

CHAPTER I

INTRODUCTION

A. Background

The Hajj pilgrimage is one of the 5 pillars of Islam, every Muslim who is financially capable and in physical condition is obliged to carry out the Hajj pilgrimage. The Indonesian government offers 3 departure routes, namely regular Hajj, Hajj Plus and Hajj Furoda. The regular Hajj is an official Hajj program managed by the Indonesian government with a fairly long waiting period estimated at around 15-20 years. The costs incurred by regular Hajj pilgrims range from 40-60 million rupiah. There is a difference in price for the regular Hajj because it depends on which embarkation the prospective Hajj will take departure and the facilities offered are standard.

Hajj Plus is an official program from the Indonesian government with a shorter waiting period of around 5-10 years and better facilities than regular Hajj. If prospective pilgrims want to register for Hajj Plus, they need to pay a larger fee than regular Hajj, namely an estimated USD 8,000 or 119 million rupiah, while the Furoda Hajj is an official Hajj invitation from the government of the Kingdom of Saudi Arabia.

The Hajj Furoda quota is obtained specifically from the Saudi Arabian government, pilgrims do not need to wait for years to carry out the Hajj pilgrimage, apart from that the services and facilities provided by the Saudi Arabian government to the Furoda Hajj pilgrims are quite luxurious, and exclusive so the visa required is also exclusive, namely Using a Furoda Hajj visa, the costs that must be paid if you want to carry out the Furoda Hajj are USD 15,500 or the equivalent of 231 million rupiah. The congregation quota provided by the Saudi Arabian government for Indonesia is quite large because it is one of the countries with the largest Muslim population in the world.

Reported by Tribunnews.com the Minister of Hajj and Umrah of the Kingdom of Saudi Arabia, Taufiq F Al Rabiah, apologized for the series of problems with Hajj services during the peak period of the Hajj pilgrimage (Masyaair) in Arafah, Muzdalifah and Mina (Armuzna). Director General of Hajj and Umrah (PHU) Dr Hilman Latief reported that there are at least six bad records of Hajj services that are beyond the control of PPIH Saudi Arabia:

1. Schedule changes - airline seat configurations that impact other services in Madinah, Makkah, and Jeddah.
2. Transport of pilgrims from Muzdalifah to the Mina tents.
3. Poor catering service.
4. The tent capacity in the maktab does not match the congregation ratio.
5. Poor sanitation systems in a number of maktabas.
6. Utilization of golf carts for emergency mobility at 71 maktabas in Mina.

Image 1. 1 Estimated Distance between Arafah, Muzdalifah, and Mina



Source: newzizzahaz.wordpress.com

This close distance then becomes a problem because the number of Hajj pilgrims throughout the world in 2023 is estimated to reach 1.8 million people, this has the potential for Hajj pilgrims to experience overcrowding, and bus transportation to transport Hajj pilgrims will experience

congestion on the roads. Basically, the Saudi Arabian government itself has prepared roads for Hajj pilgrims who want to walk during Armuzna and routes for public transportation.

The large number of Hajj pilgrims from all over the world and the poor service from the Saudi Arabian government cause chaos, for example, many Hajj pilgrims do not comply with the applicable rules, such as roads not being on track, which then results in this problem, buses carrying Hajj pilgrims experience traffic jams and are blocked at several points in the area. Armuzna caused Hajj pilgrims all over the world, including Indonesian Hajj pilgrims to be stranded.

This chaos is made worse by the temperature in Saudi Arabia in June 2023 reaching 48 degrees Celsius. This increase in temperature causes Indonesian Hajj pilgrims to experience health problems because basically, Indonesia is a tropical country so some Indonesian Hajj pilgrims are not strong enough to deal with these weather changes. In addition, because of the chaos, the supply of water and food was hampered so that the Hajj pilgrims were forced to wait several hours for supplies to be delivered.

