SISKOPATUH AS A GOVERNMENT PUBLIC RELATIONS STRATEGY

Past Novel Larasaty, Riska Afriyanti
London School of Public Relations Jakarta
Email: past.nl@lspr.edu

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Abstract
Following various issues regarding malpractices and frauds done by irresponsible Umrah and Hajj Organiser Companies (PPIU) in Indonesia, the Indonesian Ministry of Religious Affairs (Kemenag), is assigned with a more significant challenge to overcome the problem that causes billion rupiah loss on the side of the customer (jamaah). One of the efforts tried to be implemented is by creating Integrated Computerised Management for Umrah and Special Hajj, also known as SISKOPATUH as the channel to register, monitor and control the flow of Umrah and Hajj application and process for both jamaah and PPIU. This research drew attention on how Kemenag has tried to socialise and implement SISKOPATUH that they have planned to be the protector of jamaah. In-depth interviews were done with stakeholders of Umrah and Hajj organisers; two from government and three from private sectors. The findings reveal that a number of strategies were used by Kemenag to communicate their programme to protect the people from Umrah and Hajj malpractices.

Keywords: Government Public Relations, Socialisation, SISKOPATUH, Umrah

Abstract
Setelah beberapa isu dan kasus penipuan jamaah oleh Perusahaan Penyelenggara Ibadah Umrah (PPIU) dalam beberapa tahun belakangan, pemerintah Indonesia, Kementerian Agama Republik Indonesia (Kemenag) mendapat tantangan besar untuk menangani kasus yang merugikan jamaah hingga miliaran rupiah. Salah satu upaya yang dilakukan adalah dengan menciptakan sebuah sistem aplikasi SISKOPATUH sebagai kanal untuk mendaftarkan, mengawasi dan mengontrol alur proses pemberangkatan jamaah Umrah dan Haji, yang digunakan oleh jamaah dan PPIU. Penelitian ini berfokus pada upaya Kemenag dalam menyosialisasikan dan menjalankan kebijakan SISKOPATUH kepada publik dan PPIU. Wawancara mendalam dilakukan kepada dua orang pihak Kemenag dan 3 orang pihak swasta. Hasil penelitian memperlihatkan bahwa Kemenag menjalankan sejumlah strategi untuk menyampaikan program pemerintah dalam rangka melindungi jamaah dari penipuan dan penyalahgunaan penyelenggaraan ibadah Haji dan Umrah.

Kata Kunci: Humas Pemerintah, Sosialisasi, SISKOPATUH, Umrah
Introduction

Indonesia is known as the biggest Muslim populated country in the world and very related to the interest of the people who want to travel for pilgrim purpose, especially Umrah and Hajj. Each year, up to one million Indonesian jamaah go for pilgrimage trip (Hajj and Umrah) to Mecca and Madina (bareksa, 2019; ihram.co.id, 2018). Becoming the commodity for business, the sector of Umrah and Hajj travel agency is a wet land every season throughout the year. Under the terms of PPIU (Organisers of Umrah Travel), many companies started to offer their travel packages to serve jamaah who want to go to Mecca, Madina, and other Islamic-historical cities in the world. PPIU need to register their permit and license to be able to run their business, then they can start promoting their product and services to the public.

Since 2018, there has been a constant growth in business in Hajj and Umrah travel industry. Oktoyadi and Wahyuni (2019) described in their study that e-marketplace is a promising way to develop Hajj and Umrah travel business. They analysed the eligibility of an e-marketplace called iGoUmroh by PT Sarana Transwisata Teknologi and revealed that it is an open innovation and eligible to be run for the Indonesian market. Marketing wise, there have been many opportunities that Umrah travel to be an alternative to the travel industry. Kotler, Keller, Ang, Tan, and Leong (2018) described this type of business as commercial potential, especially in the Asian market. Aside from it serving many levels of social classes, it also involves many stakeholders and other industry related to the pilgrim trip such as hotels, airlines, airport services, up to textile industries.

