

## Hajj Guidance Implementation Model in Indonesia: A Case Study in West Java Province

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### Abstract

The phenomenon of increasing prospective elderly pilgrims in Indonesia since 2014 reached 22,022 people, increasing to 39,659 in 2019, and reaching 67,199 in 2022-2023, around 30% of the total quota of 221,000 pilgrims. The Ministry of Religion has set the age limit for elderly Hajj as 65 years and over, with the tagline "A Fair and Elderly Friendly Hajj Year". This research highlights the implementation of elderly-friendly Hajj services by the Directorate of Hajj and Umrah, Ministry of Religion of the Republic of Indonesia in 2023. The research method used is Research and Development (R&D) with a descriptive-qualitative approach. The focus is to identify emerging problems and formulate solutions as well as develop a model for implementing elderly Hajj guidance for 2024. The main research location is West Java Province, Indonesia. Research findings include adequate policies, problems especially in Saudi Arabia, identification of alternative solutions, and an elderly-friendly implementation model for Hajj guidance which consists of eight elements of the guidance model, which will involve technical guidance at 21 service points as well as guidance for worship over a long period of time.

**Keywords:** *Elderly Congregation, Implementation Model, Guidance Model, Mentors, Hajj and Umrah Guidance Group (KBIHU).*

### INTRODUCTION

After the Covid-19 pandemic that hit the world since 2019, it has had an impact on various sectors of life, including the implementation of the Hajj pilgrimage. The policy regarding the cancellation of the Hajj pilgrimage by the Ministry of Religion was carried out two years in a row. First: stated in the Decree of the Minister of Religion (KMA) number 494 of 2020 concerning the Cancellation of the Departure of Hajj Pilgrims at Hajj pilgrimage organizers in 1441 H/2020 AD. Second: Minister of Religion Regulation (PMA) number 660 of 2021 concerning Cancellation of Departure of Hajj Pilgrims at pilgrimage organizers Hajj in 1442 H/2021 AD.

In 2022, the Saudi Arabian government will begin to allow the Hajj pilgrimage to be held again at fifty percent of the normal capacity.

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This policy was followed up by the Indonesian government by issuing Government Regulation number 8 of 2022 concerning Coordination of the Implementation of the Hajj and was followed up by the Ministry of Religion of the Republic of Indonesia by issuing KMA number 405 of 2022 concerning Indonesian Hajj Quotas for 1443 Hijriah/2022 AD with a total of 100,051 consisting of 92,825 quotas. regular Hajj and 7,226 special Hajj quotas. In this KMA, the maximum age limit for Hajj pilgrims is set at under 65 years due to the pandemic.

In 2023, the policy for organizing the Hajj pilgrimage will reopen one hundred percent normally with no age restrictions. However, as an implication of this policy, the number of elderly pilgrims (seniors) automatically increased by around 30 percent of the 221,000 Indonesian Hajj pilgrims.

The phenomenon of prospective elderly pilgrims in Indonesia has emerged since 2014 with around 22,022 pilgrims. In 2019 the number increased to around 39,659 pilgrims, then after the Covid-19 pandemic in 2022-2023 the number doubled to 67,199 pilgrims or around 30 percent of the total quota of 221,000 pilgrims. It is estimated that around 2025 Indonesian Hajj pilgrims will be dominated by the elderly. With this increase in numbers, it is natural that the Ministry of Religion put up the tagline "A Fair and Elderly Friendly Hajj Year". The Ministry of Religion then set the age limit for elderly people at 65 years and over. However, in reality, in the field, there are five age segments of elderly people who go on Hajj, namely:

1. Ages 65-75 as many as 47,666 congregants
2. Ages 76-85 as many as 12,559 congregants
3. Ages 86-95 as many as 6,594 congregants
4. Age 95.... as many as 380 worshipers

The total number of elderly Hajj pilgrims is around 67,199 out of a total quota of 221,000 pilgrims. Seeing this reality, various policies are needed for organizing the elderly-friendly Hajj pilgrimage. One of the basics of this policy is stated in Law Number 8 of 2019, namely: providing guidance, service, and protection to the congregation. The congregation referred to in this research is an elderly congregation. The presence of 30 percent of elderly pilgrims is a challenge for the government as the organizer of the 2023 Hajj, especially for Hajj officers and Hajj guides. Hajj officers, especially from the government, in this case, are group and non-group crew officers. These officers generally work when they are in Saudi Arabia. Meanwhile, Hajj guides, especially from various Hajj guidance institutions or the Hajj and Umrah Guidance Group (KBIHU), guide from the time they are in their homeland, during the Hajj pilgrimage until they return to their homeland.