Kelompok Bimbingan Ibadah Haji (KBIH) or Hudiyal Huda Hajj Foundation (Hud-Hud) Cileunyi needs to communicate or interact with Hajj officials in Saudi Arabia and in Indonesia, KBIH Hud-Hud itself has a public relations officer who has quite extensive relations, this is done to prevent bad possibilities that will occur during the 2023 Hajj. Armuzna is a fairly large area. It is vulnerable that if millions of people gather in one place, there is the possibility of being infected with viruses from various countries and other bad possibilities.

The reason the researcher chose KBIH Hudiyal Huda as the research subject was because initially, the researcher contacted 5 different KBIHs in each city in Indonesia but only KBIH Hud-

Hud was willing to even provide support to the researcher in the form of data and archives stored during the 2023 Hajj. Apart from that, it is also supported by good service or response from KBIH and also researchers looking at the history and track record of KBIH Hudiyal Huda.

KBIH Hudiyal Huda was founded in 2004 so that it has more experience in providing Hajj guidance, KBIH Hud-Hud's experience and achievements in carrying out the Hajj and Umrah made the Indonesian Ministry of Religion give official permission to carry out continuous Hajj guidance, this led to KBIH Hud-Hud raising other Hajj guidance groups such as KBIH Bustanul Wildan and KBIH Bina Insan.

This longer experience then made KBIH Hudiyal Huda have many relationships such as in the Indonesian Ministry of Religion, Indonesian Hajj officers, and Saudi Arabian Hajj management officers. This relationship was then utilized by KBIH Hud-Hud public relations to obtain up-to-date information regarding the implementation and regulations of the upcoming Hajj pilgrimage. Because the regulations and rules for managing the Hajj pilgrimage are different every year.

KBIH Hud-Hud has received up-to-date information quickly and effectively. This is done in order to minimize casualties in the congregation. Apart from that, KBIH Hud-Hud prioritizes communication with the congregation so that they can find out the health condition of the congregation. One of the problems faced by KBIH in Indonesia is usually a lack of communication with Hajj pilgrims, this is because KBIH is divided in its focus on following the directions of Indonesian Hajj officers and the Saudi Arabian government's Hajj regulations.

Lack of communication and attention to the Hajj pilgrims experienced by the KBIH Ar Raudloh Tuban Surabaya embarkation (SUB-18), Imam Syafii as head of the SUB-18 group stated in an interview that the KBIH management focused on Hajj pilgrims who had a history of illness

so that the Hajj pilgrims who did not have a history of previous illnesses and not pay proper attention to this can lead to victims. The number of victims from SUB-18 in 2023 was 8 people, 3 people died before the peak of the Hajj in Armuzna and 5 people died after Armuzna.

KBIH Sukabumi group 64 experienced an unpleasant incident in the form of being stranded in Muzdalifah from 23.30 to 10.00 noon, this was due to a delay in the bus carrying the congregation. Delays in buses caused thirst and hunger among Hajj pilgrims and even several Hajj pilgrims fainted due to the lack of food supplies and temperatures of 45 degrees Celsius in Armuzna.

KBIH Hudiyal Huda Cileunyi in 2023 succeeded in guiding the congregation from the beginning to the end of the Hajj pilgrimage without anyone being displaced, fainting, or dying, this was due to good communication between internal and external. Internal communication in the form of full attention to the sick and non-sick Hajj pilgrims and external communication in the form of communication with Indonesian Hajj officials and the Saudi Arabian government.

In carrying out the peak of the Hajj pilgrimage, KBIH Hud-Hud divides three stages of communication, namely pre-hajj communication, peak Hajj, and post-hajj communication.

Pre-hajj consists of conveying information and what needs to be prepared before carrying out the peak of the Hajj, this information is in the form of:

1. Saudi Arabia's temperature is at the peak of the Hajj pilgrimage in Armuzna.
2. Equipment that needs to be prepared at the peak of the Armuzna Hajj.
3. Hajj itinerary.
4. Line formation while traveling.