That being said, fraud and scam started to stain the process and kind-willingness of the people who want to make their pilgrim trip. The raising issues and cases of fraud travel agents that promised their customers (jamaah) the holy pilgrim trip to Mecca & Madinah, the Kingdom of Saudi Arabia, have raised awareness and fear to some of the jamaah. Thousands of jamaah became the victims of these malpractices, adding more issues of Umrah and Hajj travel agents who have done multi-level marketing practice as their business model. Moreover, there have been some reports claiming these malpractices is within the surveillance and monitoring by the government (ihram.co.id, 2017; tirto.id, 2018).

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The Indonesia Ministry of Religious Affairs (Kemenag), view this phenomenon as something critical as the number of loss has reached up to hundreds of billion rupiahs (merdeka.com, 2018). Following this issue, Kemenag released a new rule under Regulation of Minister of Religious Affairs (PMA) No. 8/2018 about the organizing of Umrah trip by Umrah Organiser Travel Agents (PPIU) (Kemenag, 2018). Complementing that, the new regulation was released as PMA No. 8/2018 about the organizing of Umrah and Hajj (Kemenag, 2019a). This regulation revolves around the mechanism of registering the *jamaah* and all the data needed for the safety and security reason to protect *jamaah*.

One of the mechanisms considered essential to keep the information of service transparent, professional and following syar’i laws is by inputting the details of PPIU and the *jamaah* data into a system. Initiating *Sistem Informasi Pengawasan Terpadu Umrah dan Haji* (SIPATUH) in 2018, Kemenag has improved the previous system called *Sistem Informasi Manajemen Pelaporan Umrah* (SIMPUL) or also known as the system in where information and management of Umrah are being done (Furka, 2020). After two years serving the public, the upgraded system is launched under the name SISKOPATUH. This revamped application used by PPIU to monitor the application process of Hajj and Umroh. Later, it can be viewed by the public for the sake of security (Fitra, 2020). In general, Kemenag expects the application can give peace of mind for the *jamaah*, as well as giving legitimation status for PPIU to serve their customers.

To introduce their new system and features, SISKOPATUH has been socialized to mostly registered PPIU in Indonesia. Throughout 2019, Kemenag has gathered 1,016 Organizers of Umrah Travel to receive the training and socialization of the new SISKOPATUH system (okezone.com, 2019). This research aims to examine the real objective and strategy used by Kemenag to communicate their innovation; SISKOPATUH.

This research employed two major theories, Contextual Design Theory by Holtzblatt and Beyer (1998) and Modernisation Theory by Durkheim (1982). The first reference from Beyer and Holtzblatt argues that contextual design is a set of configurations in which an organization is creating to be able to accommodate what their public need (Holtzblatt & Beyer, 1998). It describes how a system could be arranged in certain phases or processes to fulfil what is necessary for the user. There are
six phases. First, contextual inquiry where data is collected as the source of problem initiation. Second, interpretation of the data where the conclusion of the problem can be formulated. Third, work Model that represents how the solution is being offered. Fourth, vision and storyboard where design or illustration is created to give a real and tangible solution. Fifth, the user environment design matching the platforms with necessity and accessibility. Sixth, mock-up and test is where the solution is finally tested with real user or public to measure if the solution matches the problem.

The second theory used in this study is the Modernisation Theory that explains how society is always affected by their environment and the development around it (Durkheim, 1982). The society produces ideological analysis upon what they observe, describe, compare and experience (Durkheim, 1982). Therefore, when an issue is happening, society forms their perception based on their experience, environment, and expectation.