The main goal of Hajj officers and Hajj guides is to ensure that Hajj pilgrims can carry out the Hajj pilgrimage comfortably, safely, and following Islamic religious guidelines. Officers and supervisors are responsible and play an important role in supporting the success of the Hajj pilgrimage according to the rules of Hajj fiqh and ensuring the

welfare of Hajj pilgrims during the Hajj pilgrimage. Concerning elderly pilgrims, it is strategically important to research and study in line with the trend of increasing the number of elderly people on Hajj departures in the following years and the objective conditions of the elderly.

The objective condition of elderly congregants generally faces various physical, social, and psychological changes associated with the aging process. Some physical changes that commonly occur in the elderly include decreased physical strength and endurance, decreased vision and hearing, decreased bone density, and decreased function of certain body organs. Seniors may also experience changes in mental and emotional health, such as an increased risk of cognitive disorders such as dementia, depression, and anxiety.

Apart from these conditions, in the elderly, various physical illnesses also appear with an average diagnosis that is not single. The most common diseases in the elderly based on Basic Health Research in 2013 are hypertension, arthritis, stroke, dental and oral problems, chronic obstructive pulmonary disease, diabetes mellitus, and heart problems. Meanwhile, with increasing age, functional disorders will increase with various occurrences shown for mild to severe disabilities (Permenkes No. 25/2016). These various changing conditions in the elderly will cause various potential problems considering that the Hajj pilgrimage requires physical, mental, endurance, and strength.

Seeing the objective conditions in the field, of course, the government immediately launched various policies in various regulations from the KMA and PMA which were then implemented into various regulations, standard operating procedures (SOP), and technical instructions in the field. The implementation of this policy has in turn given birth to a model for implementing Hajj guidance services. Furthermore, each model of policy implementation will give rise to various possibilities, namely: successful, unsuccessful, or successful but there are various shortcomings that need to be corrected to find the right model of guidance services for elderly Hajj pilgrims in the future. This is important to find through research considering that the implementation of Hajj guidance services for the elderly in 2023-2024 and beyond is an urgent need and will continue to be needed in the years to come because data from the Siskohat congregation shows that the average waiting period for Hajj pilgrims in each province reached 26 years. In this context, there is an interesting problem to research regarding the implementation model for elderly-friendly Hajj guidance that is needed in the future.

Theoretically, implementation in the context of public policy or social change is a field of study that tries to understand and explain why certain policies or initiatives succeed or fail to be implemented in the real world. It involves analyzing the processes and factors that influence how policies are designed, adopted, implemented, and evaluated (Seward et al., 2021).

Implementation theory tries to answer the question of why some policies succeed in achieving goals and getting desired results, while

others experience obstacles, resistance, or even failure in their implementation. This involves having to study the dynamics involved in the implementation process, including factors such as political power, organizational structure, available resources, policy networks, stakeholder characteristics, social context, and other aspects that may influence policy implementation.

Implementation theory also identifies strategies and approaches that can be used to promote successful policy implementation. By studying the factors that influence implementation, implementation theory can provide guidance for policy makers to design more effective policy models and increase the chances of success in their implementation (Theis & White, 2021). Eugene Bardach, a professor at the University of California, Berkeley, has a distinctive view and approach to policy implementation. Bardach emphasized the importance of a deep understanding of the context of policy implementation and a focus on practical steps to enhance effective policy implementation. The analysis steps include: problem analysis, alternative identification, good policy design, stakeholder involvement, monitoring, and adjustment. Bardach's approach to implementing this elderly-friendly Hajj guidance service appears to be very practical and focuses on steps that policymakers can take to improve successful policy implementation.

Meanwhile, related to Hajj guidance, theories regarding religious guidance and counseling will guide a model of religious guidance. Theoretically, religious guidance is the process of providing assistance and services by the guide to the guide to provide services or assistance in solving problems related to the guide's religious activities so that with the strength and knowledge of the guide they can carry out their activities based on various religious rules. If it is related to Hajj guidance, it means the process of providing assistance and services by the Hajj guide to those being guided, namely prospective Hajj pilgrims, to provide services or assistance in solving problems related to Hajj activities so that prospective Hajj pilgrims with their strength and knowledge can carry out Hajj activities based on to various rules of Hajj fiqh.