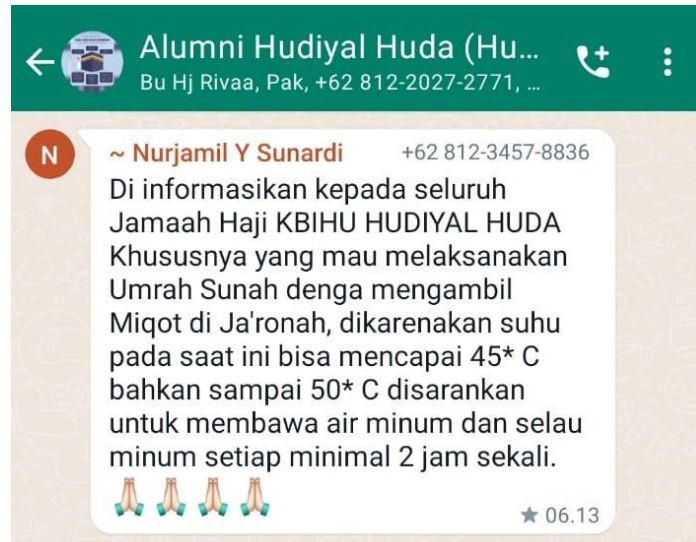
There are several communication methods in conveying information carried out by KBIH Hud-Hud public relations to the congregation during the peak Hajj and post Hajj in 2023,

A. Communication with Hajj Pilgrims

1. Via WhatsApp Messenger

KBIH Hud-Hud Public Relations shared messages via WhatsApp Group in the form of written messages, voice notes, videos, and pictures.

Image 1. 2 KBIH Hud-Hud Public Relations Message via WhatsApp Group



Source: Screenshots on WhatsApp Group

2. Communication through Discussion Forums and Hajj Pilgrimage Meetings

These meetings and gatherings are carried out as a form of direct and face-to-face verbal communication with the congregation to ensure that information is conveyed well and clearly. Apart from that, this is done if there are congregations who have questions regarding the implementation of the Hajj so that all pilgrims will know the information they have obtained.

3. Special Communication to Elderly Congregants

The elderly congregation is given special attention, in the form of being gathered in one group and in the same room, this is done so that communication with the elderly congregation can be carried out well. This communication is carried out verbally, directly, and face to face, not via WhatsApp messages or in the form of video and image media, apart from that, communication is carried out using the regional language, namely Sundanese, due to the congregation's background.

Image 1. 3 Group of Elderly Pilgrims



Source: KBIH Hud-Hud Public Relations Documentation

Examples of oral communication delivered in Sundanese,

“Assalamualaikum wr wb bapak ibu sadayana anu hadir di dieu urang teh nuju di Arab Saudi janten cuacana teh beda sareng di Indonesia supados kitu hayu urang jaga kesehatan awak urang meh dilancarkeun haji na, suhu di Arab Saudi ayeuna teh 45 derajat celcius dugika 50 derajat celcius kusabab hawa na ekstrim bapak ibu sadayana kedah nyandak spreng atanapi semprotan diisi cai teras di semprotkeun ka wajah arurang meh henteu garing sareng urang kedah seueur minum meh teu batuk atanapi kena panyawat nu sanesna”.

Translation

“Assalamualaikum wr wb ladies and gentlemen all present, here we are in Saudi Arabia so the weather is different from Indonesia, therefore we have to take care of our body health so that the Hajj pilgrimage can be carried out smoothly, the temperature in Saudi Arabia is now 45 degrees Celsius to 50 degrees Celsius, therefore, The weather is extreme, ladies and gentlemen, everyone has to bring a spray filled with water and then spray it on our faces, so that it doesn't dry out and we need to drink a lot so we don't cough and get other diseases”.

B. Communication with Indonesian and Saudi Arabian Hajj Officers

1. Face to Face Communication

KBIH Hud-Hud public relations communicate directly or face-to-face with Indonesian Hajj officers and Saudi Arabian officials. This is done to minimize the possibility of miscommunication regarding the information conveyed, communication focuses on KBIH Hud-Hud Hajj pilgrim tents, KBIH Hud-Hud Hajj pilgrim buses, as well as the Armuzna route for the KBIH Hud-Hud Hajj pilgrims.

