

Performing Religious Services in Trading Interaction (Study of The Arabs Enthusiastic to Indonesian in Haramain)

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Performing Religious Services in Trading Interaction (Study of The Arabs Enthusiastic to Indonesian in Haramain)

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Abstract: There are two communication approaches had been mentioned in this study, firstly: the cultural communication strategy, and the second: communication habit. Cultural communication seeks to describe the interests that was built by seeing the opportunities and the benefits of the trade that was occurred between the merchant community around on the two holy lands of Medina and Mecca to the visitors and pilgrims or commonly referred to as umrah pilgrims. There are two trading strategies with the use of the Indonesian language. The firstly because of the largest number of Umrah pilgrims each year to the Nabawi Mosque in Medina and illegitimate mosques in Makkah (*alharām*). Secondly, the habitual communication, namely mapping cultural ties was not only done by the marriage or kinship relations assimilation), but this is the cultural linkage can occur because each individual has the same interests or needs each other. The method used was descriptive qualitative, by observing, the real communication patterns was happened between Indonesian Umrah pilgrims and traders from Arab and Middle Eastern communities around the *Nabawai* mosque of Medina and the Haram Makkah. The specific communication pattern is trading communication with the approaching to the cultural elements and Indonesian nationalism in it, so that the impression is more interesting. It's looked the merchants around the two holy lands were good at attracting the interest and enthusiasm to the shopping for the visitors and pilgrims from Indonesia, by greeting and offering prices using Indonesian language. While the Indonesian pilgrims are well known having the strong nationalism and cultural culture, so the flavors arose, such as feel in the village themselves and having kinship if they heard the mother's language and culture used by others.

Keyword: *Trade Communication, Rupias Development and Real*

INTRODUCTION

The existence of Indonesian was increasingly in demand in Saudi Arabia. In fact, Indonesian language training classes continue to grow up because of the numbers of participants was continuing to growing up. One proof of the high interest in Indonesian language can be seen from the Indonesian Language Course of the program for Foreign Speakers (BIPA) held by the Republic of Indonesia Consulate General (KJRI) Jeddah. The Indonesian language classes are always packed with Saudis and expatriates were living in Jeddah and surrounding cities.¹

The Consulate General (Consul General) Indonesia Republic of Jeddah, Mohamad Hery Sariipudin said the number of registrants whose interest in following the BIPA program from year to year was increasing. This program was always held in once in a year. Usually BIPA is only held in once in a year for three months. But this year we added twice because of the many demands of the people here, want to learn Indonesian, he said in a written statement reported by Okezone, in Jeddah.

The large numbers of Arab societies used Indonesian in their life speaking, seen around the Haramain, Makkah and Madinah regions, they try to learn Indonesian Language because of

¹National Examination. "Indonesian." Jakarta: Language Center of the Ministry of National Education (2008), p. 6-9

the business and trading, it would be the interests to easily communicate to the visitors and tourists of umrah pilgrims to mosques and Prophet's grave in Medina.²

For Muslims, the Hajj is one of the commands of Allah Almighty which implies the existence of transcendental communication. At present the Hajj is no longer purely worship-oriented but has become a promising business object, even though, ideally the hajj and Umrah travel business does not always have to be profit oriented but also based on the benefits of using a worship approach. Unfortunately, the Hajj and Umrah are often only seen by Hajj organizers, namely the Hajj and Umrah travels, from the business side, so the process of business communication in the Hajj and Umrah travel companies is more dominant.³

In the implementation of the pilgrimage there are dimensions of transcendental communication between the servants of Allah Almighty and his servants, but in this study, the object of the discourse and discussion relating to trade and cultural communication between Arabs who have direct contact with umrah pilgrims from Indonesia.⁴

Mohamad Hery (The Head of KBRI Jeddah), revealed that many participants reasoned to learn Indonesian because they worked on a foundation (*muassasah*) that served pilgrims and umrah. "Some of them claimed to need to master of the Indonesian language because they served pilgrims from Indonesia at the immigration and security counters at the airport. Some people said that they work in a number of importing companies and the market products of Indonesian in Saudi Arabia," he said. To answer the people's interest, continued Hery, the Indonesian Consulate General in Jeddah scheduled a second wave BIPA Course Program for 2018 which was officially opened by the Indonesian Consul General on Monday.

