

THE PHILOSOPHY OF HAJJ MANAGEMENT

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Abstract

The article intends to examine the hajj management from its philosophical root. It is supposed by the massive figures of hajj pilgrims assembled in Mecca during hajj season which made the hajj management became more multifaceted. In effect, the hajj management itself is not realistic if it is not based on the Islamic philosophical foundations. This article works with document research method and analysed it with content analysis method. Accordingly, the philosophy of hajj management can be expounded based on three elements. Firstly, the theory of reality which asserts monotheistic worldview (tawhid) as the pattern of hajj management. Secondly, the theory of knowledge which accentuates on Qur'an and Hadith as the authentic sources in hajj management. Thirdly, the theory of value which concerns perfection of faith (ihsan), trust (amanah), and justice ('adl) as the essential values in hajj management. The prominence of these three philosophical elements in hajj management is essential to guarantee the management of the hajj pilgrims will be recognised as a kind of adoration to Allah and to attain His ultimate pleasure.

Keywords: hajj management, applied Islamic philosophy, theory of reality, theory of knowledge, theory of value.

FALSAFAH PENGURUSAN HAJI

Abstrak

Makalah ini bertujuan mengkaji pengurusan haji dari akar falsafahnya. Ia bertitik-tolak daripada bilangan jemaah haji yang padat berhimpun di Mekah pada musim haji telah mengimplicasikan pengurusan haji menjadi lebih bertautan. Bahkan, pengurusan haji itu sendiri menjadi tidak munasabah sekiranya tidak diasaskan kepada asas-asas falsafah Islam. Makalah ini menggunakan kaedah kajian dokumen dan menganalisisnya dengan kaedah analisis kandungan. Hasilnya, falsafah pengurusan haji dapat diterangkan berdasarkan tiga unsur. Pertama, teori realiti yang menegaskan pandangan alam ketauhidan sebagai pola pengurusan haji. Kedua, teori pengetahuan yang mengutamakan al-Quran dan hadis sebagai sumber berwibawa dalam pengurusan haji. Ketiga, teori nilai yang mementingkan keihsanan, amanah, dan keadilan sebagai tabii inti dalam pengurusan haji. Pemusatan tiga unsur falsafah ini mustahak dalam pengurusan haji bagi menjamin pengurusan jemaah haji diterima sebagai suatu kebaktian kepada Allah SWT dan bagi mencapai keredaan-Nya.

Kata kunci: pengurusan haji, falsafah Islam terapan, teori hakikat, teori ilmu, teori nilai

INTRODUCTION

Throughout the time of Prophet Muhammad, hajj only involved hundreds and thousands of people. The number, however, have risen to millions of people nowadays (al-Hashedi, Muhammad Rafie

Mohd Arshad, Hasimah Mohamed & Ahmad Suhaimi Baharudin, 2013). The increasing number of Muslims who went on pilgrimage in 2011 and 2012 reach to more than 3 million people. However, depreciation in 2013 has made the number of pilgrims shrink to nearly 2 million people, then, a slight increase occurs back in 2014. The fluctuation is due to the enlarging and altering work of Masjid al-Haram that forced the government of Saudi Arabia to lower down the quota of pilgrims. The case was declared by the Governor of Mecca, Prince Khaled al-Faisal. According to him, the quota for hajj pilgrims must be cut to 20 percent for the foreign pilgrims and 50 percent for the Saudi Arabian pilgrims. However, the quota of hajj pilgrims will return to normal as the renovation project of Masjid al-Haram completed (Berita Harian Online, 2013).

