming a manasik service system that is oriented towards the independence of pilgrims. Planning carried out since about six months before departure, organizing materials and supervisor resources, implementing guidance in stages, and control through evaluation and mentoring shows that

da'wah management can be applied not only in religious message delivery activities, but also in the management of congregational development services as a whole. Thus, this study expands the understanding that da'wah management in the context of hajj guidance has an organizational dimension and services oriented to the needs of pilgrims.

Practically, the results of the study provide an idea that improving the quality of manasik services can be done through coaching that does not stop at the delivery of theoretical material. KBIHU ANNUR Kudus integrates religious materials, health, manasik practices, the formation of karu and karom, assistance in the Holy Land, and evaluation as a series of services. This pattern can be a practical reference for KBIHU managers in developing a more comprehensive and sustainable guidance program. Findings regarding the utilization of alumni through *word of mouth* strategies, *Safari Home* activities, and alumni involvement in the next manasik activities also show that institutional relationships with pilgrims do not end after returning from the Holy Land, but can be developed as part of the sustainability of service and coaching.

Furthermore, this research has implications for the development of KBIHU service quality which places the independence of pilgrims as one of the main orientations of guidance. Independence in the context of this research is not interpreted as a congregation that carries out all activities without assistance, but as the ability of the congregation to understand and carry out a series of worship according to guidance without constantly relying on the help of others. Therefore, quality manasik services need to be directed at the formation of knowledge, practical skills, spiritual readiness, and the ability of pilgrims to face real conditions in the Holy Land. These findings show that the success of guidance services can not only be seen from the implementation of manasik activities, but also from the extent to which the entire coaching process is able to prepare pilgrims to carry out worship more independently.

Research Limitations

This study has limitations in the scope of informants and research locations that focus on KBIHU ANNUR Kudus. Research data was obtained from managers, supervisors, administrative staff, and several prospective pilgrims involved in the implementation of manasik. This condition allows the research findings to more represent the experiences and practices that have developed in KBIHU ANNUR Kudus so that it cannot be directly

generalized to all KBIHU with different institutional characteristics and conditions of worshippers.

In addition, the study uses a qualitative approach with interviews, observations, and documentation so that the interpretation of the implementation of planning, organizing, actuating, and controlling functions is highly dependent on the data and experiences of informants during the research process. This study has not quantitatively measured the quality of service based on pilgrim satisfaction indicators or compared it with other KBIHU. Therefore, further research can expand the location and number of informants and combine qualitative approaches with quantitative measurements to obtain a more comprehensive picture of the quality of manasik services.

CONCLUSION

This study shows that the implementation of da'wah management at KBIHU ANNUR Kudus through the *functions of planning, organizing, actuating,* and *controlling* is applied in an integrated manner in the implementation of hajj manasik services. Planning is carried out through grand planning before departure and coordination meetings, while organization and implementation are realized through the preparation of materials, theoretical guidance, manasik practices, the formation of karu and karom, spiritual guidance, and assistance for pilgrims in Makkah and Medina. Control is carried out through evaluation, question and answer, coordination, and continuous monitoring of pilgrims. These findings show that the quality of manasik services is not only oriented to the mastery of worship materials, but also to the formation of pilgrims' independence in carrying out the hajj.

This study has limitations because it focuses on one KBIHU with a limited number of informants and uses a qualitative approach, so the findings cannot be generalized to all hajj guidance institutions. This study also has not quantitatively measured the quality of service through indicators of satisfaction or the level of independence of pilgrims. Therefore, the results of the research need to be understood in the context of da'wah management practices applied at KBIHU ANNUR Kudus.

The next research is suggested to involve several KBIHU from different regions so that a comparison of da'wah management models and the quality of manasik services can be carried out. The next study can also combine qualitative and quantitative approaches to measure the relationship between the implementation of da'wah management functions,

service quality, satisfaction, and pilgrim independence. Thus, further research can provide a broader and measurable picture of the effectiveness of da'wah management in improving the quality of hajj guidance services.