The implementation of Indonesian language learning for Arabs and other Middle Easterners, indicates that Indonesian Language enthusiasts in Jeddah are very high and increase over time. The Indonesian Consulate General in Jeddah has always made serious courses in order to serve the higher interest. This led to the opening of the second phase BIPA Course program followed by 62 participants on Monday night (10/15/2018) local time in the Main Lobby of the Indonesian Consulate in Jeddah. The participants consisted of 50 Saudis, 8 Yemeni citizens, 1 Jordanian citizen, 1 United States citizen, and two participants each from Mauritania and Pakistan," he said.

According to Chairperson of the Organizing Committee Ahmad Sofyan in the next two weeks as many as 107 participants will submit registration documents. "The registration file includes a completed form, photocopy of passport, identity card, photograph, written information about the purpose of learning Indonesian and a permit from a sponsor for non-Saudis," he said.

Ahmad Sofyan added that the second wave BIPA instructor was brought in from Semarang, State University (UNNES) as a result of the collaborative effort initiated by the Indonesian Consulate General in Jeddah with the university in the capital city of Central Java. Furthermore, Consul General Mohammad Hery conveyed that the BIPA course program is a

²Al-Qurtuby, Sumanto. "Arabs and Indo Arabs" in Indonesia: Social Historical Dynamics, Social Relations and Contemporary Changes." *International Journal of Asia-Pacific Studies* 13.2 (2017), p. 16

³Viola Thimm Embodying and consuming modernity on Muslim pilgrimage: gendered shopping and clothing practices by Malaysian women on "umrah and ziarah Dubai", *Asian Anthropology*, 17:3, 185-203, DOI: 10.1080/1483478X.2018.1483477. (2018), p. 12

⁴Paul O'Connor Hong Kong Muslims on Hajj: Rhythms of the Pilgrimage 2.0 and Experiences of Spirituality Among Twenty-First Century Global Cities, *Journal of Muslim Minority Affairs*, 34:3, 315-329, DOI: 10.1080/13602004.2014.939557. (2014), p. 9

manifestation of the support of the Indonesian Government towards the vision of the 2030 Saudi Arabian Government, one of which is the development of the tourism sector as part of the economic diversification policy. "This is also certainly in line with the establishment of Medina as the 2017 Islamic Tourism Capital City in the meeting of the ministers of the OIC countries (Organization of Islamic Conference) in 2015 in Niamey, the capital city of Nigeria," he explained.⁵

Consul General Hery added that the number of Indonesian pilgrims and Umrah pilgrims reached more than 1.2 million people with a concentration of their movements in three cities namely Jeddah, Mecca and Medina. "Moreover, the Saudi Government has launched new tourist destinations in other cities that are open to public visitors, of course this will have an economic impact," he concluded. The second wave BIPA course program will be held until December.⁶

The chairperson of the teacher affiliation on BIPA aActivist, Liliana Muliastuti explained, BIPA had experienced tremendous progress since 2014. According to her, initially BIPA did not have a curriculum, but now there is a standard curriculum that refers to the European framework and is in line with UKBI standards. In addition, there is already a BIPA book whose content is not only for foreign adults, but also for children. This book is needed by children because many foreign students attend school in a cooperative education unit (SPK) which is not possible to study books with an adult approach.

RESULT AND DISCUSSION

The Indonesian annual Hajj and Umrah speeches

1. The biggest quantity of umrah pilgrims

The number of Indonesian pilgrims is the second largest after Pakistan and India in third place. The position of Indonesia as the largest Muslim religion country in the world, makes Indonesia the country with the second largest number of Umrah pilgrims in the world after Pakistan. Based on data from September 2018 to January 31, 2019, the number of Umrah pilgrims from Indonesia was recorded at 508,180 worshipers.

At the same time, Pakistan reached 776,326 worshipers. Then after Indonesia was followed by India with a total of 343,396 worshipers, "said Director General of Hajj and Umrah Organization Nizar Ali while giving a report to the Signing of the Memorandum of Understanding on Prevention, Supervision, and Handling of Umrah Worship Issues in Jakarta, in a press release on Friday (02/08/2019).