In such a condition, it will be a big challenge to the Saudi government and any hajj management organization involved to manage the pilgrims. Therefore, they require an appropriate management concept to manage the pilgrims in Mecca that is always increasing (Mohammed Mohandes, 2010; Alnizari, 2011; Razieh Haghighati, 2016). Given the pilgrims is related to Islam and Muslims, the management methods should be based on Islamic management. This view is consistent with al-Qaradawi (1996), Muhammad Syukri Salleh (2009), and Abdus Sattar Abbasi, Khasif Ur Rehman and Amna Bibi (2010). According to al-Qaradawi (1996), all Muslims activities shall be done only for sake of Allah. At the same time, the ways for carrying out their activity shall also coincide with sharia rules that have been established by Allah. As for Muhammad Syukri Salleh (2003), whatever relates to Islam would not be sensible if it is managed in not an Islamic way. Likewise, both “the management concept” and “the things that need to be managed” shall be based on Islamic deliberations. Therefore, all Muslims should underlie their practices of management according to what the messenger of Allah have shown to us its foundations (Abdus Sattar Abbasi, Khasif Ur Rehman & Amna Bibi, 2010).

TECHNOLOGY, MEDIA, AND THEORY IN HAJJ MANAGEMENT

In our reviews, there were a few studies which regards to hajj management. It can be divided to three major issues. First, the utilisation of RFID or Radio Frequency Identification technology in hajj management. Generally, the studies made pertaining this issue explored the potential of RFID technology to be applied in hajj management in Mecca. The initial study is conducted by Mohammad Yamin (2009). The researcher emphasised that RFID technology has the potential to assist the management of pilgrims in Mecca. Subsequently, several subsequent studies have been conducted by a few researchers such as Mohammed Mohandes (2010), Alnizari (2011), and Nabeel Koshak and Akram Nour (2013).

Mohammed Mohandes (2010) and Alnizari (2011) have explored the potential of RFID technology in tracking position and controlling the pilgrims’ movement. However, both researchers varied from the focus of their studies. The study of Mohammed Mohandes (2010) focus more on detecting sick, lost, and deceased pilgrims, while Alnizari (2011) focuses on missing pilgrims, especially pilgrims aged under 15 years old. For Nabeel Koshak and Akram Nour (2013), their study focuses on the potential use of RFID technology in transport systems that bring pilgrims to certain location. Other than that, al-Hashedi, Muhammad Rafie Mohd Arshad, Hasimah Mohamed and Ahmad Suhaimi Baharudin (2013) explored the probability of RFID technology usage in some areas such as pilgrims’ RFID tag, pilgrims’ tracking and monitoring, medical services, transport systems, passport examination and hajj visa, luggage tag and safety, and supervision system of hajj pilgrims.

Second, the roles of mass media in hajj management. The study regarding the functions of mass media in managing hajj pilgrims in Mecca was done by Syed Ahmad Hasif Afiq Syed Ab. Rahman, Mokhtarrudin Ahmad and Roselina Ahmad Saufi (2016). The study conducted to identify mass media as an information disseminator to prevent the miscommunication while managing the crowd density of pilgrims in Mecca. Through empirical research, they conclude that the mass media play a significant role in producing more effective communication in hajj management.

Third, the adoption of TRIZ theory in hajj management. TRIZ is a Russian acronym for Theory of Inventive Problem-Solving. The research regarding theory of TRIZ in hajj management is conducted by Soo, Fazilah Haron, Siamak Sarmady, Abdullah Zawawi Talib, and Ahamad Tajudin Khader (2011). The researchers focus on the sixth principles in concept of FIST (Force, Information, Space, Time) that can be used especially in Jamaraat Bridge design. The sixth elements in theory of TRIZ are: first, the principle of partition (create barrier or route divide); second, the principle of nesting (build another building inside a building); third, the principle of previous action (provide exposure, education and knowledge to the public on precautionary measures and caution against anything that can happen undesirable); fourth, the principle moves to another dimension (change of dimension of a building); fifth, feedback principle (controlling and monitoring action); and sixth, the principle of homogeneity (segmentation is based on age, gender and purpose).

From the above review, there shows an absence of study made pertaining the philosophical aspect of hajj management. The previous studies were only focussed on how to enhance hajj management, technically. Therefore, this article manages to elucidate the hajj management, philosophically. In doing that, the article is erected using document study method to collect the data. The collected data is sourced from numerous documents such as the Qur'an, Prophetic Hadiths, books, papers, and journal articles that deal with hajj management and Islamic management philosophy. Next, the analysis of the collected data is done using qualitative analysis method. According to Bahm (1993) and Mohammad Adib (2010), philosophical issues are as far ranging and diverse as those find in any disciplines. But many of them fall into one of three big areas, that is, theory of reality or ontology, theory of knowledge or epistemology, and theory of value or axiology. By exploiting these three elements in philosophy generally, the article discusses philosophy of hajj management within three vital facets.

