

## Quality Assurance Model of Hajj and Umrah Guidance Groups (KBIHU) Based on Islamic Boarding Schools in Serving Prospective Pilgrims: A Case Study of KBIHU Organized by Islamic Boarding Schools in West Java Province

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### Abstract

This study aims to analyze the quality assurance model implemented by Islamic Boarding School-Based Hajj and Umrah Guidance Groups (KBIHU) in serving prospective pilgrims. The research was conducted on KBIHU organized by Islamic boarding schools in West Java Province. The quality assurance model examined incorporates the PPEPP cycle (Establishment, Implementation, Evaluation, Control, and Improvement), adapted to the traditional values of Islamic boarding schools. The findings reveal that the boarding school-based approach offers advantages such as holistic spiritual guidance, a personal approach to prospective pilgrims, and alignment with the characteristics of local communities. However, challenges remain, including limited infrastructure, suboptimal human resource competencies, and the absence of an integrated monitoring system. The study also found that the satisfaction level of prospective pilgrims with the services provided by boarding school-based KBIHU is relatively high, particularly in the areas of worship guidance and Islamic values. Recommendations include enhancing the capacity of instructors through training and certification, digitalizing services to improve operational efficiency, and strengthening collaboration with stakeholders. With further development, the boarding school-based quality assurance model has the potential to be replicated as a national standard for KBIHU services.

**Keywords:** *Quality Assurance, KBIHU, Islamic Boarding Schools, Prospective Pilgrims, Hajj Services.*

### INTRODUCTION

Hajj management is the process of organizing and managing Hajj activities using management functions such as planning, organizing, actuating, controlling, and evaluating to achieve the objectives effectively and efficiently. Hajj guidance groups typically refer to organizations or institutions that provide guidance, assistance, and logistical services to pilgrims during the Hajj pilgrimage. The purpose of these groups is to ensure that pilgrims can perform their Hajj rituals properly, following the prescribed procedures in Islam, and in a safe and comfortable

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environment. Hajj guidance groups may provide various services, including: 1. Spiritual Guidance, which offers spiritual guidance and counseling throughout the Hajj pilgrimage. 2. Logistical Assistance, which provides logistical support such as transportation, accommodation, and meals. 3. Medical Assistance, which ensures the availability of medical services and health support during the pilgrimage. 4. Educational Guidance, which provides information and education on the proper way to perform the Hajj rituals. 5. Legal Assistance, which offers legal guidance when necessary, such as for permits and regulations related to the Hajj journey.

It is important to choose a Hajj guidance group that holds accreditation and official authorization from the relevant authorities in the respective country or region. Selecting a trusted group ensures that pilgrims receive quality services and that their journey is conducted in accordance with applicable regulations. Before choosing a guidance group, it is advisable to conduct research and ensure that the group has a good reputation and has met the established safety and quality standards. Evaluating the quality of a Hajj guidance group may involve several key factors. The following considerations can help assess the quality of a Hajj guidance group: accreditation and official authorization, reputation and experience, services provided, facilities and logistics, spiritual guidance and support, commitment to safety, and transparency and communication.

Before selecting a Hajj guidance group, it is advisable to conduct research, inquire with individuals who have previously used the services of the group, and ensure to check the official documents and licenses of the group. Human resources (HR) in Hajj and Umrah guidance groups play a key role in delivering quality services to the pilgrims. The following HR aspects need to be considered: spiritual guides, logistics team, health team, administrative team, communication team, security and safety team, local guides, training and development, professional ethics, and performance evaluation. It is crucial for Hajj and Umrah guidance groups to have competent, dedicated, and committed human resources to provide the best services to the pilgrims. Regular training, good management, and attention to safety and comfort are key factors in ensuring the quality of human resources within the group.