The average of increase umrah the Indonesia pilgrims, if the counting of calculating was at the percentage rate of 5-6.75%. According to the latest statistics released by the Ministry of Hajj and Umrah of the Kingdom of Saudi Arabia, until the middle of this year around 6.75 million visas have been issued for Muslims to make pilgrimages to Makkah and Madinah. The data has been collected, it is an increasing of almost 6 percent of the number of Muslim pilgrims.

⁵Sumanto Al Qurtuby and Shafi Aldamer. "Saudi-Indonesian Relations: Historical Dynamics and Contemporary Development." *Asian Perspective* 42.1 (2018), p. 121-144.

⁶Eric Kunto Aribowo. "Linking Arabic, Islam, and Economy: Onomastics on Business Name of People of Arab Descent in Indonesia." *KARSA: Journal of Social and Islamic Culture* 25.2 (2017), p. 284-306.

If it is compared to data on the same period in the year, there were 6.39 million umrah visas issued.⁷

The percentage of the increase can be seen in the following table:

Table: 1

The number of Indonesian Hajj and Umrah pilgrims from year to year

Sumber: BPS, Nasional 2019.

Provinsi	Jumlah Jemaah Haji yang Diberangkatkan ke Tanah Suci Mekah			
	2012	2013	2014	2015
ACEH	3898	3120	3154	3145
SUMATERA UTARA	8137	6537	6545	6496
SUMATERA BARAT	4429	3580	3568	3596
RIAU	4927	4018	4015	4024
JAMBI	2576	2103	2092	2096
SUMATERA SELATAN	6227	5071	5057	5067
BENGKULU	1629	1275	1287	1286
LAMPUNG	6219	5010	5004	4997
BELITUNG	915	730	730	732
KEP. RIAU	974	778	795	791
DKI JAKARTA	7112	5671	5689	5581
JAWA BARAT	37269	30049	29915	30028
JAWA TENGAH	29518	23630	23609	23638
DI YOGYAKARTA	3087	2474	2469	2474
JAWA TIMUR	33619	27094	27078	27151
BANTEN	8594	6815	6818	6805
BALI	625	510	505	504
BARAT	4493	3592	3623	3594
TIMUR	645	524	520	514
KALIMANTAN BARAT	2311	1862	1885	1858
KALIMANTAN TENGAH	1329	1081	1079	1076
KALIMANTAN SELATAN	3783	3036	3036	3031
KALIMANTAN TIMUR	2773	2246	2238	2239
KALIMANTAN UTARA	-	-	-	-
SULAWESI UTARA	690	551	550	544
SULAWESI TENGAH	1748	1402	1395	1398
SULAWESI SELATAN	7226	5764	5770	5760
SULAWESI TENGGARA	1680	1340	1349	1346
GORONTALO	883	714	713	712
SULAWESI BARAT	1441	1152	1152	1152
MALUKU	710	564	565	563
MALUKU UTARA	1071	850	851	847
PAPUA BARAT	704	564	567	563
PAPUA	1049	839	844	847
INDONESIA	192291	154546	154467	154455

⁷Soediyono Hidayat Purbaningrat. " Transcendental Communication in the Hajj and Umrah Travel Business in Indonesia." *Sosiohumaniora* 14.2 (2012), p. 186.

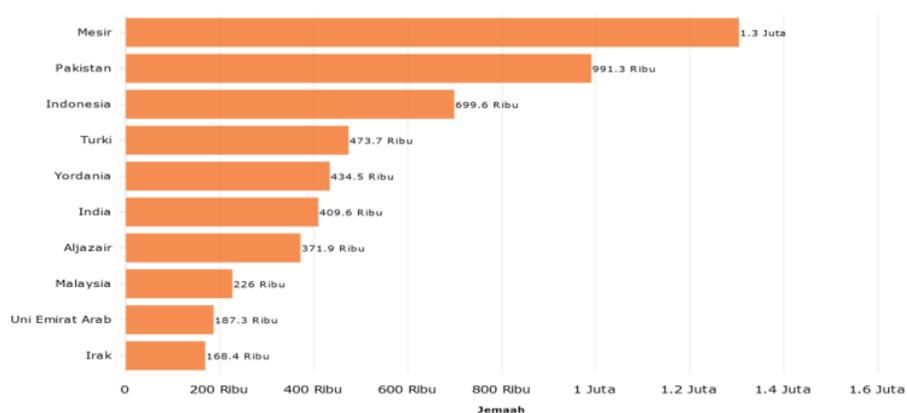
The Indonesian Umrah congregation is one of the largest in the world. According to the Saudi Ministry of Hajj and Umrah, the number of umrah visas that have been issued to Indonesia in 2016 reached 699.6 thousand worshipers, it had been increasing of 7.2 percent from the previous year. This figure makes Indonesia as the country with the third largest umrah congregation in the world.

