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ELDERLY HAJJ PILGRIM GUIDANCE SERVICE MANAGEMENT: A CASE STUDY AT PT. ARAFAH RAYA GEMILANG BENGKULU

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Abstract

This study aims to determine how the management of guidance service for elderly Hajj pilgrims is implemented by PT. Arafah Raya Gemilang Bengkulu. This study used a qualitative method with a case study approach. Data collection techniques were carried out through interviews, observation, and documentation. The research informants consisted of the Deputy Director, Marketing Manager, HRD, and elderly pilgrims who had participated in the guidance activities at PT. Arafah Raya Gemilang Bengkulu. The results of the study indicate that the management of guidance service for elderly Hajj pilgrims has been implemented quite well based on the elements of tangibles, reliability, responsiveness, empathy, and assurance. The company provides adequate facilities to support the guidance activities such as projectors, guidebooks, Kaaba miniatures, and sound systems (loudspeakers). Equal distribution of materials for both attending and absent pilgrims, consistency of schedules, as well as fast, patient, and friendly services for elderly pilgrims can be seen from how the staff greet them politely, smile warmly, and listen without interrupting the pilgrims while speaking. In addition, the services provided are expected to help elderly pilgrims understand the procedures of Hajj worship more easily and comfortably.

Keywords: Service Management, Hajj Ritual Guidance, Elderly Pilgrims, Hajj Services.

1. Introduction

The Hajj pilgrimage is a form of worship that has high spiritual value in Islam because the Hajj pilgrimage is one of the five pillars of Islam. According to the language, Hajj comes from the Arabic *Al-Hajj* which means pilgrimage or visit. Meanwhile, according to the Islamic term, Hajj is a visit or pilgrimage to the Holy Land to carry out worship to Allah SWT. by performing the prescribed worship in sequence starting from ihram, tawaf, sa'i, wukuf at Arafah, mabit at Muzdalifah and Mina, throwing jumarat and finally doing tahalul.

The Hajj pilgrimage in Indonesia is essentially divided into two categories: regular Hajj and special Hajj. Regular Hajj is organized by the Indonesian Ministry of Hajj and Umrah. Special Hajj is managed by a Special Hajj Organizer (PIHK) that has obtained an operational permit from the Ministry of Religious Affairs. PT. Arafah Raya Gemilang is one of the Special Hajj Organizers (PIHK) that has obtained an operational permit from the Ministry of Religious Affairs, with permit number 09112203666960004 in 2022.

Hajj pilgrims in Indonesia come from various ages, from teenagers to the elderly. According to Government Regulation No. 43 of 2004 concerning the implementation of efforts to improve the social welfare of the elderly, an elderly person is someone aged 60 years and above. Therefore, elderly pilgrims are those aged 60 years and above. During Hajj training, elderly people often face several problems that can affect their level of understanding of the material presented. One of these is memory loss and decreased concentration, making it difficult for pilgrims to understand the material.

With these conditions, good service management is required. There are elements of service management that must be present in a company, namely responsiveness *(*quick response), *reliability* (accurate, consistent, and trustworthy), empathy, guarantee or *Assurance* (providing a sense of security and trust), and physical evidence such as facilities. The author uses these five elements to find out how the manasik service management is for elderly congregants at PT. Arafah Raya Gemilang.

2. Literature review

2.1. Manasik Service Management

Management is a series of processes that encompass planning, organizing, directing, and supervising work systems, as well as utilizing organizational resources to achieve predetermined organizational goals. Good management will help a company improve its effectiveness and efficiency and help it achieve its goals accurately and sustainably.

In addition, service is the process of providing services to customers or the community by fulfilling their needs, or helping to take care of what customers or the community need. And in dictionary big Language Indonesia, service is activity help or serve the needs of others, such as visitor or buyer. According to Tjiptono There are 5 (five) sizes principle dimensions quality service or elements

management service that is responsiveness (Power responsiveness), *reliability, empathy, assurance* and evidence physical (*Tangible)*.

2.1.1 Tangible (Physical Evidence)

Tangibles or physical evidence are all forms of facilities, means, infrastructure, and physical appearance that can be seen directly or the company's expertise in demonstrating its existence to external parties.

2.1.2 Responsiveness (fast responsive)

Fast response from A company in fulfil need customer or All employee own ability in assist visitors and respond to request they, then can finish problem customer in use service.

2.1.3 Emphaty (Empathy)

Attention from A company in serve customer with Good.