The research problem in this study is formulated as follows: How is the quality assurance of Hajj guidance implemented by KBIHU? What is the service quality concept developed by KBIHU based on Islamic boarding schools? How are the human resources optimized to enhance services in KBIHU organized by Islamic boarding schools? The objectives of this study are to explore the quality assurance of Hajj guidance conducted by KBIHU, to examine the service quality concept developed by KBIHU based on Islamic boarding schools, and to analyze the human resources available for optimizing services in KBIHU within Islamic boarding schools. The structure of this research includes presenting the background related to the quality assurance model applied by the Islamic Boarding School-Based Hajj and Umrah Guidance Groups (KBIHU) in

serving prospective pilgrims, outlining the research methodology employed, discussing the findings, conducting an analysis of the research results, and concluding with the key outcomes of the study.

## **METHOD**

This study employs a qualitative research approach, which is commonly used in the field of social sciences. The research focuses on the Quality Assurance Model of Islamic Boarding School-Based Hajj and Umrah Guidance Groups (KBIHU) in Serving Prospective Pilgrims: A Case Study of KBIHU Organized by Islamic Boarding Schools in West Java Province. The research subjects include leaders of Islamic boarding schools with Hajj and Umrah Guidance Groups (KBIHU), worship guidance teams, technical administration service teams, and Hajj pilgrims. In adhering to scientific methods, the research process follows systematic and well-planned stages. These stages include determining the research location, defining the research focus, establishing the research method, identifying information sources, determining data collection techniques, and selecting data analysis methods. Data is essential as the final output of the research. To collect concrete data, the researcher employed several techniques, namely observation, interviews, and documentation. Data analysis in this study was carried out continuously from the beginning to the end of the research, both in the field and outside the field, using the techniques proposed by Miles and Huberman. These techniques consist of data reduction, data display, and conclusion drawing and verification.

## **RESULTS AND DISCUSSION**

### **Quality Assurance in Hajj Guidance Provided by KBIHU**

Teaching Hajj rituals (*manasik*) is a critical component that must be conducted with precision and thoroughness. *Manasik* Hajj involves not only physical training for the pilgrimage journey but also instructions on prayers and dhikr to be performed at specific times. In Islamic boarding schools in West Java, prospective pilgrims often receive intensive training on these aspects to ensure they are spiritually prepared before departing for the Holy Land. The guidance provided by Islamic boarding school-based KBIHU also facilitates pilgrims with essential information regarding Hajj logistics, such as passport processing, visa applications, and other administrative procedures. These KBIHU not only support the spiritual aspects but also prepare pilgrims for the administrative requirements of their pilgrimage journey.

Thus, Islamic boarding school-based KBIHU serve as pivotal centers for disseminating information and providing comprehensive guidance on all matters related to Hajj and Umrah. Furthermore, these KBIHU play a role in fostering and promoting values of togetherness, solidarity, and mutual cooperation among pilgrims. Activities conducted during Hajj and Umrah guidance sessions at boarding schools often involve group-oriented practices, such as communal prayers, discussions, and other collaborative activities. These efforts aim to build

a sense of community and camaraderie among pilgrims, enriching their spiritual experiences.

In West Java, Islamic boarding school-based KBIHU frequently collaborate with other institutions, such as the Da'wah Study Center or other religious organizations, to organize training sessions and seminars on Hajj and Umrah. This collaboration allows prospective pilgrims to gain diverse perspectives from scholars and practitioners with extensive knowledge and experience in Hajj and Umrah rituals.

### **The Service Quality Concept Developed in Islamic Boarding School-Based KBIHU**

The service concept developed by the Hajj and Umrah Guidance Groups (KBIHU) with KBIHU accreditation aims to ensure high-quality standards in providing services to prospective Hajj and Umrah pilgrims. In Indonesia, including West Java, the guidance provided by KBIHU must accommodate a wide range of needs, from technical to spiritual aspects, while ensuring compliance with standards set by the government and relevant institutions. Quality assurance in Islamic boarding school-based KBIHU also includes enhancing the capacity of ustadz or guides involved in guidance activities. Training and certification processes for Hajj and Umrah guides are essential components for improving the quality of guidance.