The most umrah visa issued by the Government of Saudi Arabia in 2016 to Egypt with 1.3 million worshipers, up 17 percent from the previous year as many as 1.1 million worshipers. While in second place Pakistan with the number of visas reached 991 thousand worshipers, it also rose 29 percent from the previous year as many as 703.85 thousand worshipers. The total umrah visa issued in 2016 reached 6.39 million pilgrims, up 7.5 percent from the previous year as many as 5.9 million worshipers. The interest of the Indonesian population to carry out umrah worship is quite large. Because, to be able to implement the fifth pillar of Islam, namely the pilgrimage needs a queue for decades. This is what makes the Umrah business in demand in the country. By spending around Rp. 20 million, the community has been able to visit the Holy Land while at the same time recreation without having to be on in waiting list.⁸

Saudi Arabia's Hajj and Umrah minister, Mohammed Saleh Bantem, said the continued increase in the number of worshipers and visitors was in line with the Saudi Vision 2030 goal. Mohammed Al-Klaiby, deputy minister at the Ministry of Hajj and Umrah, also said occupancy rates in hotels in Makkah and Madinah are very high this season. He said there was a 113 percent occupancy increase in five-star hotels, while the occupancy rate of four-star hotels rose 71.2 percent.⁹

Eventhood, the ministry report said that economic and security conditions contributed to the decline of a number of countries such as Egypt, Turkey and Jordan. However, on the other hand there is an increase in the number of Umrah pilgrims from the United States, Germany, Norway and other countries.

10 Negara dengan Jemaah Umrah Terbesar Menurut Kementerian Agama dan Umrah Arab Saudi 2016



⁸Siti Rahmah. " Evaluation Study of the Hajj Bailout Fund for Islamic Banking Products in Indonesia." *AHKAM: Jurnal Ilmu Syariah* 13.2 (2013). p. 14

⁹Sensuse, Dana Indra, and Miftahul Maulana. "Perancangan Strategis Sistem Informasi: Studi Kasus Direktorat Jenderal Penyelenggaraan Haji dan Umrah Departemen Agama RI." *Jurnal Sistem Informasi* 7.1 (2011), p. 1-12.

Because the number of Umrah pilgrims is quite large, the complexity of the implementation must be examined carefully. According to Nizar, umrah worship is no longer dominated by urban people or the wealthy segment. The interest in umrah worship is almost felt by all levels of society. "The segment change and the character of the congregation requires the government to take steps to reform so that the country remains present," he said. In line with that, continued Nizar, his staf has taken a number of steps to improve services. Firstly, strengthening regulations with the publication of PMA 8 in 2018 on the Implementation of Umrah Worship Travels. Secondly, strengthening institutions with the formation of the echelon II units that have specifically in handling umrah. This has been done since 2017.¹⁰

Nizar stressed that this improvement effort will continue. In fact, institutional strengthening is currently underway at the Regional Office level by adding to the section on guidance and supervision of Hajj and Umrah. Also the addition of technical staff at the Hajj Affairs Office in Jeddah. The Directorate General of Hajj and Umrah Implementation is also currently strengthening regulations and efforts to integrate the system with various relevant stakeholders, including e-Umrah in Saudi.

This is all done to ensure that Umrah reforms will result in a system of organizing umrah of zero problem and provides benefits to the nation, "he said. Nizar added, the signing of the memorandum of understanding today will further strengthen to the country's efforts to improve the organization of Umrah worship. This is important because the organization of umrah is also a national task, as is the case for pilgrimage, so it requires participation and synergy with various parties.