2. Communication Via WhatsApp Messenger

The message sent via WhatsApp was a summary of the results of face-to-face meetings between KBIH Hud-Hud public relations with the Indonesian Hajj officials and Saudi Arabian Hajj officials. The message was then re-sent to the KBIH Hu-Hud WhatsApp group so that Hajj pilgrims could find out directly what information was provided by Indonesian Hajj officials and Saudi Arabian Hajj officials. The messages conveyed are in the form of writing and videos regarding the implementation of the Hajj that will be carried out.

The author sees from his own observations that KBIH Hud-Hud group communication has a very important role during the 2023 Hajj peak in Armuzna, this is done to prevent various possible disasters or undesirable bad things from happening and to ensure the safety of Hajj pilgrims when performing the pilgrimage.

B. Problem Formulation

Based on the background above, the following problem formulation can be drawn: What is the role of communication of the KBIH Hud-Hud group in preventing miscommunication and handling the disaster that occurred in Armuzna and being able to follow the schedule or provisions provided by the Saudi Arabian government during the 2023 Hajj?

C. Research Objectives

The purpose of this research is to describe and determine the role of group communication that occurs at KBIH Hud-Hud so that they can carry out the Hajj pilgrimage in accordance with the regulations and schedule of the Saudi Arabian government. Apart from that, to find out how group communication can minimize miscommunication, misinformation, and all threats of danger to Hajj pilgrims such as illness, abandonment, getting lost, and death while in Armuzna.

D. Benefits of Research

The expected benefits of this research are as follows:

1. Practical Benefits

This research is expected to produce benefits for KBIH and increase scientific knowledge in communicating with groups of pilgrims during the peak of the Hajj in Saudi Arabia.

2. Theoretical Benefits

Adding to studies in communication science, especially regarding group communication.

E. Theoretical Framework

1. Communication

Communication is the process of sharing meaning through verbal and nonverbal behavior. Any behavior can be called communication if it involves two or more people. Communication occurs if at least a source evokes a response in the recipient through the delivery of a message in the form of signs or symbols, either verbal (words) or nonverbal (non-words), without having to ensure first that both parties communicating have the same symbol system (Mulyana, 2005).

a. Verbal Communication

Verbal communication is a form of communication that is conveyed by the communicator to the communicant by written or oral means (Kusumawati, 2016). Forms of face-to-face communication or using media are commonly carried out in organizations, both interpersonal and work-related groups and informal. The channels used can be interviews, staff meetings, conferences, orientation, counseling, and reports.

b. Non Verbal Communication

Non-verbal communication is communication where the message is packaged in a form without words. In real life, nonverbal communication is much more widely used than verbal communication. In communicating, nonverbal communication is almost automatically used. Therefore, non-verbal communication is permanent and always there. Non-verbal communication is

more honest in expressing what you want to express because it is spontaneous (Pohan, 2015).

2. Group Communication

KBIH Hud-Hud is a group of Hajj guidance foundations which was inaugurated and given permission by the Ministry of Religion to provide Hajj guidance. A group can be defined as one that can engage for a purpose, influence each other, gain satisfaction from each other, take roles, form bonds with each other, and talk face to face (Muhammad, 2009). Permission from the Ministry of Religion can be given because KBIH Hud-Hud itself has the aim of carrying out the Hajj in accordance with regulations so that the Hajj pilgrims get satisfaction after carrying out the Hajj.

In practice, KBIH Hud-Hud public relations focuses on how to communicate with groups. Group communication is defined by Sasa Djuarsa as face-to-face interaction between three or more people to achieve desired goals or objectives, such as sharing information, self-care, or problem-solving so that all members can accurately develop the personal traits of other members (Sendjaja et al., 2018).

a. Characteristics of Group Communication

There are several characteristics in a group in the form of (Roudhonah, 2019):

- 1) Group communication is formal in the sense that its implementation is planned in advance, based on its components.
- 2) In organized group communication, or people who join a group, each has their own role and responsibility in achieving goals.
- 3) Group communication has been institutionalized in the sense that there are basic rules.