These training programs may include updates on the latest regulations for Hajj and Umrah and methods for delivering materials to pilgrims in an easily understandable manner. Well-trained and certified guides are more effective in providing guidance, both technically and spiritually. Attention must be given to the infrastructure supporting successful guidance implementation. This includes providing appropriate teaching materials, adequate learning facilities, and leveraging technology to enhance the guidance process. For example, using digital media to deliver Hajj and Umrah guidance materials can be an effective tool to improve pilgrims' understanding, especially for those with limited time to attend face-to-face classes.

A robust quality assurance system will encourage KBIHU to continually improve their service quality and maintain their reputation as trusted institutions for Hajj and Umrah guidance. By adhering to applicable accreditation standards, KBIHU can provide optimal services to pilgrims and ensure that the pilgrimage is performed correctly according to Islamic teachings.

### **Human Resources for Optimizing Services in Islamic Boarding School-Based KBIHU**

The success of Hajj and Umrah guidance programs heavily depends on the competence of the guides at KBIHU. This competence includes a profound understanding of Islamic teachings, effective communication skills, and practical experience in conducting Hajj and Umrah rituals. Guides must possess deep knowledge of Hajj jurisprudence, procedures, and the etiquettes required during the

pilgrimage, ensuring they can provide accurate and relevant guidance to the pilgrims.

Communication skills are another critical aspect. Competent guides should be able to deliver guidance materials in language easily understood by pilgrims from diverse educational backgrounds. Additionally, they must have strong listening skills and the ability to provide solutions to the questions or challenges faced by pilgrims, creating a conducive and interactive guidance environment. To ensure guide quality, certification programs are a crucial element in the quality assurance process for KBIHU.

In West Java, these programs are implemented by various institutions, including the State Islamic University (UIN) Sunan Gunung Djati Bandung. The certification programs aim to enhance the capacity of guides through intensive training, covering both theoretical and practical aspects of Hajj rituals. Certifications issued by UIN Sunan Gunung Djati Bandung not only provide official recognition for the guides but also elevate the credibility of KBIHUs whose guides participate in such training. KBIHUs with certified guides are more likely to gain the trust of pilgrims, as these guides have demonstrated their competence through nationally recognized programs. Service standards in KBIHU are defined by detailed guidelines to ensure that interactions between guides and pilgrims adhere to principles of professionalism and Islamic ethics.

These standards involve specifying how guides should deliver materials, using language that is accessible to pilgrims, and organizing guidance schedules to maximize effectiveness. With these guidelines, guides can perform their duties consistently and systematically, while pilgrims experience clarity and comfort throughout the guidance process. In West Java, KBIHUs also innovate in their service standards by providing digital guidance materials. Pilgrims can access worship guides, tutorial videos, and supplementary materials through specially designed applications.

This approach not only facilitates pilgrims in preparing for their pilgrimage but also supports the wider dissemination of information. Such innovations make KBIHU more adaptive to technological advancements and the evolving needs of pilgrims. The development of human resources (HR) in Hajj and Umrah Guidance Groups (KBIHU) is a strategic step to ensure that the services provided meet high-quality standards. Guides and administrators in KBIHU must have in-depth knowledge of worship procedures, regulations, and pilgrim needs. Therefore, routine training is essential to enhance their competencies. This training can include operational management, interpersonal communication, and the use of technology in guidance activities. With such development efforts, KBIHU's human resources are expected to deliver more professional and high-quality services.

The teaching of Hajj rituals (*manasik*) in Islamic boarding schools, particularly in West Java, demonstrates a comprehensive approach in equipping prospective pilgrims with not only spiritual but also administrative and social aspects. This finding aligns with previous

studies emphasizing the integration of spiritual guidance with the practical needs of prospective pilgrims. For example, Irawan et al. (2020) highlight that Islamic boarding school-based Hajj guidance enhances the mental and spiritual preparedness of pilgrims through intensive programs. Similarly, Kusuma (2019) found that KBIHU plays a significant role in assisting pilgrims in understanding administrative procedures, such as obtaining passports and visas. The study by Anwar and Syahputra (2021) reveals that collaboration between Islamic boarding school and Islamic preaching institutions, such as the Islamic Preaching Study Center, broadens the scope of training, enabling pilgrims to gain insights from diverse scholarly perspectives.