2.1.4 Reliability

Reliability is the company's ability to provide services accurately, consistently and in accordance with what has been promised to customers. and the ability to provide services promptly, according to expectations, and can provide satisfaction.

2.1.5 Assurance

Assurance is employee behavior that can create trust from visitors in the company, then the company gives back by creating comfort and satisfaction for visitors.

Implementation good management and service in something company play a role important in increase success companies, including Hajj and Umrah travel companies. One of them form management The services provided by the Hajj and Umrah travel companies are organization Hajj rituals to candidate the congregation that will leave to the Holy Land.

2.2 Elderly Hajj Pilgrims

According to the Great Dictionary of the Indonesian Language, a hajj congregation refers to a group of people who will perform the pilgrimage to the Holy Land. Meanwhile, an elderly person is someone aged 60 years or older. Therefore, an elderly hajj congregation is anyone aged 60 years or older who is performing the pilgrimage to the Holy Land.

During Hajj training, seniors often face several challenges that can affect their understanding of the material. One reason is that seniors tend to experience decreased memory and concentration, making it difficult to understand the complex and sequential nature of the Hajj training. Psychologically, elderly pilgrims often experience anxiety and worry about their ability to perform the Hajj rituals independently. Furthermore, limited access to technology can also be a barrier if the Hajj training utilizes digital media as a learning tool. Declining physical condition also poses a challenge for elderly pilgrims, characterized by fatigue and comorbidities such as dizziness and joint problems that can prevent them from sitting or standing for long periods.

To address these issues, the PPIHK (special Hajj travel organizer) needs to provide adaptive and responsive services to the needs of elderly pilgrims. PT. Arafah Raya Gemilang provides guides or special officers to accompany elderly prospective pilgrims during the Hajj rituals. This assistance aims to help elderly people understand the material, provide guidance during the practice, and provide a sense of security and comfort.

3. Research methods

This research is a qualitative study. Qualitative research aims to gain a deep understanding of how the system implemented by PT. Arafah Raya Gemilang Bengkulu in providing manasik training services to elderly Hajj pilgrims. Through this approach, researchers can understand comprehensively how the manasik service system is implemented, and how PT. Arafah Raya Gemilang Bengkulu is trying to improve services to elderly Hajj pilgrims.

The approach used in this research is a case study. The researcher aims to explore in depth how service management for elderly pilgrims is implemented at PT. Arafah Raya Gemilang Bengkulu. This research focuses on a single unit or subject, namely a Hajj and Umrah travel company, which serves as the sole object of study. Therefore, a case study approach is highly relevant for understanding managerial practices in a real-world context.

4. Results and Discussion

4.1 Availability *of Tangibles* (Physical Evidence) at PT. Arafah Raya Gemilang Bengkulu

Tangibles are physical evidence that describe conditions related to physical facilities such as infrastructure, the appearance of employees or staff, and the available communication channels. In the implementation of Hajj rituals, the existence of supporting facilities such as projectors, miniature Kaaba, miniature sa'i places, guidebooks, *sound systems* (loudspeakers) is very important to help the congregation, especially the elderly, in making it easier to understand the material of the rituals.

Based on the results of an interview with Ms. Sistaria, Deputy Director of PT. Arafah Raya Gemilang Bengkulu, it was discovered that the company has provided various facilities or infrastructure for the smooth running of the manasik training activities, as stated:

" When manasik, facilities like Projector, infocus, miniature Kaaba, book guide manasik, *sound system* (microphone and speaker) is provided and prepared For support smoothness implementation rituals ".

Besides, although a number of facility has provided by the Hajj Dormitory, company still prepare equipment reserves as form anticipation to possibility constraint technical that can hinder activity This was conveyed by Mr. Kevin Daru Bailovan, Marketing Manager, who said :

" In a way overall facility the complete start from projector, miniature Kaaba, book guide manasik, as well as *sound system* (microphone and speakers), but

when We manasik at the Hajj Dormitory several times facility like projector, *sound system,* microphone, miniature Kaaba That Already provided by the Hajj dormitory, but PT. Arafah Raya Gemilang also provides facility the as reserve ".