The definition of religious guidance above contains several basic principles, namely: (1) the process of providing assistance and services in this context, namely in the Hajj pilgrimage, (2) the mentors here are Hajj officers from the government and the advisors from the KBIHU, (3) those being guided are prospective pilgrims. elderly hajj, (4) problems related to the guide and those being guided, including problems with guidance and technical services, and problems related to the rules or fiqh of the hajj pilgrimage for the elderly.

## **LITERATURE REVIEW**

### **Elderly**

Aging (getting old) is a process of gradually losing the ability of the tissue to repair itself or replace and maintain its normal function so

that it cannot withstand infection and repair the damage suffered. The aging process is a continuous process naturally starting from birth and is generally experienced by all living things. Elderly or old age is a closing period in a person's life span, namely a period where a person has "moved away" from a more enjoyable previous period, or moved away from a time full of benefits (Shi et al., 2024).

Naturally, the elderly experience physical, biological, and mental decline. Elderly is not a disease, but a period or stage of human life from infancy, childhood, adulthood, old age, and old age itself. Everyone will experience the aging process and old age is the last period where this period people will experience physical, mental, and social decline, little by little unable to do their daily tasks so for most old age is a less pleasant time. Based on the explanation above, an elderly person is someone who has reached the age of 60 years or more where there is a decline in physical, psychological, and physiological aspects (Behr et al., 2023).

The definition of elderly according to the World Health Organization (WHO) includes middle age between 45 and 59 years, elderly age between 60 and 70 years, old age between 75 and 90 years, and very old age above 90 years:

a. Middle Age Group

The age group in the maturity period, namely the preparation period for old age shows physical prowess and mental maturity (45 to 59 years) (Hariastuti et al., 2024).

b. Early Elderly Group

A group in the presenium period, namely the group that is starting to enter old age (60 to 70 years) (Christensen et al., 2024).

c. Elderly Group

A group in the senium period (75 to 90 years).

d. High-Risk Elderly Group

A group aged 90 years or an elderly group who lives alone, isolated, suffers from serious illness or disability (Liu et al., 2021).

According to Hurlock, old age is marked by certain physical and psychological changes, elderly men and women will make good or bad adjustments. The characteristics of the elderly tend to lead to and bring bad adjustments rather than good ones, the characteristics of the elderly are as follows (Escourrou et al., 2022):

a. Old age is a period of decline

The decline in the elderly partly comes from physical factors and psychological factors. Decline can have an impact on the psychology of the elderly. Motivation plays an important role in the decline in the elderly. The decline in the elderly is faster if they have low motivation, conversely if they have strong motivation then the decline will take a long time (Tully-Wilson et al., 2021).

b. The elderly have a minority group status.

The elderly have minority group status as a result of unpleasant social attitudes towards the elderly and are reinforced by bad cliché opinions about the elderly. These cliché opinions are like this: the elderly prefer to defend their opinions rather than listen to the opinions of others (Makita et al., 2021).

- c. Aging requires a change in role.  
This change in role is carried out because the elderly begin to experience a decline in all things. Role changes in the elderly should be done based on their wishes, not on pressure from the environment (Lebrusán & Gómez, 2022).
- d. Poor adjustment in the elderly  
Poor treatment of the elderly makes the elderly tend to develop a poor self-concept. The elderly show more forms of bad behavior (Zalai et al., 2024).
- e. Individual differences in the effects of aging  
People who grow old differently because they have different innate traits, and different lifestyles among people of the same sex, are more apparent when men are compared to women because aging occurs at different rates in the sexes (Calabrò et al., 2023).
- f. Old age is assessed by different criteria.  
For the elderly, children are smaller than adults and must be cared for, while adults are already big and can take care of themselves. Knowing that these are two common criteria for assessing the age of the elderly they can hide or disguise signs of physical aging by wearing clothes that are usually worn by young people and pretending to have youthful energy (Ren et al., 2022).
- g. Stereotypes of the elderly  
Stereotypes and traditional beliefs arise from a variety of sources, including images of older people as kind and understanding, but many also depict them, especially women, as cranky and mean. Older people are often labeled and interpreted unfavorably by the mass media (Shepherd & Brochu, 2021).
- h. Social attitudes toward the elderly  
Unfavorable social attitudes toward the elderly influence the way they treat the elderly in lieu of respect and appreciation for the elderly, and as a characteristic of many cultures, social attitudes cause older people to feel that they are no longer useful to the social group and thus cause more trouble than they please (Barbaccia et al., 2022).
- i. The desire to be young again is very strong in old age  
Today many people are looking for ways to slow down aging by trying to limit and reduce food or vitamins. While others have plastic surgery to use beauty tools to cover wrinkles on their skin. All of these procedures and efforts are reflections of the preoccupation of young people related to the history of human civilization (Calligaris et al., 2022).