The group-based approach in Hajj guidance, involving collective prayers and group discussions observed in West Java pesantren, is consistent with the findings of Jannah et al. (2018), who note that collective activities enhance a sense of togetherness and enrich the pilgrims' spiritual experience. Hidayatullah and Munir (2022) emphasize that solidarity fostered through group activities creates a more harmonious pilgrim community during the Hajj. However, it is important to note that Islamic boarding school based KBIHU face challenges in ensuring the availability of competent human resources, as identified by Santoso (2020). On the other hand, institutional collaboration observed in this study offers solutions to such challenges. Rizqi and Nurhasanah (2021) affirm that synergy between Islamic educational institutions and preaching organizations enriches training materials. The implications of this approach are further reinforced by Putra et al. (2020), who report that holistic Islamic boarding school-based guidance improves pilgrims' understanding of both the ritual and technical aspects of Hajj. Another study by Hakim (2021) underscores the importance of Islamic boarding school in strengthening Islamic values relevant to the Hajj experience. Based on these findings, Islamic boarding school based KBIHU not only serve as centers for religious education but also play a strategic role in shaping pilgrims into independent and empowered individuals. Consequently, this approach becomes a model worth emulating in other regions, as suggested by Fatimah et al. (2021), who identify that the success of Hajj guidance is strongly influenced by community-based educational models like those found in West Java Islamic boarding school.

The approach adopted by Islamic boarding school based KBIHU in conducting Hajj guidance demonstrates significant results in preparing prospective pilgrims, encompassing spiritual, technical, and social aspects. Previous research by Rahman et al. (2021) affirms that Islamic boarding school play a strategic role in enhancing pilgrims' readiness through the reinforcement of religious values and comprehensive understanding of Hajj rituals. This is further supported by Abdullah (2019), who found that Islamic boarding school in West Java consistently provide intensive training on prayers, dhikr, and the procedures of Hajj rituals using adaptive and interactive methods. Sulaiman and Azmi (2020) highlight that the integration of administrative aspects, such as

visa and passport processing, with spiritual training is a distinctive feature of Islamic boarding school based KBIHU, setting them apart from other guidance institutions. Farida (2020) notes that the group-based approach implemented in Islamic boarding school not only fosters a sense of togetherness but also facilitates collaborative learning among pilgrims. Yusuf & Hanafi (2021) emphasize that collaboration between Islamic boarding school and external institutions, such as religious organizations and government agencies, provides broader insights into the latest procedures and policies related to the Hajj pilgrimage.

Hadi (2018) observes that Islamic boarding school role in fostering solidarity among pilgrims through collective activities, such as group prayers and discussions, positively impacts the spiritual experience of prospective pilgrims. Nasution (2019) also reveals that training programs based in Islamic boarding school are effective in creating pilgrims who are more independent and confident in performing the Hajj. Zaini (2021) mentions that the success of the Islamic boarding school guidance model in West Java can serve as a reference for other regions seeking to develop similar programs.

Maulana & Rizki (2020) stress that the sustainability of these guidance programs requires supportive policies from both the government and religious institutions. In a global context, Hasan (2020) compares the Islamic boarding school training model with Hajj training programs in other countries and concludes that the community-based approach practiced in Islamic boarding school excels in fostering pilgrims' emotional and spiritual engagement. Overall, these findings highlight that Islamic boarding school, through KBIHU, successfully integrate spiritual, technical, and social dimensions in Hajj guidance. This not only comprehensively prepares pilgrims but also strengthens a sense of togetherness and solidarity among them.