This statement was reinforced by Ms. Selfia Agustina, HRD of PT. Arafah Raya Gemilang Bengkulu, who also said that:

" Availability tool help like projector, infocus, miniature Kaaba, book guide manasik, as well as *sound system* (microphone and speaker) We all there is, but because We the rituals at the Hajj Dormitory several times tool the Already provided from there, tapii still We provide as anticipation like miniature Kaaba, projector, infocus, sound system. At the time rehearsal We usually coordination The same the dormitory regarding facility for example, if there is a problem so We bring from office "

Availability facilities important in support smoothness implementation Hajj rituals, especially for congregation elderly. Projectors and infocus used For presentation material learning in visual, audio and audiovisual forms so learning become more easy understood. With existence appearance picture or video, the explanation given become more clear and interesting so that help congregation elderly in accept information. Miniature Kaaba, miniature place throw jumrah, route sa'i used as a medium of practice directly that own similarities with form native to the Holy Land, so that congregation imagine in a way direct description implementation of the Hajj. Book guide manasik too too provided to help congregation as guidelines to comply with sharia rules.

In addition, the *sound system* like microphone and speaker are also provided For clarify voice speaker moment convey material manasik. Facilities this is very helpful especially for congregation elderly people who have limitations hearing so that they still can follow directions and explanations with good. Availability facilities the show existence not quite enough responsibility and seriousness company in guard smoothness implementation rituals and services to congregation. Provision means like projector, infocus, miniature Kaaba, book guide manasik, as well as the sound system reflects existence effort company For create a more effective manasik process effective, focused, and more easy understood by the congregation elderly.

In addition, the *tangible elements* provided by PT. Arafah Raya Gemilang are also shown by the cleanliness of the manasik practice area, such as the cleanliness of the toilet, the cleanliness of the room which is free from trash and dust that disturbs, and the availability of trash cans inside and outside the room, Mrs. Sulastri Gusteta as an elderly Hajj pilgrim who has participated in manasik training from PT. Arafah Raya Gemilang said that:

"I think the manasik room was clean and tidy when it was first used. There was no trash, the toilets were also quite clean, there were no yellow stains or disturbing odors, and there were trash bins inside and outside the room."

This is reinforced by the statement of Mr. Aburudin as an elderly Hajj pilgrim who has also participated in Hajj ritual training from the Arafah Raya Gemilang Bengkulu travel, Mr. Aburudin stated that:

"The toilet is quite clean, there are no yellow stains or unpleasant odors, the room is also clean and there are trash cans around the manasik area."

The interviews revealed that the cleanliness of the facilities where the manasik (pilgrimage) is held, organized by PT. Arafah Raya Gemilang Bengkulu, is well maintained. The clean and tidy rooms, well-maintained restrooms, and the availability of trash cans both inside and outside reflect the company's commitment to the comfort of elderly Hajj pilgrims during the manasik activities.

Thus, it can be concluded that the *tangible elements* in manasik service management at PT. Arafah Raya Gemilang Bengkulu have been implemented quite well. This is evident from the availability of various infrastructure facilities such as projectors, infocus, guidebooks, a miniature Kaaba, a miniature for throwing jamrah, *a sound system* and several other facilities. In addition, the cleanliness of the manasik facilities is also maintained, this is seen from the cleanliness of the room which is free of trash or dust that disturbs, the condition of the toilets which have no yellow stains and are odorless, and the availability of trash bins around the manasik area.

4.2 Company Reliability Towards the Elderly Congregation *at* PT. Arafah Raya Gemilang Bengkulu

Reliability is the company's ability to provide services accurately, consistently and in accordance with what has been promised to customers. and the ability to provide prompt service, meet expectations, and satisfy customers. In manasik services, reliability is crucial because it relates to the accuracy of information, the consistency of schedules, and the ability of staff to convey material to the congregation.

PT. Arafah Raya Gemilang Bengkulu demonstrated its reliability in manasik services through consistent activity schedules, accurate information delivery, and equitable distribution of materials to all congregants, including those unable to attend in person. The company continues to provide services via Zoom, WhatsApp video calls, and re-explanations in the office to ensure congregants do not miss any manasik material. The Deputy Director of PT. Arafah Raya Gemilang Bengkulu, Ms. Sistaria, stated:

"For the congregation who do not can present in a way directly, we will still give information and materials to congregation the via zoom, so We face to face advance online they Can ask from place they, so We explain The same like We rituals as clear as possible via zoom, so all information they No will left behind So The same with the congregation present, we also practice practitioner via zoom"

This statement was reinforced by Mr. Kevin Daru Bailoven as Marketing Manager who said that:

“When there is congregation that does not Can come at the time rituals so We provide service rituals via zoom or video call via application Whatsapp, so congregation still get the same material with the congregation present. In addition congregation is also allowed come to office If there are some who haven't clear, later will given Again explanation by the officer at the office ”.