## **METHOD**

This research uses the constructivism paradigm. According to Neuman (2015: 115), the constructivism paradigm is a basic attempt to understand and explain meaningful social actions. This research also uses a qualitative approach. According to Creswell (2008), the qualitative approach is an approach or investigation to explore and understand a central phenomenon. This research regarding the implementation model for elderly-friendly Hajj guidance uses the Research and Development (R&D) method with a descriptive-qualitative approach. The reason for using the R&D method is to formulate and test a model for elderly-friendly Hajj guidance services that departs from elderly-friendly Hajj services in 2023 to be projected as a model for implementing elderly-friendly Hajj guidance in the future as a research product. The type of data used in this research is quantitative data from surveys and qualitative data, namely data that is extracted based on what happened, not data that is simply written, seen, or spoken, but data that contains meaning behind what is seen and said. The data sources in this research are primary data and secondary data. In this research, the data collection techniques used are survey techniques, observation techniques, interview techniques, and documentation studies. Data validity was carried out using triangulation techniques. In the data analysis process, data collection, data reduction, data presentation, and conclusion drawing are carried out.

## **RESULT AND DISCUSSION**

### **Legal Basis and Policy Reference for Elderly Friendly Hajj 2023**

The implementation of an elderly-friendly Hajj in 2023 is grounded in various legal and policy frameworks that ensure the well-being of elderly pilgrims. These regulations provide a comprehensive foundation for organizing Hajj services that accommodate the specific needs of elderly pilgrims, focusing on their health, safety, and overall comfort. By adhering to these legal provisions, the government aims to enhance the pilgrimage experience through structured guidance, accessible services, and protective measures, ensuring that elderly pilgrims can perform their religious obligations with dignity and ease.

1. Law Number 8 of 2019 concerning the Implementation of the Hajj and Umrah Pilgrimage;
2. PP Number 8 of 2022 concerning Coordination of the Hajj Pilgrimage;
3. PMA Number 13 of 2021 concerning the Implementation of Regular Hajj Pilgrimage;
4. KMA No. 189 of 2023 concerning Indonesian Hajj Quota for 1444 H/2023;
5. Minister of Health Regulation Number 25 of 2016 concerning the National Action Plan for Elderly Health for 2016-2019;

6. Minister of Health Regulation Number 15 of 2016 concerning Health Istithaah for Hajj Pilgrims;
7. Technical Regulations of the Minister of Health Number 15 of 2016 concerning Istithaah and the Health of Hajj Pilgrims;
8. Minister of Health Regulation Number 9 of 2021 concerning Technical Guidelines for the Implementation of Hajj Health in Saudi Arabia.

Departing from the dominating number of elderly pilgrims is one of the reasons behind the implementation of elderly-friendly Hajj services which include guidance, service, and protection of the congregation by prioritizing the security, comfort, and safety of elderly pilgrims.

This policy is felt by all regions of Indonesia, including North Sulawesi, which was expressed directly by the head of the Hajj and Umrah implementation division at the regional office.

“The latest policy from the Ministry of Religion which will be implemented in 2023 is related to the implementation of the Hajj pilgrimage. This policy emphasizes several significant changes with the main focus on increasing priority for elderly Hajj pilgrims. One of the most striking changes is the increase in the quota allocation for the elderly to 5%, a significant increase compared to the previous allocation of only 1% in Sulawesi. This indicates the government's commitment to providing greater opportunities for elderly pilgrims to perform the Hajj.

### **Implementation of Elderly Friendly Hajj Guidance Services**

Implementation of elderly-friendly Hajj guidance services is one dimension of the elderly-friendly Hajj program from the aspect of worship. The form of implementation of elderly-friendly Hajj guidance services is by including material on elderly-friendly Hajj rituals based on the principle of convenience and lightness (*rukshah*) and health education material for elderly Hajj pilgrims, building awareness among the congregation towards elderly Hajj pilgrims, as well as appealing to KBIHU not to force sunnah worship (such as Umrah, pilgrimage, and *arba'in*).

Sub-directorate of Congregation Guidance to provide a more inclusive and friendly approach to elderly Hajj pilgrims. To meet the specific needs of this age group, a Hajj ritual guideline specifically for the elderly has been developed. The essence of this guideline is teaching about the 7 principles of *rukhsah*, namely the various concessions permitted in the practice of worship in accordance with the teachings of the Islamic religion, which aims to make it easier for elderly pilgrims to perform the Hajj without having to push themselves beyond the limits of their physical abilities.