The service concept developed by officially accredited KBIHU aims to ensure high and consistent service standards for prospective Hajj and Umrah pilgrims. In this context, Aminah (2020) highlights the importance of accreditation standards to guarantee alignment between guidance programs, government regulations, and Islamic law. Research by Fitriana et al. (2021) reveals that the success of KBIHU heavily relies on the capacity of guides who have undergone adequate training and certification, including up-to-date knowledge on Hajj and Umrah regulations. This aligns with Arifin's (2019) findings, which emphasize that the quality of guides plays a critical role in ensuring that pilgrims receive accurate and relevant information. According to Prasetyo (2020), the use of technology, such as digital applications for Hajj guidance, has improved the accessibility and understanding of pilgrims regarding *manasik* materials. Suryadi (2021) shows that adequate facilities, such as learning spaces and audiovisual materials, significantly contribute to the success of guidance programs. The quality management model proposed by Harahap (2018) also underscores the importance of periodic evaluations to maintain service standards.

Research by Irawan and Ningsih (2020) indicates that the accreditation system motivates KBIHU to continuously innovate in its services. Kusuma (2021) compares Islamic boarding school-based guidance models with non-Islamic boarding school institutions, demonstrating that community-based approaches are more effective in fostering pilgrims' engagement. This finding is reinforced by Rahim (2019), who notes that the integration of communal values in guidance positively impacts pilgrims' worship experiences. Another study by Maulana et al. (2020) emphasizes the importance of collaboration with other religious institutions to broaden the scope and quality of guidance programs. From a global perspective, Hanifah (2021) concludes that Indonesia's quality-based approach could serve as a model for other countries in managing Hajj and Umrah guidance.

Wahid's (2020) findings reveal that pilgrims' satisfaction tends to be higher with KBIHU that prioritize personalized services. Zubaidah (2021) identifies that delivering materials using interactive and contextual approaches enhances pilgrims' information retention. Malik (2020) highlights that government support, in the form of regulations and capacity building, is a key factor in maintaining KBIHU service quality. Sari et al. (2020) add that strengthening internal management capacities within KBIHU is a strategic step to ensure the sustainability of guidance programs. Thus, the accreditation and quality assurance system not only serves as an evaluation tool but also acts as a driver of continuous innovation and quality improvement in services.

The service concept implemented by officially accredited KBIHU not only ensures the fulfillment of quality standards but also serves as a strategic instrument for enhancing the overall experience of pilgrims. Abdullah et al. (2021) emphasize that the accreditation system provides assurance that guidance programs comply with government policies. Latifah's (2020) findings reveal that weaknesses in accreditation implementation often stem from a lack of continuous training for guides. This is supported by Hakim (2019), who suggests that competency-based training programs can address such challenges. Rahman and Yusuf (2021) discuss the importance of collaboration between KBIHU and other religious institutions to expand the scope of guidance services. Emphasizing the use of information technology, Siti et al. (2021) find that it significantly improves the efficiency of material delivery. Arsyad (2020) demonstrates that integrating digital modules can assist pilgrims who face limitations in accessing face-to-face guidance. Regarding supportive facilities, Fitriani et al. (2020) note that providing comfortable learning spaces and adequate educational materials significantly contributes to the success of guidance programs.

Handayani (2021) underscores the importance of community-based approaches in creating an inclusive guidance environment. Wahyuni (2020) highlights the critical role of government support in terms of regulations and funding for ensuring program sustainability. On a global scale, Zulkifli et al. (2021) indicate that Indonesia's accreditation system can serve as a model for other Muslim-majority countries. This



aligns with Syafiq's (2020) findings, which state that personalized guidance services enhance pilgrims' satisfaction. Munir et al. (2020) identify that continuous evaluation of guidance processes is essential for ensuring the effectiveness and relevance of programs in addressing evolving challenges.

The competency of guides in Hajj and Umrah Guidance Group (KBIHU) is a key factor in ensuring the success of guidance programs for pilgrims. This is affirmed by Sari and Wahyudi (2021), who emphasize the importance of an in-depth understanding of *fiqh hajj* as the foundational basis for guidance. Research by Alamsyah et al. (2020) indicates that a guide's competency is not solely dependent on technical skills but also on effective communication abilities. Hamid (2021) reveals that guides who possess certification and undergo intensive training are more capable of providing relevant and structured practical guidance. This aligns with findings by Latif and Hidayat (2020), which highlight the positive impact of certification on increasing pilgrims' trust in KBIHU. Rahmawati et al. (2021) emphasize that interaction using a personalized approach fosters a more conducive and interactive guidance environment. Technological innovations such as the use of digital applications, as suggested by Rachman (2021), have proven effective in bridging limitations of time and space, allowing pilgrims to access information at any time.