HRD PT. Arafah Raya Gemilang Bengkulu, Mrs. Selfia Agustina, also conveyed a similar message regarding the equal distribution of information to all congregants, both those present and those unable to attend. Mrs. Selfia said:

"The first via WhatsApp group, but because That congregation elderly usually not enough understand so we don't only enter WhatsApp number congregation the elderly but also enter the WhatsApp number his son so that his family follow know information. Next If for example congregation No Can follow manasik, then We make it rituals *online,* can via zoom or *video call* via whatsapp, and if congregation that does not present the Want to to office later our day will be with like heart explain leftover material the ".

This demonstrates PT. Arafah Raya Gemilang Bengkulu's efforts to provide comprehensive information to all pilgrims, both those present and those absent. Furthermore, the company provides additional services for pilgrims who wish to visit the office at a later date to inquire about the material, to help them understand the Hajj material.

In addition, the elderly Hajj pilgrims from PT. Arafah Raya Gemilang also conveyed the consistency of the schedule provided by PT. Arafah Raya Gemilang Bengkulu to the pilgrims. Mrs. Sulastri Gusteta said that:

"The implementation of the manasik is in accordance with the previously determined schedule and there are no delays to the schedule."

A similar statement was also made by Mr. Aburudin:

"The schedule provided is consistent and in accordance with the manasik implementation schedule, there are no delays to the schedule"

PT. Arafah Raya Gemilang's information services are tailored to the needs of the pilgrims. If any pilgrims miss any material or are unable to attend the rituals together, staff will provide explanations via WhatsApp video call or in-person at the office. If any pilgrims are unable to come to the office, staff will happily explain the material to their homes.

The results of this study also align with Haliza Ati Ningsiwi's research, which explains that consistent and organized manasik services can increase congregational satisfaction. Furthermore, Reni Astuti's research also explains that services carried out according to procedures and consistently can create more effective services and make it easier for congregations to participate in worship activities.

Based on the research, it can be concluded that the element of *reliability* in the manasik service at PT. Arafah Raya Gemilang Bengkulu has been implemented well. This is evident from the consistency of the manasik schedule which is in accordance with the information provided previously and there has never been a delay in the schedule. In addition, the element of *reliability* is also evident from the equal distribution of information provided by PT. Arafah Raya Gemilang Bengkulu to the congregation, both those who are present and those who cannot attend, and additional services where the congregation can come to the office if there is something they do not understand.

4.3 *Responsiveness* (Quick Response) of Officers to Elderly Congregants at PT. Arafah Raya Gemilang Bengkulu

Responsiveness is the ability of staff to provide assistance quickly and responsively to customer needs. Responsiveness is a crucial aspect in serving elderly pilgrims, as they tend to require more attention and assistance than the general population. Interviews with elderly pilgrims revealed that staff are quite responsive to assisting pilgrims without prior request. Mr. Aburudin, an elderly pilgrim, stated:

"The officers were quick to help, when I was confused about how to wear ihram, the officers quickly offered to help teach me."

Apart from that, Mrs. Sulastri Gusteta as a member of the congregation also said that:

“The staff were quick to help without being asked”

Furthermore, the officers' responsiveness is also evident in their ability to serve congregants who repeatedly ask the same questions. Based on an interview with Selfia Agustina, HRD of PT. Arafah Raya Gemilang Bengkulu, she stated:

“When there is the congregation that submitted same question in a way repeat, we will directly explain repeat with different versions, with more languages easy understood, until congregation the can understand material ".

Officer the glorious Arafah rituals realize and understand when There is congregation elderly people who often ask the same thing in a way decrease Because limitations Power remember, however matter the is not something problem Because for officer Because Good from *mentor* and *tour leader* Already equipped skills For serve congregation, as conveyed by Mr. Kevin Daru Bailoven as Marketing Manager, he convey:

“ *Mentor* and *tour leader* here Already equipped skills For service congregation with various nature and needs, so we guarantee all congregation customized with his needs, so when congregation ask in a way repetitive or Power catch it not enough No become problem for We Because Already So not quite enough answer service and commitment for us”.

Statement the confirmed back by Mrs. Sistariah as Deputy Director, that officer will explain return with slow, easy language understood and explained in a way detailed.

“When there is congregation elderly, right? they of course There is some difficult ones For understand material, so officer will give explanation in a way detailed solemn For congregation elderly with slow and using explanation language that is easy for the congregation to understand and assistance special, there is differentiator between congregation elderly compared to congregation in general ”.