Communication Patterns in Haramain

1. Porosity and business

The number of Indonesian Umrah and Hajj pilgrims especially Umrah who went to the Haramain, the two holy lands of Makkah and Madinah, it can be said almost every day, there were only pilgrims who went there from all corners of the province in Indonesia, starting from hamlets and remote villages, to the city large, ranging from ordinary farmers to conglomerates, entrepreneurs, artists and state officials. If you look at the data in Table 1 above, the number of Hajj and Umrah pilgrims recorded in the National BPS shown that in the 5 years starting from 2012-2015 the number of Umrah and Hajj pilgrims is more than 150,000 and above.¹¹

The flattening which is the *jamaah* of umrah and hajj to Saudi Arabia is around 150,000 people per year, so the income and profits from the government of Saudi Arabia, so the number of visits specifically from Indonesia obtained from three main sources namely; they are, 1) immigration costs, visa and biometric, 2) Tax Transportation and hotels, and 3) Pilgrimage insurance.

Benchmarks and standards for the nominal amount of Umrah visa fees, sometimes vary depending on the policies of the Saudi Arabian government, but the benchmark is usually in the range of 1,400,000-1,800,000. This number is relatively small, but if compared with the number of pilgrims who have umrah, then, the possession of a non-gross Saudi Arabian state

¹⁰Dana Indra Sensuse, and Miftahul Maulana. " Strategic Design of Information Systems: Case Study of the Directorate General of Hajj and Umrah Administration of the Indonesian Ministry of Religion. " *Jurnal Sistem Informasi* 7.1 (2011), p. 1-12.

¹¹Hairudin Abdul Majid et al. "An innovative application for pilgrims of Hajj and Umrah." *ARNP Journal of Engineering and Applied Sciences* 11.3 (2016). P. 1947-1950.

reaches around; Rp. 1,800,000,000,000, - by calculation, Rp. 1,800,000 (the visa fee / person is X 1,000,000 in the amount of his sentence, this is not including the cost of a progressive umrah visa of 2000 real (around 9 million rupiah / person) for those, who have carried out umrah for more than one year. Revenue in the form of Saudi Arabia's income from this tourism sector, its still coupled with biometric costs of IDR 200,000 / person, or around IDR 200,000 / year.¹²

The increasing of umrah presence pilgrims from several countries, practically the Saudi Arabian government took several policies and strategic steps, with the aim of making it easy for Umrah pilgrims to visit two illegitimate lands, so they don't face the difficulties and problems in performing worship and tours to the holy land. these steps are carried out through two social approaches, namely:

Cultural and social communication in the use of several terms and announcements in the form of oral and written language, which accommodates the languages of all Umrah and Hajj customers, or tourism nuances to the two holy lands of Makkah and Madinah. This cultural communication takes place spontaneously and practically and based on each other's interests, occurring mainly in the trading activities and pilgrimage services for pilgrimages.¹³

This cultural communication is not an assimilation but only contact between Indonesians and Arab and Middle Eastern communities, as an effect of performing religious services and umrah tours to two holy lands. It can be said, almost all Arabs in Medina and Mecca can communicate with Indonesian, such as the figures of al-murah and al-both who are in Medina and my character is cheap in Mecca.

The Indonesian language had turned out to be favored by countries in the world. The proof that is currently Indonesian has been taught in 45 countries. In addition, there are around 250 overseas institutions that teach the official language of the Indonesian nation. Head of the Language Development Agency of the Ministry of Education and Culture, Dadang Suhendar said that, the Indonesian language had to be upgraded to become an international language gradually and systematically. Stages of being an international language, according to him, is to teach Indonesian in other countries.

The language is becoming mayor factor in this case. The Indonesian language has been taught in 45 countries and 250 overseas institutions affiliated with the government and the private sector, "Dadang said at a media briefing in the Language and Literature Month Framework in the Ministry of Education and Culture, Friday 6 October 2017. Dadang explained that, the government had also trained and sent language teachers Indonesia for foreign speakers (BIPA). In 2015, out of 20 BIPA teachers sent, only 14 teachers were dispatched. While in 2016 there were 220 BIPA teachers trained, but only 171 departed. While this year there were 220 BIPA teachers trained and until yesterday morning only 185 BIPA teachers had departed. To strengthen language diplomacy, according to him, his party has compiled six BIPA teaching books sent to several Indonesian Embassy.¹⁴ In addition to fulfilling the criteria as a modern

¹²Achmad Muchaddam Fahham. "Penyelenggaraan Ibadah Haji: Masalah dan Penanganannya." *Kajian* 20.3 (2016), p. 201-218.