- 4) Communicators in this group should try to isolate a few simple, easy to understand processes from the many processes occurring simultaneously and use terms that will help organize observations.

b. Group Communication Function

The existence of a group in society is reflected by the functions that will be carried out. These functions include social relations, education, persuasion, problem solving, decision making and therapy functions. All of these functions are used for the benefit of society, groups, and the group members themselves, there are three functions of group communication, namely (Bungin, 2017):

- 1) Persuasion function, a group member tries to persuade other members to do or not do something. A person who engages in persuasive efforts in a group carries the risk of not being accepted by other members.
- 2) Problem-solving function, the group is reflected in activities to solve problems and make decisions.
- 3) Therapeutic function, therapy groups are different from other groups because therapy groups do not have a goal. Of course, the individual must interact with other group members to gain benefits, but his main effort is to help himself, not to help the group reach a consensus.

c. The Role of Group Communication

Group communication will have several very important roles in every exchange of information that occurs. Some of the group communication roles include (Liliweri, 2011),

1) Establish relationships

Group communication also acts as a forum for establishing relationships, good relations will make it easier for every activity that will be carried out by the group because good social relations have been established between group members and the community.

2) Persuasive Media

Group communication also acts as a medium for carrying out persuasive communication when there is an event or other matter where the approach process must use persuasion methods. The group will persuade each member to do or not do something. Apart from that, groups that act as media of persuasion will be problem solvers, conflict mediators, and able to act as peacemakers when there are disputes or fights between members, or members and the community.

3) Sharing and Giving Assignments

Group communication also plays a role in dividing or assigning tasks to each group member. In some conditions, a group can even play a role in assigning tasks to people who are not part of the group. Usually, the tasks given will be carried out by the group. However, assigning tasks is also useful and plays a role in creating good coordination between members and leaders, members and society, leaders and society, leaders and members.

4) Consulting Media

Group communication carried out by several people or individuals in a group that is formed, also has the role of being a media or means of providing consultation. We can find groups as a consultation medium in several religious groups that provide consultations for various things such as marriage consultations, drug consultations, personal problem consultations, and other consultations.

5) Encouragement of participation

Communication carried out in each group also plays a very important role in encouraging and increasing participation or support from all group members. When communication is carried out well and is able to provide motivation or encouragement for each member of the group, then directly the level of participation of the group members will improve and will most likely continue to increase.

6) Maintaining Groups

Routine group communication will of course also play a role in the sustainability of the group. If the sustainability of a group is maintained through active and effective communication, a group will be able to survive for a very long time and run as desired.

F. Previous Research

The first previous research with a similar title a research conducted by Nabila Ayu Maharani (2020) titled Analysis of Group Communication in Yogyakarta Mengajar Community in Building Cohesiveness. Researchers first analyze how communication interactions occur in Komunitas Pengajar, several elements support this interaction. These elements are used based on Cartwright

and Zander's theory. These communication elements consist of communication actors, messages, interactions, group cohesiveness, and group norms.

Based on the research results, the group communication carried out by the Yogyakarta Mengajar Community in building group cohesiveness has not been said to be optimal because of the disturbances that occur in the form of differences in language and accents used when communicating. Apart from that, this disturbance factor also turns out to be what causes volunteer instability in the program learning assistance work in the assisted area. Even volunteer members of the Yogyakarta Teaching Community tend to withdraw from the community because they feel uncomfortable with the local residents.

The second previous research with a similar title was research conducted by Ayu Intan Pertiwi (2021) titled *Komunikasi Kelompok dalam Pengajian Remaja di Dusun Sukadamai, Desa Babatan, Katibung, Lampung Selatan*. Group communication in Youth Study is used to change a person's attitudes, views, and behavior. Researchers found a suitable theory, namely the Drive Theory, where the communicator has invited the communicant in a positive direction.

Researchers looked at the supporting and inhibiting factors that occur in Youth Recitation, the supporting factors are support from the surrounding community, support from parents, and support from the teenagers themselves. Meanwhile, the inhibiting factors for group communication in the recitation of youth in Sukadam hamlet are individual problems, internal factors of the teacher, external factors, and obstacles in the form of differences in age status so that there are often differences in understanding.