The existence of *rukshah* or relief for elderly Hajj pilgrims, which is the government's policy in implementing an elderly-friendly Hajj, was also conveyed by the head of the North Sulawesi regional office.

"Regarding being friendly to the elderly, the development is based on the rules. Regarding coaching, the Congregational Guidance Sub-



Directorate has created guidelines for special rituals for the elderly. The closest point is in the *rukhsah*, so the conveniences in religion called *rukhsah* are all taught in the elderly rituals. So, he really understands the existence of relief."

The efforts made by the Ministry of Religion of the Republic of Indonesia to create elderly-friendly Hajj pilgrimage guidance is the elderly Wukuf safari. This elderly wukuf safari will be held for the first time in 2023. The elderly wukuf safari policy is intended for vulnerable elderly Hajj pilgrims, these pilgrims carry out their wukuf on buses accompanied by Hajj officers, such as worship guides, transportation services, congregation protection, and also the team health. This policy was carried out as an effort to maintain the health of elderly pilgrims and not burden the congregation in carrying out their worship, as stated by the Head of Sub-Directorate for Development, Officers of the Directorate of Hajj and Umrah Organizing.

"At the time of Arafah, Muzdalifah, Mina (Armuzna) the elderly wukuf safari was held for the first time. This elderly wukuf safari is a special wukuf, which is usually carried out for sick Hajj pilgrims. Sick pilgrims usually depart from KKHI to Arafah after staying in Arafah for a short time and returning to KKHI. In 2023 there will be many elderly Hajj pilgrims, although not all of them are sick, for example, there are elderly pilgrims who cannot walk, but that doesn't mean they are sick, it's just that they are physically unable because they are able. So yesterday it was decided that there would be an elderly Wukuf safari for vulnerable elderly Hajj pilgrims. The process is the same as a wukuf safari but the difference is that those who depart are not sick pilgrims but vulnerable elderly pilgrims. They departed from the hotel for Arafat" (Interview)

### **Problems with the Implementation of Elderly-Friendly Hajj Guidance Services in 2023**

In the context of identifying Hajj problems in the elderly, it can be seen from several aspects, namely:

#### 1. Identify the Problem:

Identify the main problems faced by the elderly. For example, health problems, social isolation, or limited access to health services. For various elderly problems, various standard references or Standard Operating Procedures (SOP) are needed which will guide companions in handling elderly Hajj pilgrims. From the results of observations, documents related to the SOP were found but they were not published and no reason was found for this. The research team obtained the document from the Directorate General of Hajj and Umrah (PHU). This shows that planning for mitigating the elderly Hajj in 2023 is inadequate, resulting in an impact on service quality. Apart from that, the regulations for mitigating issues for elderly pilgrims are not directly proportional to the quantity of officers, so it was found that the KBIHU in Kendari, Southeast Sulawesi, was conducting

a "mahram auction" for elderly pilgrims from the congregation in the group of elderly pilgrims. The "mahram auction" was facilitated by KBIHU by offering a total price for the services of "shadow attendants" from young pilgrims who were ready to become elderly pilgrim companions.

2. Goals and Objectives:

Determine the short-term and long-term goals you want to achieve. For example, improving the well-being of the elderly, prolonging healthy lives, or reducing levels of social isolation. In this aspect, the Hajj for the elderly needs to be presented as a pleasant and comfortable worship ritual from the rituals in the country until departure, even during the Armuzna procession. So, the state's role is expected to be present in building a special system for the elderly.

3. Identify Alternative Solutions:

Find various possible solutions to deal with the problem. For example, increasing access to health services, providing social programs to reduce isolation, or providing health education to the elderly.

4. Evaluate Alternative Solutions:

Review each solution critically. Evaluate its effectiveness, efficiency, and impact on seniors. Also consider economic, social, and cultural aspects.

5. Choose the Best Solution:

Based on the evaluation, select the most adequate and realistic solution to address the problem.

6. Implementation:

Plan and implement the steps necessary to implement the selected solution. This may involve collaboration with health agencies, local governments, and non-profit organizations.

7. Monitoring:

Carry out regular monitoring of solution implementation. Review whether the solution achieves the desired goals and whether any changes need to be made.

8. Feedback and Adjustments:

Receive feedback from seniors, families, and other interested parties. Adjust programs or policies as necessary based on monitoring results and feedback.