The findings of this study also align with the concept of elderly-friendly services, which emphasizes the importance of dedicated support, slow delivery of material, and the use of simple language. This approach is essential because elderly congregants have different physical conditions and comprehension abilities than the general population.

Furthermore, this research aligns with research by Bela Wahyugi, which explains that responsive service is one of the keys to successful management in manasik guidance services. Furthermore, research by Sitiana Fahrunnisa states that service quality can improve if staff are able to provide responsive service tailored to the needs of the congregation.

Based on the research results, it can be concluded that the element of *responsiveness* in the manasik service at PT. Arafah Raya Gemilang Bengkulu has been implemented well. This is evident in the staff's readiness to assist congregants without having to be asked first and by providing slow re-explanations when congregants do not understand the material. The staff explain it in simple language to make it easier to understand.

4.4 *Empathy* Attitude of Officers Towards Elderly Hajj Pilgrims

Empathy is a company's attention and concern for individual customer needs. Empathy is crucial in serving elderly pilgrims, as they require a gentler, more patient, and more attentive approach than other pilgrims. Interviews with elderly pilgrims revealed that staff members displayed a friendly demeanor during the manasik (pilgrimage) activities. Mr. Aburudin, an elderly pilgrim, stated:

"The officers greeted us nicely, smiled a lot, used polite language when interacting, and also did not interrupt us."

A similar statement was also conveyed by Mrs. Sulastri Gusteta, she said:

"The officers welcomed us well, greeted us and smiled a lot, no one was rude, the officers spoke politely and did not interrupt us when we asked questions."

Based on the interview results, it was found that the manasik officers at PT. Arafah Raya Gemilang Bengkulu demonstrated friendly and courteous service to elderly Hajj pilgrims. This attitude was demonstrated through kind greetings,

frequent smiles, polite language, and not interrupting pilgrims, reflecting a caring and respectful attitude toward elderly pilgrims.

Furthermore, empathy is also evident when the congregation experiences fatigue during the rituals, such as during the tawaf and sa'i rituals. Officers show concern by encouraging them to rest and providing them with food and drink until their condition improves, without forcing them to continue the activity. Selfia Agustina, HRD of PT. Arafah Raya Gemilang, stated:

“When the congregation experience fatigue, officer No will force congregation For still follow practice rituals. Congregation will directed going to place take a break to be able to restore condition moreover before. In practice manasik, which is more prioritized is understanding congregation regarding the procedures for worship, so that practice No must done in a way full if condition congregation No possible.”

A similar statement was also conveyed by Mrs. Sistariah as Deputy Director who stated:

“When the congregation something is visible fatigue We will provide suggestions for rest moreover before, after jama, ah rest Then We love drink, if congregation the still want to continue practice and able to so congregation may continue back. But when congregation No capable so recommended For rest and not forced continue practice rituals ”.

Manager Mr. Kevin Daru Bailoven also explained response officer when there is elderly Hajj pilgrims who were exhausted at the time practice rituals as at the time tawaf practice or sa'i, Mr. Kevin Daru Bailoven stated :

" things like This right is non- technical things that are not Can We prediction, so We adjust with condition congregation, if such as the congregation No capable For carry out rituals so No will forced and we will recommend For rest as well as give drink to improve your condition congregation return stable."

Thus, it can be concluded that the element of *empathy* in the manasik service at PT. Arafah Raya Gemilang Bengkulu has been implemented well. A friendly attitude that greets, smiles a lot, is patient, speaks politely and does not interrupt, and is attentive when elderly pilgrims look tired during manasik practices such as tawaf and sa'i by providing attention by suggesting rest, providing drinks and food and not forcing the pilgrims to continue the manasik practice.

4.5. *Assurance* Provided by the Company to Elderly Hajj Pilgrims During the Manasik

Assurance Assurance is the ability of staff to provide a sense of security, trust, confidence, and courtesy to service users. In the Hajj pilgrimage service, *assurance* is evident in the company's permit number, ensuring pilgrims have confidence. It can also be seen in the staff's ability to deliver material, both in Indonesian and non-Indonesian, so that pilgrims are able and confident to perform the Hajj pilgrimage in the Holy Land.

Arafah Raya Gemilang Bengkulu Travel has official legality from the Ministry of Religion as a PPIHK (Special Hajj Pilgrimage Travel Organizer) which was conveyed by Mr. Kevin Daru Bailoven as Marketing Manager that:

"Our travel agency already has a permit from the Ministry of Religion with permit number 09112203666960004 in 2022, on March 9, 2024. "

The existence of this official permit is a form of guarantee that the company has met the standards for organizing the Hajj pilgrimage and with this permit number, it can provide a guarantee to the congregation so that the congregation is not afraid of fraud because the travel has an official permit.