¹³A. Chunaini Saleh. Hajj reform era: internal analysis of the Ministry of Religion's public policies *Departemen Agama*. Pustaka Alvabeta 2008, p. 22

¹⁴Reema Ali S Alsai, p. and Donna Starks. "Medium and domains in the linguistic landscapes of the Grand Mosque in Mecca." *Journal of Multilingual and Multicultural Development* 40.1 (2019), p. 14-31.

international language, Indonesian currently has an Indonesian language proficiency test, like TOEFL and other language proficiency standard test.

The Indonesian Embassy in improving Indonesian language learning services programs and reminds services such as courses and other learning. As in the use of standardized test equipment to measure one's language proficiency. This is like the TOEFL in English, "he explained. The efforts to strengthen the use of Indonesian in the country, require a strong struggle. He gave an example, it took a hard struggle to name the *Semanggi* Interchange, instead of using a foreign language name. According to him, initially the iconic road will be called *Semanggi* Exchange. It requires a long time to propose the name *Semanggi* Interchange and encourage the DKI Provincial Government to use the name in Indonesian as a national identity.

Chairperson of Teacher Affiliation and BIPA Activist Liliana Muliastuti explained, BIPA had experienced tremendous progress since 2014. According to him, there is already a BIPA book whose content is not only for foreign adults, but also for children. This book is needed by children because many foreign students attend school in a cooperative education unit (SPK) which is not possible to study books with an adult approach.

1) Habitual propaganda

The Indonesians are known to have historically had shopping habits, Indonesia is an eastern cultured country that has many distinctive characteristics. Even though, Indonesia is still relatively easy to get the impact of globalization, both positive and negative.¹⁵ Today intensively Western culture is entering the eastern cultured countries, including Indonesia, often settles long and in the end mixes into a part of the eastern culture itself. This is because the filters of each individual Indonesian society are not used maximumly, so they accept the western cultures raw. In fact, western culture was not necessarily considered as the modern in accordance with the ethics and norms was applying in Indonesia.

Personally and on the experience that I experienced, when I was worshipping last year, there are lots of interesting stories during last March Umrah trip. From being happy, resentful, making laughter, making emotions and so on. Mix and stir like the contents of the cart. All those experiences took place in markets, shops or whatever they were called where many indigenous people held their merchandise. Yes, the name is also in a distant country, yes! Make it a habit if there is a desire to shop and buy souvenirs.¹⁶ Especially for the mothers, ladies and gentlemen who of course have received a love message in the form of, "later buy a toy, or, "Prophet's dates are cheap, buy 3 kg, yes!" From family members, ³ even though there are who said that coming to Saudi Arabia was for worship, not for shopping, "said one of the *umroh* groups when they heard the planned pilgrimage to the market after the *Asr* prayer. Those was the conversation happened around the umrahs trip.

The Patterns of entertainment interaction occurred like, the Saudi Arabian community is mainly the merchants around the two holy cities, they are familiar with the names of famous people from Indonesia, especially artists. When we first went to the Prophet's Mosque, we passed a number of shops which were under the buildings we passed. Well, I think the Indonesians are very unique in their makeup. Walking in groups, using special attributes and

¹⁵Salman Maggalatung. "Legal Protection Against Indonesian Umrah Jemaah." *Jurnal Cita Hukum* 5.1 (2017), p. 171-182.

¹⁶Hairudin Abdul Majid, et al. " An innovative application for pilgrims of Hajj and Umrah.", p. 1947-1950.

handsome handsome, so that they are easily guessed straight from Indonesia and greeted, "hey, Raffi Ahmad, here comes in.