The current study elaborate on what Kemenag had done as their programme to serve and protect the public (Martin, 2007), and put it into the Indonesian context of government public relations. The Ministry of State Apparatus Empowerment and Bureaucracy Reformation (Menpan RB) also declared the policy under their regulation No. 30/2011 about the role of public relations in government. It describes how government bodies should be able to interactively communicate between government and the public, improve the accessibility and transparency of information to the public, coordinate to broadcast government policy and regulation and build favourable image and positive reputation (Suprawoto, 2018). The importance of engaging with the public is to be able to improve the quality of policymaking by allowing the government to gather information, perspectives, and potential solutions, facilitating greater and faster interaction between citizens and government, increased accountability and transparency that can increase public confidence and accountability (Martin & Boaz, 2000).
Communications today ensures that information is readily available to everyone regardless of location, social status, language, and cultural differences. The vastly growing and developing technology has enabled people to be aware of, be educated about, and even consumed by much information, including the roles of government (Oliver, 2008). Public relations’ strength to establish and maintain a relationship plays a pivotal role as an organisation must be able to emphasise and consistently serving the target customers or the public (Muflih & Dany, 2019). Using technological advancement, it makes sense that computer-mediated communication became one of the most influential and efficient ways of interacting between an organisation to the public. The concept of computer-mediated communication per se is described as “communication that takes place between human beings via the instrumentality of computers” (Thurlow, Lengel, & Tomic, 2004). As to how it is defined, this research will also draw the implication of how SISKOPATUH is a form of computer-mediated communication.

Previous researches using the same area, which is the use of SIPATUH and Umrah implementation in Indonesia, was firstly done by Bestari (2019). Her study investigated the perspective of potential jamaah and jamaah who investigated travel agents (PPIU) as a bridge and facilitator that can assist them in planning their trip. They also claimed that the interest and intention of going to pilgrim trip are not affected by the recent fraud and malpractice cases, although they might take the particular issue into account when deciding which travel agent they want to use (Bestari, 2019). Another study was conducted by Mutho (2019). He examined the implementation of government
law and policy to regulate the organisers of Umrah trip from one study case of a travel agent located in Bandung, West Java. The findings and analysis showed that PMA No. 8/2018 had been an ideal initiation, yet still very low in monitoring and reinforcement when the law is broken or disobeyed (Mutho, 2019). Afrianti, Larasati, and Irwandy (2019) did the most current study with titled Multi-generation Perception Towards Online Information for Hajj and Umrah Service: A Case Study on the Use of SIPATUH Application. This research discussed how the public was using SIPATUH application from the perspective of two generations: baby boomers and millennials. The result of the research showed that both generations respect and understand the idea of how the government try to make the process accessible and reliable. Nevertheless, the difference from two generations lies on how different their priority is when considering which PPIU they want to reach out and use as Hajj and Umrah service provider.

Those previous studies were done in the field of either law or customer satisfactory perspective. All of them were found on the same topic of how pilgrimage trips, especially Umrah, were being regulated by the government for the sake of jamaah/public protection. Those researches were also related to elaborate and draw representation about how PPIU implement the regulation and serve the public. On the other hand, this study is attempted to fill in is the perspective of Kemenag per se, and how they made efforts to serve the public and communicate what they invent to support their role as regulator and public servant. Therefore, this study focused on policy and regulation application of SISKOPATUH by Kemenag towards their target users and the public.

Method

A qualitative approach with the descriptive method is used in this research to elaborate the data from the interviews. Data will be collected from a primary source, which is an in-depth interview with relevant informants, and secondary source, which is from literature, publication, and news coverage. By conducting in-depth interviews with stakeholders of SISKOPATUH, this research will draw the implementation and reinforcement from Kemenag in communicating their system and message to the people, especially jamaah who want to do their pilgrims (Umrah and Hajj). Informants from PPIU and its associate will also be interview to confirm if there is any dispute. The
Interviews were conducted separately using an in-depth method that went from a more general topic to specifically SISKOPATUH subject.

Table 1. The Profile of Participants

<table>
<thead>
<tr>
<th>No</th>
<th>Name</th>
<th>Institution</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>H. M Noer Alya Fitra</td>
<td>Ditjen PHU</td>
<td>Head of Subdiktorat Pemantauan and Pengawasan Ibadah Umrah dan Ibadah Haji Khusus</td>
</tr>
<tr>
<td>2</td>
<td>H. Shandi Furka</td>
<td>Ditjen PHU</td>
<td>Staff of Pada Subdirektorat Advokasi Haji</td>
</tr>
<tr>
<td>3</td>
<td>HA</td>
<td>PPIU X</td>
<td>Marketing Staff</td>
</tr>
<tr>
<td>4</td>
<td>YY</td>
<td>PPIU Z</td>
<td>Administrative Staff</td>
</tr>
<tr>
<td>5</td>
<td>Ali Basuki Rochmad</td>
<td>Moslem Association of Hajj and Umrah Travel Organiser of Republic of Indonesia</td>
<td>Executive Director</td>
</tr>
</tbody>
</table>