This approach helps in designing policies that are focused and oriented towards practical solutions to deal with specific problems, such as handling the elderly. By applying the Eightfold Path Framework, we can ensure that efforts to treat the elderly are based on a deep understanding of the problem and considering holistic solutions.

### **Identify Alternative Problem-Solving Implementation of Elderly Friendly Hajj Guidance Services in 2023**

Ensuring an inclusive and accessible Hajj experience for elderly pilgrims requires continuous evaluation and improvement of guidance

services. As the number of elderly participants continues to grow, various challenges arise in providing adequate support, comfort, and safety throughout the pilgrimage. To address these challenges, alternative problem-solving approaches must be explored and implemented to enhance the overall experience of elderly pilgrims.

1. Provide special training to service personnel.
2. Establish a special information center that can be accessed by the elderly and their families to get the latest guidance.
3. Providing elderly-friendly accommodation
4. Assemble a team of specially trained medical and paramedics
5. Organize social and recreational programs
6. Using technology such as mobile apps to provide real-time information
7. Building partnerships with health and social institutions
8. Conduct outreach programs and awareness campaigns

### **Elderly Friendly Hajj Guidance Implementation Model**

Implementing an elderly-friendly Hajj guidance model requires a structured approach that accommodates the diverse needs of elderly pilgrims. Various models can be applied to ensure that guidance services are not only informative but also adaptive to the psychological, emotional, and social conditions of the pilgrims. These models aim to enhance understanding, promote positive behavioral changes, and address both individual and group challenges, ultimately ensuring a more supportive and inclusive pilgrimage experience.

1. Psychoeducational Approach Model This approach model focuses on providing information and education to group members by considering the psychological motivation of group members so that they have an understanding, attitudes, and skills in doing something.
2. Cognitive-Behavioral Approach Model This model is related to changes in the thought patterns and behavior of group members and will give birth to lifestyle patterns.
3. Psychodynamic Approach The psychodynamic approach model focuses on understanding emotional conflicts and unconscious dynamics in groups.
4. Holistic Approach Model This model is an approach that integrates various aspects of individual life in the group guidance process by paying attention to physical, emotional, social, and spiritual dimensions.
5. Problem-Solving Approach Model This model emphasizes identifying and solving group members' problems and encourages collaboration in finding solutions. This existing model is also popularly implemented by the Ministry of Religion for PHU and KBIHU in guiding the Hajj and Umrah for the elderly.

**Table 1. Siskohat Data on the Number of Elderly Hajj Pilgrims as of March 23, 2023**

No	Age	Percentage	Number of Pilgrims
1	65 - 74 Years Old	68,4%	45.796 Pilgrims
2	75 - 84 Years Old	19,3%	12.912 Pilgrims
3	85 - 94 Years Old	11,5%	7.680 Pilgrims
4	95 years old and above	0,8%	555 Pilgrims

Based on law number 8 of 2019 article 14 stated that: "In determining the Indonesian Hajj quota as intended in Article 12 paragraph (1), the Minister gives quota priority to elderly Hajj pilgrims who are at least 65 (sixty-five) years old with a certain percentage". Meanwhile, during the Hajj pilgrimage in 2023, the percentage of elderly pilgrims will be 5% of the Hajj pilgrim quota. Based on Siskohat data as of March 23, 2023, around 66,943 elderly Hajj pilgrims aged 65 years and over, or approximately 30% of the total pilgrims will depart from Indonesia in 2023.

## CONCLUSION

The implementation model for the elderly Hajj guidance service is designed specifically for elderly pilgrims and developed from the existing framework used in the Hajj and Umrah Guidance Group (KBIHU). Research findings indicate that while the 2023 implementation was conceptually well-prepared with guidebooks and SOPs, challenges arose in disseminating and socializing policies, leading to communication barriers between the Directorate General of PHU and Hajj officers. Internally, staff members faced difficulties due to a lack of soft skills in handling elderly pilgrims, despite efforts by the Center of Aging Studies (CAS) at the University of Indonesia to enhance their capacity, which was hindered by regulatory misalignment among stakeholders. Externally, elderly pilgrims tend to trust religious figures from KBIHU more than TPIHI officers due to stronger emotional connections. To address these issues, alternative approaches include the pentahelix collaboration model, integrating government, society, universities, the private sector, and the media. Additionally, various guidance models can be developed, such as psychoeducational, cognitive-behavioral, psychodynamic, holistic, and problem-solving approaches, to ensure a more effective and inclusive Hajj experience for elderly pilgrims.

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