THE THEORY OF REALITY IN HAJJ MANAGEMENT

Theory of reality or being also known as ontology which in general discussed under the heading of metaphysics in philosophy. It revolved around the question of the reality of objects and their ties, which transcends the physical world ('alam al-shahadah) that includes metaphysical realm ('alam al-ghayb) (Abdul Rahman Abdullah, 2005). Mukhtar Latif (2014) detailing the seven main topics under ontology that are being, reality, existence, essence (also known as quiddity), substance, change, and unity-and-multiplicity.

The reality of hajj management is based on the monotheistic view or tawhid, which also implies the unity of God. The hajj management would not exist without tawhid, because management itself is a recognition that Allah as the Lord of the worlds and Almighty over all creatures on this earth (Khurshid Ahmad, 1980; al-Faruqi, 2000). Tawhid also refers to the concept of unity in the ontology which Allah is the only God worthy of worship (Osman Bakar, 1991; Syed Muhammad Naquib al-Attas, 2005; Muhammad Abdullah & Muhammad Junaid Nadvi, 2011). Muhammad Rasid Mohd Yadman Sarwan and S. Salahudin Suyurno (2008) details the meaning of tawhid as one, an appreciation and recognition that Allah exists; and two, the need for human to be submissive and obedient to Him. The latter has been confessed since the time of Prophet Adam until the time of Prophet Muhammad in relation with the former.

According to Syed Omar Syed Agil (1997), tawhid is related to eight items. First, there is a God of the heaven and earth, which is, referring to Allah. Second, Allah is the Creator of the heaven and the earth and all that is between them. Third, Allah is the Owner of everything that exists on the earth. Fourth, Allah is the Giver of sustenance to every living thing. Fifth, Allah is the Administrator of each case. Sixth, the Oneness of Allah is achieved through the acts of worship. Seventh, obey and submit completely to Allah and not worshipping others except Him, and eighth carry out the commands of Allah in all aspects of life.

Based on the meaning of tawhid, it can be concluded that the understanding on the concept of tawhid among hajj management officers is very important. There are at least eight implications when the concept of tawhid is internalized by any management system including in the hajj management. First,

it can produce Muslims in an organization who are open minded, trustworthy, efficient, and disciplined. Second, it can produce individuals who have self-esteem and self-confidence. Third, it can produce individuals who are humble and humility. Fourth, it will produce pious individual, brave, and stand up to the truth. Fifth, produce individuals that will not give up easily when faced with any problems or failure. Sixth, build individuals who have patience, determination, and passion. Seventh, to produce individuals with a good attitude, subsided and have no feeling for envy, greed, and envy. Eighth, it can produce individuals who can comply with the rules and laws that have been stated by Allah (Wan Liz Ozman Wan Omar, 1996).

THE THEORY OF KNOWLEDGE IN HAJJ MANAGEMENT

According to Audi (2003), theory of knowledge is a literal definition of a philosophical term, epistemology. Terminologically, epistemology is a branch of philosophy that discuss the nature, justification, limitation, interpretation, and ways to acquire knowledge (Ahmad Sunawari Long, 2008). From the context of epistemology, the hajj is one of the pillars of Islam (arkan al-Islam) which is based on the most important and ultimate source of knowledge in Islam, namely the Qur'an, the Words of God. It is prescribed since the time of Prophet Ibrahim and Prophet Ismail (Muhammad Salleh Awang, 1986; Haron Din, Ishak Din & Abu Hassan Din, 2007). The prescription is based on the verse of the Qur'an:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

“And proclaim the pilgrims among men, they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways.” (Surah al-Hajj, 22:27)