A method of data analysis is analytic induction, where the general explanation is aimed to be found from the data collected by examining the findings (Bryman, 2016) until the research question has been answered. This research will process the interview results from all informants, categorised them into the elements of contextual design theory and connect with PR for government concepts to be concluded as a result. The analysis is using a triangulation method to validate the interpretation of the data collected. Triangulation is an empirical approach to assess empirical results as well as to gain more insights and knowledge in research (Flick, 2014). Triangulation is used to address the multi-interpretations over findings in which the result is as objective as possible to represent and answer the central questions of the research.
Results and Discussion

Online-Based System

The Indonesian Ministry of Religious Affairs has many directorates that take care of the public interest, service, and management in the religious-related issue. Right from education, civil status, marriage registration, up to the regulation and supervision of the organising companies of Umrah and Hajj trip. Under the Directorate General of Hajj and Umrah Organiser (Ditjen PHU), the management of Hajj and Umrah are regulated, conducted and surveilled regularly to assure the people of Indonesia receive the best service and experience the safest trip to Mecca and Medina as part of their pilgrimage destination.

To support their role in regulating and monitoring the Umrah and Hajj process, Kemenag created an online-based system where information, service and complaints can be reported. First, Sistem Informasi Manajemen dan Pelaporan Umrah Online (SIMPU) is an application established in 2016 which is aimed to become a data centre to access information, seek assistance and report Umrah process through an online platform. Along with Android-based app Umrah Cerdas, these two applications are Kemenag strategies to assist jamaah and the public about their application, departure, during, and the arrival of their pilgrim trip to Mecca and Madina (Kemenag, 2016).

Now, SIMPU is attached along with SISKOPATUH under the same link https://simpu.kemenag.go.id to be accessed through any electronic devices. Once the page is opened, the homepage will also suggest visitors download UMRAH CERDAS application on their smartphones to be able to access more database.

![Figure 2. Homepage of SIMPU or SISKOPATUH](image-url)
Second, UMRAH CERDAS is an application to check the status, data, and process of Umrah trip. Because it is integrated with government and private institutions (e.g. immigration, bank, travel agent, airline company, hotel, or other umrah-related stakeholders), *jamaah* can always receive assistance, monitor, and check their status and situation online. This application can be downloaded and installed on Android and iOS smartphones for free. In order to use it, users need to input *nomor porsi* (the registration number) of the registrar; then the data can be found to validate each *jamaah*’s details. As additional features, this application also provides other services and information like *dua*, *qibla* pointer, prayer times, and other useful items for *jamaah* during their trip.

![Android-based Application by Kemenag](image)

*Figure 3. Android-based Application by Kemenag*

Third, *Sistem Informasi Pengawasan Terpadu Umrah dan Haji* (SIPATUH) is an online, web-based application to input and to check *jamaah*’s database from their starting point of applying until their departure to KSA and their arrival back in Indonesia. Unlike Umrah Cerdas, SIPATUH was established in March 2018 to complement SIMPU as the data centre to store everything related to Umrah trip from the side of PPIU, in which data then to be matched and synchronised with Department of Population and Civil Registration, Airlines company, Directorate General of Immigration, and Visa Centre of KSA. It is obliged for PPIU to input their *jamaah*’s database into the system to be stored in a central server, then to print their *jamaah*’s official ID card from SIPATUH application. The link can be accessed through [https://sipatuh.kemenag.go.id](https://sipatuh.kemenag.go.id) and both PPIU and public, especially *jamaah*, can open it.
and do their necessity accordingly. PPIU must upload the database of their *jamaah*, and always update them whenever progress happens. Meanwhile, public or *jamaah* will get their ID number to input and check their application progress.