REFERENCES

Akbar, G., & Prasetyo, B. B. (2022). Management of the organisation of Arabic language course programs at Almadinah Academic. *Taqdir, 8*(1), 19–33. https://doi.org/10.19109/taqdir.v8i1.9150

Aljawi, M. F., & Santiago, F. (2025). Reconstructing the governance of Hajj and Umrah administration in Indonesia. *Greenation International Journal of Law and Social Sciences, 3*(3), 822–832. https://doi.org/10.38035/gijlss.v3i3.567

Amri, Z., Khofifah, N., Rosalita, J., Fithria, N., Aulia, E. A., Choiriyah, U., Khoirotunisa, Lestari, A. N., Sutrisno, A. T., & Prasiska, S. A. (2025). *Professionalism in the service of holy worship: Practices, challenges, and innovations of the Hajj and Umrah bureau*. Producer Lutfi Gilang.

Arif, K. M., Choirullah, A. L., Sujai, A., & Adnan, M. (2021). The urgency of management in da'wah. *SPEKTRA, 3*(2), 57–73. https://journal-uia.ac.id/spektra/article/view/1901

Atieqoh, S., Fakhruddin, M., Abidin, Z., & Waseso, H. P. (2022). Examining the quality of Hajj manasik guidance through the Hajj manasik guidance certification program. *Journal of Religious Research, 23*(1), 125–146. https://doi.org/10.24090/jpa.v23i1.2022.pp125-146

Darmadi, D. (2026). *The Hajj, reinvented: Pilgrimage, mobility and inter-state organizations in Saudi Arabia and Indonesia* [Doctoral dissertation, Harvard University]. ProQuest Dissertations & Theses. https://www.proquest.com/openview/263554b41a5b191efb8655d6a8c28720/1

Diskominfo Kudus Regency. (2023). *Becoming a new family of KBIHU Annur, Regent of Hartopo: May it bring blessings*. https://diskominfo.kuduskab.go.id/portal/berita/id/jadi-keluarga-baru-kbihu-annur-bupati-hartopo--semoga-membawa-keberkahan

Farhan, N. (2016). Waiting list problems in the implementation of Hajj in Indonesia. *Journal of Religious and Social Studies, 12*(1), 57–80. https://doi.org/10.23971/jsam.v12i1.469

Fathuurrahmaan, A. (2026). Meta-analysis of the Hajj quota increase policy by the Government of Indonesia. *Journal of Social and Humanities Journals, 6*(1), 798–804. https://doi.org/10.57250/ajsh.v6i1.2475

IAIN Kudus. (2024). *Lecturer of the MD Study Program IAIN Kudus conducts research at KBIHU Annur Kudus*. https://md.uinsuku.ac.id/berita-62146-dosen-prodi-md-iain-kudus-melakukan-penelitian-di-kbihu-annur-kudus.html

Ibad, M. N. (2026). Digital communication management in Hajj and Umrah services: A systematic literature review on the transformation of services for Muslim pilgrims in the era of platformization. *Miqat: Journal of Islamic Management, 1*(1), 12–25.

Khoeron, M. (2025, May 31). *Hajj as a way of spirituality of a servant*. Ministry of Religion of the Republic of Indonesia. https://kemenag.go.id/kolom/ibadah-haji-sebagai-jalan-spiritualitas-seorang-hamba-k6EqD

Lücking, M. (2024). Management and pilgrims' encounters with the state in contemporary Indonesia (2013–2021). In M. Gomez-Perez, C. Jourde, & M. Brossier (Eds.), *The politics of the Hajj from a comparative perspective: States, entrepreneurs, and pilgrims* (pp. 181–209). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-65349-0_8

Maulana, M. R., & Mawadah, S. (2023). Management of Hajj funds in Sukuk investment from an Islamic economic perspective. *International Conference on Islamic Economics (ICIE), 2*(1), 10–35. https://doi.org/10.58223/icie.v2i1.204

Mayland, L. F. (2021). Management of Hajj manasik services on the satisfaction of prospective Hajj pilgrims at KBIH Al-Hikmah Metro Central. *Multazam: Journal of Hajj and Umrah Management, 1*(1), 82–88. https://doi.org/10.32332/multazam.v1i1.4634

Mirawati, A. (2024). *Hajj manasik guidance method in improving the understanding of prospective Hajj pilgrims: Study at the Ministry of Religion of Metro City* [Undergraduate thesis, IAIN Metro]. https://repository.metrouniv.ac.id/id/eprint/9825/

Munir, M. (2021). *Da'wah management*. Medium Pregnancy.