The interesting interaction, when I heard it directly, maybe the camel eh Arabs attracted our attention. Next, every time I passed there, we were definitely greeted with different names. You named it! "They know haha", and, it turns out this applies in most shops there, these traders casually say, "hello Syahrini, shop here." The name of another female artist they often refer to is Cita Citata and Ayu Ting-ting. Hmmm, maybe they like to listen to dangdut too hehe."

Once, when I returned past the perfume shop (which every time we passed it must be smeared with perfume), the shopkeeper tried to attract our attention again. "Hey, from Indonesia, right? I have an uncle who lives in Bandung," he said. He then flanked my younger brother's arm. "Here, I give you a look at the picture," he said, taking the cellphone from the pocket of a typical Arabian shirt he was wearing. I am as who walked first suddenly turned around because I was curious.

2) Saudi Arabia's interest in Indonesian

Indonesia is the second largest Umrah congregation in the world after Pakistan. Based on data from September 2018 to January 31, 2019, the number of Umrah pilgrims from Indonesia was recorded at 508,180 worshipers.¹⁷ At the same time, Pakistan reached 776,326 worshipers. Then after Indonesia was followed by India with a total of 343,396 worshipers," said Director General of Hajj and Umrah Organization Nizar Ali while giving a report to the Signing of the Memorandum of Understanding on Prevention, Supervision, and Handling of Umrah Worship Issues in Jakarta, in a press release on Friday (02/08/2019).

Because the number of Umrah pilgrims is quite large, the complexity of the implementation must be examined carefully. According to Nizar, umrah worship is no longer dominated by urban people or the wealthy segment. The interest in umrah worship is almost felt by all levels of society on all over Indonesia "The segment change and the character of the congregation requires the government to take steps to reform, so that, the country is going remaining presented in this case," he said.

In line with that, continued Nizar, his office has taken a number of steps to improve services. First, strengthening regulations with the publication of PMA 8 in 2018 on the Implementation of Umrah Worship Travels. Second, strengthening institutions with the formation of echelon II units that specifically in handling the umrah. This has been done since 2017.¹⁸

Third, continued Nizar, online licensing services that are integrated with PTSP of the Ministry of Religion. "We also certify the Umrah Travel Organizer (PPIU) as a travel agency. This certification process will be completed in March this year," he said. The next step, make a memorandum of understanding with the National Accreditation Committee to carry out the accreditation process against PPIU. This program will begin in 2019.

The Ministry of Religion has also integrated electronic Umrah supervision through SIPATUH released in 2018, "he continued. Nizar stressed that this improvement effort will continue. In fact, institutional strengthening is currently underway at the Regional Office level by adding to the section on guidance and supervision of Hajj and Umrah. Also the addition of

¹⁷Nida Farhan. "Problematika Waiting List Dalam Penyelenggaraan Ibadah Haji Di Indonesia." *Jurnal Studi Agama dan Masyarakat* 12.1 (2016), p. 57-80.

¹⁸Nida Farhan. "Problematika Waiting List Dalam Penyelenggaraan Ibadah Haji Di Indonesia." *Jurnal Studi Agama dan Masyarakat* 12.1 (2016), p. 57-80.

technical staff at the Hajj Affairs Office in Jeddah. The Directorate General of Hajj and Umrah Implementation is also currently strengthening regulations and efforts to integrate the system with various relevant of the stakeholders, including e-Umrah in Saudi.

This is all done to ensure that Umrah reforms will result in a system of organizing umrah will be zero problem and provides benefits to the state, "he said. Nizar added, the signing of the memorandum of understanding today will further strengthen the country's efforts to improve the organization of Umrah worship. This is important because the organization of umrah is also a national task, as is the case for pilgrimage, so it requires participation and synergy with various parties. Initiating to embrace the relevant Ministries / Agencies to form a forum for coordination to ensure this national task was carried out properly, "he said.

CONCLUSION

Cultural ties are not only done by marriage or kinship (assimilation), but this cultural linkage can occur because each of the individual has the same interests or needs each other, this relationship is increasingly thick and intimate, because there is a person who travels far and sometimes he will miss his/her village, and when there is a group of people speaking their mother tongue, there is a strong feeling of being close and united and feeling valued. This communication can be relied upon by several approaches, such as culture, literal, habits and trade interests for each.

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