Research by Zain et al. (2020) notes that integrating technology into pilgrimage guidance improves both the efficiency and effectiveness of learning. Firdaus (2021) demonstrates that standardized service guidelines implemented by Islamic boarding school based KBIHU support consistency in guidance delivery, while Yusuf (2020) underscores the importance of guide professionalism in addressing the diverse needs of pilgrims. Mahmud et al. (2021) reveal that operational management-based training is critical in enhancing the capacity of human resources within KBIHU. Innovations in the design of learning materials, such as interactive modules, as discussed by Fauzi and Ismail (2021), provide added value to guidance programs. A study by Putra (2021) highlights collaboration between KBIHU and Islamic educational institutions, such as UIN, as a strategic step to improve the quality of guides. These findings collectively underscore the importance of human resource development in KBIHU, focusing not only on technical aspects but also on enhancing soft skills and adapting services to meet the needs of modern pilgrims.

The competency of guides in Hajj and Umrah Guidance Group (KBIHU) is a key element in supporting the success of pilgrimage guidance, as emphasized by Azizah and Rachmawati (2022), who stress the importance of a deep understanding of *manasik* and local cultural knowledge of the pilgrims. Syahputra (2021) highlights that strong communication skills among guides can enhance pilgrims' comfort during the guidance process. A study by Hakim and Anwar (2021) indicates that hajj guide certification provides nationally recognized competency, which in turn enhances the credibility of KBIHU in the eyes of the pilgrims. The integration of technology into pilgrimage training,

such as video-based applications as outlined by Ramadhan (2022), has improved the efficiency of learning for pilgrims with busy schedules. Research by Fikri & Maulana (2021) shows that technology-based training also expands access to information for pilgrims in remote areas.

Training programs designed by educational institutions such as UIN Sunan Ampel, as noted by Haris et al. (2022), ensure that guides acquire relevant and up-to-date knowledge. A study by Khalid (2020) reveals that a personalized approach in guidance helps establish a closer relationship between guides and pilgrims. Latifah (2022) emphasizes that the development of soft skills, such as empathy and patience, is crucial in building pilgrims' trust. Research by Mulyadi (2021) indicates that the use of interactive digital modules not only facilitates pilgrims' understanding but also allows them to learn independently. Another study by Nurdin and Syamsuddin (2021) shows that operational management training programs help improve the overall efficiency of KBIHU services. These findings collectively suggest that the competency of guides encompasses not only technical and religious knowledge but also interpersonal skills and the ability to adapt technology to meet the needs of modern pilgrims.

## **CONCLUSION**

The conclusion of this study is that the quality assurance model in Hajj and Umrah Guidance Group (KBIHU) based on Islamic boarding school integrates the spiritual values of Islamic boarding school with modern management principles. The service standards applied encompass aspects of worship guidance, administrative management, and consistent quality control in accordance with the needs of prospective hajj pilgrims. The values of Islamic boarding school, such as sincerity, togetherness, and discipline, form a solid foundation for improving the service quality of KBIHU. This is reflected in the personalized approach taken by worship guides and the spiritual atmosphere created during the preparation period for prospective pilgrims. The main challenges in the implementation of this model include the limited human resources with modern management competencies, infrastructure that is not fully adequate, and the lack of continuous training for worship guides. External factors, such as government regulations, also affect the operational flexibility of KBIHU. The Islamic boarding school-based quality assurance model has a positive impact on the spiritual, mental, and technical readiness of prospective pilgrims. The structured guidance helps them better understand the rituals of worship and enhances their religious experience during the hajj process. This study affirms that Islamic boarding school plays a strategic role in organizing hajj worship guidance through a holistic service model, prioritizing religious aspects and professionalism, and strengthening the competitiveness of religious community-based services.

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