In addition, the responsiveness of the officers was also seen when there were congregants who did not understand Indonesian during the manasik training, the officers used the regional language that the congregants understood so that communication was more effective and the congregants could understand the material better, as conveyed by Mrs. Sistaria as Deputy Director:

" If there is less congregation understand Indonesian, officers will explain to congregation the use Language understood area congregation the so that congregation can understand material with Good."

Statement the confirmed returned by Mr. Kevin Daru Bailoven as Marketing Manager, who stated that:

" Officer usually use Language area congregation for communication become more easy understood. In addition, the congregation elderly generally accompanied by members family so that can assist the delivery process information during activity rituals."

Mrs. Selfia Agustina as HRD of PT. Arafah Raya Gemilang also said similar things :

"Because of the congregation We originate from various areas, some of which not enough understand Indonesian. Because of that that, officer adapt Language communication in accordance with Language area congregation. In addition, the family congregation is also allowed accompany during manasik in order to be able to help explain insufficient material understood by the congregation elderly the."

In addition, the assurance aspect at Pt. Arafah Raya Gemilang is also seen from the ability of officers to deliver materials using various methods such as delivering materials using PPT so that the congregation can understand the general overview of the implementation of the Hajj, and direct practice methods that allow the congregation to carry out direct simulations, Mrs. Sulastri Gusteta (Elderly Hajj Congregation) said:

" Explanation using PPT helps in understand material as well as practice directly, but more easy practice direct Because Can direct practice the procedure."

similar statement was also made by Mr. Aburudin as (Elderly Hajj Congregation):

" explanation using PPT and practice directly easy understood and made understand material, but from second method the more easy understand the practice directly ".

The results of this study also align with research by Sitiana Fahrunnisa, which states that good service quality can build pilgrims' trust and satisfaction with Hajj and Umrah travel agencies. Furthermore, Reni Astuti's research also explains that professional service tailored to pilgrims' needs can create a sense of security and comfort throughout the process.

Thus, it can be concluded that *the assurance element* in the manasik service at PT. Arafah Raya Gemilang Bengkulu has been implemented well. This is evident from the existence of a Travel permit number from the Ministry of Religion so that the congregation is not afraid of fraud because the travel has an official permit. In addition, the *assurance element* or guarantee provided by PT, Arafah Raya Gemilang Bengkulu is also evident from the ability of officers in providing understanding of the material to the congregation who do not understand Indonesian, officers use regional languages that are understood by the congregation so that the congregation still feels safe even though they do not understand Indonesian.

4. Conclusion and Suggestions

4.1 Conclusion

Based on the research results, it can be concluded that the management of Hajj pilgrimage services for elderly pilgrims at PT. Arafah Raya Gemilang Bengkulu has been implemented quite well based on the elements of *tangibles, reliability, responsiveness, empathy, and assurance.* The company provides adequate supporting facilities for Hajj pilgrimages, delivers information consistently, and provides friendly service to elderly pilgrims.

In its implementation, the staff demonstrates responsiveness, patience, and concern for the needs of the elderly congregation. A humanistic approach and easy-to-understand language help the congregation more easily understand the manasik material. Furthermore, the company guarantees a permit from the Ministry of Religious Affairs.

Overall, the manasik (pilgrimage) services provided by PT. Arafah Raya Gemilang Bengkulu are able to assist elderly pilgrims in preparing for the Hajj pilgrimage in the Holy Land smoothly, safely, and in accordance with Islamic law.

4.2 Suggestion

4.2.1 For PT. Arafah Raya Gemilang Bengkulu

It is hoped that PT. Arafah Raya Gemilang Bengkulu can continue to maintain a friendly, patient, polite, and responsive attitude in providing services

to the congregation, especially the elderly congregation who need more attention in understanding the manasik material.

4.2.2 For Elderly Hajj Pilgrims

It is hoped that elderly congregants will maintain their health so that they can follow the entire series of manasik activities well and ask questions if there is material that they do not understand.

4.2.3 For Further Researchers

It is hoped that this research can serve as a reference for further research on Hajj pilgrimage service management, particularly services for elderly pilgrims. Future research is expected to expand the scope of the study, increase the number of informants, and conduct comparisons with other Hajj travel agencies, resulting in more in-depth and comprehensive results.

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