![Official ID Card SIPATUH](image)

**Figure 4. Official ID Card SIPATUH**

Fourth, *Sistem Informasi dan Komputerisasi Pengelolaan Terpadu Umrah dan Haji Khusus* (SISKOPATUH) was officially launched on 1 August 2019 to complement SIPATUH, which was launched firstly on March 2018. The slight changing to the previous term lies on the addition of *Komputerisasi Pengelolaan* and *Haji Khusus*. Both terms are to define the new and more specific function of the application, which is the computerization and management of Umrah and Special Hajj. SISKOPATUH was socialized throughout 2019 to 1,016 PPIU (Kemenag, 2019a) by the former Minister of Religious Affairs, Lukman Hakim Saifudin. It is aimed to be a complete solution to tackle malpractice and fraud that will possibly be done by irresponsible non-PPIU travel agents.

**Communicating the Effort to Protect the Public**

The constitution that regulates and controls the organizing Umrah and Hajj trip was released under the decree of the Minister of Religious Affairs No. 8/2018 about Umrah and Hajj arrangement. The whole point of the articles within that constitution is how PPIU must follow the requirements set by the government to run and arrange their Umrah trip. The decree also includes protection articles for the *jamaah* to make sure their pilgrim is safe from the beginning until they come back home.
According to contextual theory by Holtzblatt and Beyer (1998), Kemenag has applied the phases of the theory accordingly. They began with listening to the public’s concerns and fears by collecting the data, reports and complaints of the victims of irresponsible PPIU. From the collection of the data, Kemenag formulated the problem of Umrah as lack of monitoring and reinforcement when it comes to protecting the *jamaah* and the business-permit settlement of PPIU. Kemenag further interpreted the problem as a linked problem that has collateral damage from the establishment of PPIU, monitoring how they run their business, marketing strategy, and ends in how they treat and serve their customers. A system was offered by a third party called Nusaraya, called SIPATUH, to help Kemenag bring order to PPIU in registering their customers to a centralized system. Nusaraya voluntarily created the work model and vision about how SIPATUH can be the solution to the recent problem: unclear scheduling and unfulfilled promised given by PPIU to *jamaah*. As SIPATUH was introduced and launched in March 2018, Kemenag published numerous video tutorial on YouTube, as well as inviting interested parties, especially PPIU to come over and have some training in the office of Ditjen PHU (Kemenag) about how to use the application.

As it was tested and tried, SIPATUH received few feedbacks both internally and externally. Internally, there was some audit coming by and questioned if Kemenag runs the application independently or maintained by a third party. It also questioned the reinforcement done by Kemenag if a violation is happening under their watch. Meanwhile externally, some PPIU claims that the application has added more administrative burden and extra work for them. More resources had to be allocated to input the data of the *jamaah* to make sure they comply with the regulation. Some associations also caught that Nusaraya, the creator of the system, came into Kemenag in without any project bidding or public tender being offered.

To overcome the problem internally and to make sure they reinforce the regulations they have created, Kemenag ran a *sweeping programme* on Soekarno Hatta Airport to search and collect evidence from non-compliance PPIU or travel agents. The proofs were collected to be reported and will be followed up by written formal warnings to the non-compliance PPIU. As for external feedback and accusation, Kemenag clarified their ownership of SIPATUH application through a ceremonial handover from Nusaraya, the creator of the application, to Ditjen PHU on January 2019.
This step point clarifies that Kemenag now runs their own system, both SIPATUH and SISKOPATUH, including the connecting and synchronizing the database with other government institutions such as immigration, banks, insurance company, citizen registration and civil population, and police.

SIPATUH then kept being improved and complemented, until SISKOPATUH, adding computerization, management and organization to the term. The new term has meant that the system is aimed to make everything digitalized, computerized, and synchronized with other government institutions to make sure the database of jamaah are verified, secured and protected.