Mutamakkin, N., Faizin, N., Sultoni, A., Asrori, I., Khasairi, M., Nasih, A. M., Hanafi, Y., Kholisin, Ridwan, N. A., & Basid, A. (2025). Building holistic preparedness of pilgrims: An integrated approach to Hajj guidance. *Tifani: Journal of Research and Community Service, 5*(3), 225–241. http://tifani.org/index.php/tifani/article/view/164

Naad, D., Nawaf, A., Ginting, A. F., Sazali, H., Azwar, M., & Utami, T. N. (2024). The effectiveness of Hajj and Umrah services in increasing pilgrim satisfaction. *Administration: Journal of Da'wah Management FDIK IAIN Padangsidimpuan, 6*(2), 229–242. https://doi.org/10.24952/tadbir.v6i2.13757

Nuruddin, N., Hadi, M. S. A., Barory, C., & Asma, K. (2025). Hajj manasik assistance as an effort to improve the spiritual and practical readiness of prospective Hajj pilgrims in KBIH Babussalam and Rouna Tour and Travel. *Swadimas: Journal of Community Service, 3*(2), 91–98. https://doi.org/10.56486/swadimas.vol3no2.917

Piansyah, B., Arisandi, Y., & Zaki, K. (2026). Analysis of Hajj and Umrah pilgrim service strategies in building the reputation of PT. Quba Mandiri Award. *Journal of Masharif Al-Syariah: Journal of Sharia Economics and Banking, 11*(1). https://doi.org/10.30651/jms.v11i1.31089

Ramli, M., Kuswandi, A., & Pratomo, H. (2022). Strategy to improve manasik guidance services in the field of Hajj and Islamic guidance of the Ministry of Religion of North Kalimantan Province. *Ideas: Journal of Educational, Social, and Culture, 8*(2), 399–408. http://www.jurnal.ideaspublishing.co.id/index.php/ideas/article/view/756

Rasyid, A. (2025). *Hajj and Umrah communication management in Indonesia: Theory and practice in service*. Medium Pregnancy.

Rifa'i, M., Zahra, F. A., Saad, M., & Putri, S. W. D. (2021). Marketing strategies in Hajj guidance: An effort to increase the volume of Hajj pilgrims: Case study on KBIHU Nurul Haramain Probolinggo. *HARAMAIN: Journal of Business Management, 1*(2), 107–120. https://doi.org/10.66931/jmb-102

Salim, S., & Haidir, H. (2019). *Educational research: Methods, approaches, and types*. Kencana.

Simbolon, K. F., Nisrina, H. A., Putri, A. R., Sitepu, L. M., Simatupang, P. G. B., & Harahap, L. M. (2025). The role of management principles in improving organizational

performance: A systematic literature review. *Journal of Indonesian Organization and Management, 3*(3), 173–183.

Sonia, L., & Hilmi, M. (2025). The perception of the Muslim community of Offie Village, Fakfak Regency, regarding the Hajj pilgrimage. *Alhadharah: Jurnal Ilmu Dakwah, 24*(2), 57–76. https://doi.org/10.18592/alhadharah.v24i2.19432

Wahid, A. (2019). The role of the Hajj guidance group (KBIH) in scoring the independence of prospective Hajj pilgrims. *Syaikhuna: Jurnal Pendidikan dan Pranata Islam, 10*(1), 126–143. https://doi.org/10.36835/syaikhuna.v10i1.3476

Wanandi, Y. (2023). *Management of Hajj manasik service KBIH Al Ikhwan Bandar Lampung City* [Thesis, UIN Raden Intan Lampung]. https://repository.radenintan.ac.id/31369/

Widodo, A. (2024). The impact of the implementation of Hajj manasik guidance management on the quality of Hajj pilgrims at the Regional Office of the Ministry of Religion of Jambi Province. *Tabayyun: Academic Journal of Da'wah Science, 3*(1), 353–369. https://e-journal.lp2m.uinjambi.ac.id/ojp/index.php/TBY/article/view/6494