After the death of the Prophet Ibrahim and Prophet Ismail, the hajj was mixed with polytheism and idolatry by the ignorant. To eliminate these acts, Allah sent the Prophet Muhammad to renew and resume the teachings brought by both prophets (Haron Din, Ishak Din & Abu Hassan Din, 2007). Based on that situation, Allah has made hajj as an obligation to Prophet Muhammad and all Muslims who can afford it. In the second most important source of knowledge in Islam, which is the Hadith of Prophet Muhammad explains this. The Prophet said:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ

“Islam is built on five pillars (which are) to testify that there is no god but Allah and that Muhammad is His slave and His messenger, pray, pay zakat, pilgrims to Baytu'Llah, and fasting in Ramadan.” (Narrated by al-Bukhari, Hadith no. 7)

The Muslim scholars have agreed that the pilgrims were first made compulsory in Islamic law in the sixth year of Hijrah (Muhammad Salleh Awang, 1986). The obligation of it is also based on the word of Allah says:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

“In it are signs manifest (for example), the station of Ibrahim, whoever enters it attains security. Pilgrims thereto is a duty man owe to Allah – those who can afford the journey. But if any deny faith, Allah stands not in need of any of His creatures.” (Surah Ali 'Imran, 3:97)

To carry out the commands of Allah, Prophet Muhammad together with 1,500 companions went to Mecca to perform hajj for the first time. However, their goal was not achieved because they were stopped by the Quraysh and almost led to a fight. A negotiation has been made between the Prophet Muhammad and the tribes of Quraysh which creates an agreement known as the Treaty of Hudaibiyyah (M. Salih Putuhena, 2007).

After three years, which is in the ninth year of Hijrah, the hajj can only be done by the Muslims. In that year, the Prophet Muhammad had ordered his senior companion, Abu Bakr to go to Mecca for the pilgrims along with 300 Muslims. In the following year, the Prophet Muhammad along with almost 100,000 Muslims going to Mecca for performing the hajj (Muhammad Salleh Awang, 1986). Based

on these historical facts, the importance of the hajj management had already started by the Prophet Muhammad and continued by his companions. In fact, the commandment of pilgrimage in the Islamic revelation explains the importance of management for the pilgrims who is going to perform hajj.

THE THEORY OF VALUE IN HAJJ MANAGEMENT

Theory of value in philosophical term is known as axiology (Abdul Rahman Abdullah, 2010). The term axiology comes from the Greek word, "axios" which means values or ethics, and "logos" that brought the meaning of theory or study (Runes, 1976; Hart, 1971). According to Hiles (2008), axiology is divided into two components of philosophy which is ethics and aesthetics. However, this paper only deals with ethics as it describes the character and morals which includes several important features, namely the good and bad behaviour, right and wrong, matter related to means and ends, and things ought to be (Idzam Fautanu, 2012). Thus, theory of values become the basis that shape human attitudes, perceptions, internal power, individuality, progress and development of a community or an organization (Mustafa Daud, 1994). There are three values that are identified should be included in the theory of value in hajj management. Firstly, excellence in faith (ihsan); secondly, trust (amanah); and thirdly, justice ('adl).

As for the first value, the value of excellence in faith or ihsan has features like doing things properly, showing good behaviour, doing good things, and has the sincerity, kindness, compassion and sympathy towards human and other creatures (al-Mawdudi, 1965; Mohamed Branine & Pollard, 2010). Ihsan in a perspective means God sees all human deeds whether it was done avowedly or confidentially (Mustafa Daud, 1994). Thus, a hajj officer ought to believe that any behaviour and his management activities is seen by Allah. From another perspective, ihsan means compassion, kind, and considerate in managing something. Allah has promised paradise to His servants who have this quality. This accorded with the word of God:

لَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

"To those who do right is a goodly (reward). Yea, more (than in measure)! No darkness nor shame shall cover their faces! They are companions of the garden; they will abide therein (for aye)!" (Surah Yunus, 10:26)

The value of ihsan in the Qur'an also explained by the Prophet Muhammad in the Hadith. Among them, the Hadith of Prophet Muhammad with Archangel Jibril when he was asked by the Archangel Jibril:

قَالَ مَا الْإِحْسَانُ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

"Then he (Archangel Jibril) asked: 'O Messenger of Allah, what is ihsan?' Prophet Muhammad said: '(Ihsan) is that you worship Allah as if you see Him. If you cannot see Him, He (Allah) will see you.'" (Narrated by al-Bukhari, Hadith no. 48)

Thus, ihsan is when the soul and intellect realize that Allah is seeing, listening, evaluating, administering, and managing the human. Ihsan can be divided into two main scopes which are ihsan in worship ('ibadah) and ihsan in daily transactions (mu'amalah). Ihsan in worship is when human worshipping Allah with humility and sincerity as it seemed like he was dealing with Allah directly. Ihsan in daily transactions, however, has two meanings. First, a benefit to which should be owned by certain parties. This is reflected in the Muslim family affairs and community (Azman Che Omar, 2001; Hassan Ahmad, 2008; Mohamad Zamri Mohamed Shapik, 2014). Second, ihsan is defined in the context of work and the management of the institution. Ihsan means to enhance the quality of work, a thorough knowledge and skills and developed strong skills and fully develop (Mohamad Zamri Mohamed Shapik, 2014). Nubli Mohammed Abdul Wahab (2008) specifically explain the meaning of ihsan is to provide more than the required tasks, works better than the assigned work, more time from the required time and provide the best service with sincerity without expecting anything in return. Finally, the hajj officer will be a person who can fulfil his responsibilities as an officer and at the same time, earn rewards because of the worship of Allah.

Based on that statement, the practice of the concept of *ihsan* will produce officers who have attributes preferred by Allah such as earnest, honest, punctual, and so on, because they know that they are working for Allah. They feel that everything that is done is a worship, then his deeds will be monitored by Allah even he cannot see Allah. This means, *ihsan* is not only in religious aspect even in aspects of lives as Qur'an revealed:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ
 “(That is) those who remember Allah while standing, sitting, and lying down, and reflect on the creation of the heavens and the earth, (saying): ‘Our Lord! Surely, you have not created all these in vain. Glory be to You! Save us from the chastisement of the hellfire.’” (Surah Ali ‘Imran, 3:191)

The value of *ihsan* in everyday life can be translated in the management of the pilgrims. Mohamad Zamri Mohamed Shapik (2014) states that there are four main components that must be emphasized that are knowledge, understanding and awareness, implementation, and appreciation. Through the appreciation of that, it can provide three benefits to the management of the pilgrims. First, avoiding the occurrence of irregularities in the performance of task. Second, senior managers became more responsible when assigning assignments to the hajj officers (Azman Che Omar, 2001). Third, it makes the management team to always displaying good character, actions and speech that are contenting the heart of the pilgrims. Thus, open-mindedness and compassion become the working culture that closer the ties between the management people and the pilgrims (Nor ‘Azzah Kamri, 2006).

As for the second value, trust or *amanah* is something that must be preserved as it delivers something to those who deserve it. When someone fails to carry out the trust, he was treacherous because the objective of the trust is to achieve justice. The absolute justice is only for Allah. However, the human also has the obligation to seek for trust. Trust cause peace and prosperity to the people (Haron Din, 2015; Rusli Ahmad, 2011). Islam considers the job and position given to a person in an organization is a responsibility (Ahmad Ibrahim Abu Sin, 1991). Occupation or position provided it is not a form of luxury or privilege for themselves. Rather it is a trust that would be questioned in the Hereafter. It is aligned with the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ
 “O ye that believe! Betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you.” (Surah al-Anfal, 8:27).

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا
 “Come not nigh to the orphan’s property except to improve it, until he attains the age of full strength; and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning).” (Surah al-Isra’, 17:34).

The verses of the Qur'an clearly showed that Allah commanded His servants to keep the trust given because the trust will be questioned in the Hereafter. Therefore, YaPEIM Management Academy (2005) pointed out that the trust given must be treated with responsibility. With a sense of responsibility, it is directly expressed admirable qualities such as sincerity and honesty (Azman Che Omar, 2001). The value of trust which applicable in the management of pilgrims can educate and strengthen the faith and nurture the human spirits to always be obedient and submissive to Allah in all situations (Ahmad Ibrahim Abu Sin, 1991). A person who is given a trust in the organization of hajj management should always take a good care of the trust and never use that trust to commit a crime and fraud for personal gain.