Modernisation theory happens when the government also listens to other stakeholders within their reach, PPIU and KSA. Many parties are involved when it comes to Hajj and Umrah, so government must be able to handle and tackle all the raising concerns, especially related to jamaah safety and security. By applying SISKOPATUH, Kemenag also reinforces their regulation by conducting random sweeping 24/7 at Soekarno-Hatta Airport Tangerang. This airport is the departure point for Indonesian jamaah to leave for KSA. Sweeping is aimed to catch red-handed those non-PPIU or travel agents that arrange Umrah trip illegally or non-compliant. Some legal breaches are such as unregistering jamaah to the system, creating fake ID card or documents for jamaah, putting the non-PPIU branding on the merchandise of jamaah, and other violations. Those violations were then recorded or pictured to be attached in the written warnings that will be sent to non-compliance PPIU.

Working their role and function as a public servant, Kemenag is practicing public relations strategy to be able to create understanding to their public. Considering the importance of media relations and media exposure, PHU did an investigation and inspection to eight provinces throughout Indonesia’s big cities to ensure there were no travel agents who illegally run the arrangement of Umrah without becoming official PPIU. They brought along authority members to help the operation and discussion on the field, along with press and journalists to report the reinforcement (Kemenag, 2019b). Not only they practically want to make sure themselves on the field that everything is as compliance as possible, but they also are concerned about how the media will well publish their activity. Using their owned media, which is the website, and earned media, which is adjoining journalists along their operation in the inspection,
Kemenag tried to communicate their effort to reinforce the regulation in protecting the right of the public.

Furthermore, Kemenag has been doing what Martin and Boaz (2000) described in modes of public service by the government as citizen-centred governance. This point is where Kemenag is reaching the medium level breadth of engagement and high level of interaction. This level is where the mode of public service done by the government is focusing on citizen needs. Knowing that recent issues affect the people a lot, in this case mostly jamaah, government sensed the urgency of creating some engagement and interaction in order to fulfil what the people need, especially monitoring and protection. Therefore the making of SISKOPATUH becomes the citizen-centred solution and needs to be communicated well to create a better understanding of the effort.

Figure 5. Infographic of Steps in Applying Umrah Trip by Kemenag

Kemenag released various infographics, written announcements, detailed information about the process of applying and going for Umrah trip. They also utilize many media platforms to make sure the public can be reached out regarding useful information and to prevent any disadvantages of being misinformed. Nevertheless, the effectiveness and to what extent do this information reach the public is still questionable and quantifiable. They have, however, managed to gather some reports about customer (jamaah) satisfaction on their other annually arranged programme, which is Hajj.

After and throughout the so-far-minimised effect of recent cases of frauds and malpractices in Umrah and Hajj industry, Kemenag seemed optimistic and eager to keep
on improving their service and effort to create better system and protection to the public.

Figure 6. Level of Satisfaction (vivanews, 2019)

Figure 7 showed the shared media on Facebook that Kemenag managed to earn throughout the socialisation. This effort shows that Kemenag does not only create the policy and reinforce it but also communicate it as part of their public service role. The
people, primarily revolving stakeholders such as jamaah and PPIU, need to be aware and informed about the existence of such effort by the government. The government approached media and through the associations of PPIU to communicate and engage with the broader public to be able to gain awareness and trust.

**The Perspective of the PPIU**

Both PPIU representatives admitted that they understand the concept of protecting the right of the *jamaah* and data transparency through SISKOPATUH application. They also claimed that there are certain benefits for their company when their name can be verified on the application. They also feel more legit and more natural to gain trust from the prospective customers if they can prove their credentials from SISKOPATUH. Although they also claim that there are still customers who disregard the system and believe more in the power of word of mouth when it comes to promoting their Umrah package. Adding to the reluctance, SISKOPATUH has been adding more tasks for their employees to input the data of the *jamaah* into the system manually. They would appreciate more if the system could be more simplified by connecting the data centre with DUKCAPIL and other related stakeholders, so that data input will be simpler and faster (Republika.co.id, 2018).

Technically, there has been found some still errors and faulty on the system, and although it is occasionally, it is still quite disturbing or even triggering some other illegal alternatives such as false information or fake information. PPIU expected that Kemenag could have other alternatives, or technical support such as troubleshooting, call centre for PPIU, technical guidelines to overcome errors.

They confirmed that they understand government efforts in providing the best solution to the recent issues, yet from the business point of view, PPIU is worried that authorities (Kemenag or other government bodies) might have other business under the table that will disadvantage them. There is a restless thought that the government might take over or at least reduce the productivity of PPIU in serving the *jamaah* and expanding the business by applying ‘too much’ regulation.

Approved by the Moslem Association of Umrah and Hajj Organizers of the Republic of Indonesia (AMPHURI), some awards or recognition to comply PPIU would be found appreciated, instead of only sweeping and giving warnings to those who are
not complying to the regulation. It is also expected that Kemenag would have more campaigns to PPIU and the public about the system and its benefits to prevent malpractice, fraud, or other crimes regarding the pilgrimage. Kemenag can also work further on the synchronization of data with other relevant parties to avoid redundant work and overlapping database of jamaah.

Sensuse and Maulana (2012) had come up with a strategic design for information system for an Kemenag, especially General Directorate of Hajj and Umrah Organisation. Their grand design has become the big picture of how information and technology aspect in this government body to make sure all the database of jamaah and PPIU are correctly registered and synchronised with another database. Growing from their information and technology design back in 2011, Fahrudin, Purnama, and Riasti (2012) added the information-technological perspective to Hajj and Umrah process in where he found that some PPIU is still using conventional way in conveying relevant information to jamaah regarding their trip to Mecca and Madina for a pilgrim. The conventional way is also known as Hajj Guidance Group (PBIH), where Fahrudin et al. (2012) expect to be synchronised too with an application that eases up the process of the trip from the departure to the arrival back home.

Sari (2015) and Cahyaningrum (2009) have reported separately in their research that there are some concerns regarding the organising method of Hajj and Umrah pilgrimage. Sari (2015), for instance, revealed that there is a specific business method done by many PPIU in Indonesia, for instance, PT Arminareka Perdana Yogyakarta who conducted a multi-level-marketing business scheme. Her research showed that the business method is beneficial to some jamaah; at the same time, it does not contradict any Islamic laws. Furthermore, Cahyaningrum (2017) discussed the law perspective of First Travel case in 2017 in where this PPIU is responsible for every fraud and malpractices that they have done.

There are many concerns regarding the management of Hajj and Umrah pilgrimage organization. Unfortunately, jamaah are the ones suffering from the disadvantages. Financially and psychologically, jamaah are at stake when it comes to the business of Hajj and Umrah travel, whereas government (Kemenag) is also the main stakeholder in this loop. As the regulator, Kemenag has attempted many ways, in technicality, establishing regulations, reinforcing the law and monitoring the system in
order to make sure that the process of Hajj and Umrah is safe and secure for every party. There is also an involvement from associations of PPIU that play a role in advocacy, facilitation, and mediation when it comes to running the business aspect of Hajj and Umrah organising. Based on the data collected from three perspectives (Kemenag, PPIU, and association of PPIU), this research has drawn the line where the government is struggling to facilitate the needs of both jamaah and the demand from the private industry. However, due to some profit-orientation and distrust from the private sector, it seems to only protect the people without fully communicating their goodwill to all PPIU. It is still a long process for Kemenag to reinforce and restate their position as the regulator, without losing its credibility as a government body, in the eye of the public in general. Therefore, Kemenag is still obliged to explore their public relations role and function in order to create understanding with their public to be able to implement the regulation fully.

Conclusion

This research has attempted to draw the situation in which Kemenag is trying to overcome the public concerns and fear towards the deception of irresponsible travel agents (non-registered PPIU). Based on the findings, elaboration and data confirmation, it can be concluded that Kemenag has conducted the role of a public servant by including some PR practices. They utilize the social theory to understand the main concern of the public, the contextual design to be able to accommodate the necessity in creating supportive platforms, and the modes of public service in which Kemenag is trying to provide the most suitable assistance and protection, as well as computer-mediated communication through an application called SISKOPATUH. The public has received the innovation done by Kemenag in many stages, including how they communicate it to the relevant stakeholders. From the research, it can be summarized that there are some communication gaps that need to be filled and resolved. Transparency and reliability will always be a challenge for Kemenag to be able to provide the best service to the public.
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Past Novel Larasaty, Riska Afrianti