There are several advantages obtained if the management team maintains the trustworthiness in their activities. Among it, value of trust can create a positive attitude among the management officers. Tasks can be implemented without the need of frequently ordered as well as it will produce the management team who are committed to manage the pilgrims (Muhammad Rasid Mohd Yadman Sarwan & S. Salahudin Suyorno, 2008). In addition, through the trust, it also can educate the faith and

to preserve the soul of the management people to always fear of Allah in whatever situation and tasks performed (Ahmad Ibrahim Abu Sin, 1991).

For the third value mentioned above which is the justice or 'adl, in terms of language, it means putting things into its own place. Justice also refers to the balance and giving the right to the rightful people (Syed Othman Alhabshi, 1998). Terminologically, justice is defined as putting something in its place based on the faith, sharia and morals derived from the Qur'an and Hadith (Mustafa Daud, 1994). Allah emphasised the duty to administer justice in everything and in any situation (Ab Aziz Yusuf, 2014). Justice does not mean equality. For example, the gender differences between men and women will lead to the understanding of there is a suitable job for some party and not suitable for the other. Justice in Islam is measured by the Qur'an and Hadith and not interpreted according to human desires. The value of justice also led to an attitude that does not punish anyone for bias, not to abuse power, work with thoughtful, considerate towards one, and will not give harm to others (Nor 'Azzah Kamri, 2007). It is based on the verse of Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ
بِمَا تَعْمَلُونَ

“O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just, that is next to piety, and fear Allah. For Allah is well-acquainted with all that ye do.” (Surah al-Ma'idah, 5:8)

In accordance with the word of Allah, the hajj management must always be in justice. Personal dissatisfaction with any pilgrims cannot be used as a reason not to be just. Muhammad Rasid Mohd Yadman Sarwan and S. Salahudin Suyurno (2008) suggest four steps that demanded the management officers to be justice. First, in recruiting the officers shall elect officers that are really qualified and capable. Second, in delegating the task should consider the talent, potential and strength of an officer. Third, in assessing an officer should be done fairly and without biasness to any party. Fourth, in giving punishment to the officer, it cannot be done selectively or by one position. Strictly speaking, when justice is applied among the people in the hajj management, it will bring positive effects that compatible with human nature (fitrah) which loves to be treated justly. Hence, it can remove the discontentment between the hajj officers and the pilgrims. In addition, justice can increase productivity of hajj management because it creates a positive working culture towards progress and excellence (Muhammad Rasid Mohd Yadman Sarwan & S. Salahudin Suyurno, 2008).

CONCLUSION

The administration of hajj pilgrims should be underlined by Islamic philosophy as a basis of it. The article has discussed so far, the three aspects of the philosophy of hajj management, that is, from the aspect of theory of reality, theory of knowledge, and theory of value. As of the very first aspect, the hajj is about worshipping Allah and therefore, the hajj management should have laid tawhid (unity of God) as the underpinning of the management itself. As the fourth pillar of Islam, the hajj officers who manage the pilgrims needs to comprehend the worldview of hajj management that is working towards tawhid and doing purely because of His command. From the aspect of theory of knowledge, hajj management is a result from the religious commandment about pilgrimage that is clearly outlined in the Qur'an and Hadith. This will, ultimately, shows that the greatest hajj management criteria should be based on both the Qur'an and Hadith, the firmest sources of knowledge in Islam, which relates to the second aspect. This implicates the other aspect of hajj management philosophy which is the value theory. This article identified three important values that need to be internalized as a part of the management people, which is, ihsan, amanah and 'adl. These values can establish mechanisms for justifiable hajj management with the integration between spiritual and physical aspects. Thus, the goal of hajj management which is the pleasure of Allah or mardati'Llah can be achieved by the hajj officers who manage the pilgrims annually with their full commitment.

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