The third previous research was a research conducted by Rahmat Hidayatullah (2021) with the title *Strategi Komunikasi Bimbingan Manasik Haji di Kelompok Bimbingan Ibadah Haji dan*

Umroh (KBIHU) Arwaniyyah Kabupaten Kudus Tahun 2019. This research aims to analyze the media used in conducting Hajj guidance and find out the communication strategies used in conducting Hajj guidance.

The communication strategy carried out by the KBIHU Arwaniyyah committee in Kudus district in 2019 was a redundancy communication strategy, namely that participants were provided with guidance provided by KBIHU supervisors before leaving for the Hajj combined with a canalizing communication strategy, namely by communicating first to the Hajj participants using a general delivery method so that it was easy to understand.

The difference between the researcher's research and the three previous research was in the form of the focus subject studied, the researcher carried out an analysis in the form of how KBIH Hud-Hud public relations carried out group communication while the others did not discuss this subject.

Table 1. 1 Matrix Previous Research

No	Name	Title	Comparison
1.	Nabila Ayu Maharani	Analysis of Group Communication in Yogyakarta Mengajar Community in Building Cohesiveness	<p>Similarity: The unit of analysis is to determine the group communication process and social interactions that occur in the group.</p> <p>Dissimilarity: The objects studied are different and research only focuses on building cohesiveness in the group.</p>
2.	Ayu Intan Pertiwi	<i>Komunikasi Kelompok dalam Pengajian Remaja di Dusun Sukadamai, Desa Babatan, Katibung, Lampung Selatan</i>	<p>Similarity: The unit of analysis is knowing the supporting factor in carrying out group communication.</p> <p>Disimilarity: The objects studied are different and carry out an analysis of what are the</p>

			inhibiting factors in youth study group communication.
3.	Rahmat Hidayatullah	<i>Strategi Komunikasi Bimbingan Manasik Haji di Kelompok Bimbingan Ibadah Haji dan Umroh (KBIHU) Arwaniyyah Kabupaten Kudus Tahun 2019</i>	<p>Similarity: The research subject is knowing the use of media used by KBIH in communicating, knowing how communication can improve the quality of the Hajj pilgrimage.</p> <p>Disimilarity: The unit of analysis focuses on communication strategies, apart from the differences in the objects studied. The research carried out by Rahmat Hidayatullah was the object of participants in the Hajj manasik while the author was participants in the Hajj pilgrimage.</p>

Source: Processed by Researchers

G. Research Methods

1. Types of Research

This research uses qualitative methods, namely research that produces and processes descriptive data, such as interview transcriptions, field notes, images, photos, video recordings, and so on (Poerwandari, 1998). Qualitative research aims to gain a general understanding of social reality from the participant's perspective. This understanding is not determined in advance but is obtained after analyzing the social reality that is the focus of the research.

2. The Place of the Research

This research was conducted at the KBIH Hudiyal Huda office located on Jl. Raya Cirebon, Cileunyi District, Bandung Regency, West Java 40622. The reason is, that the KBIH public relations group's communication process has been revealed, especially

regarding Hajj. This is in accordance with the research plan previously submitted regarding key informants. So, this research site will make it easier for researchers to get accurate data

3. The Subject and Object of the Research

In this research, the researcher used the KBIH Hudiyal Huda Group Communication as the research subject and took the 2023 Hajj pilgrimage, especially the implementation of Armuzna as the object of research, in carrying out its obligations as a Hajj management foundation and minimizing disasters or bad possibilities that could occur to Hajj pilgrims.

4. Data Collection Technique

The data collection technique was carried out by documenting when the observation took place and conducting interviews with KBIH Hud-Hud who participated during the 2023 Hajj. The documentation method was carried out to find physical evidence of the group communication process carried out by KBIH Hud-Hud while carrying out the 2023 Hajj.

a. Interview

Interviews are communication and interaction activities in obtaining information in the form of debriefing between researchers and information providers or research subjects. Thanks to advances in information technology today, interviews can be conducted without having to meet in person, let alone via telecommunications. Basically, an interview is an activity that aims to collect detailed information regarding a problem or topic mentioned during the learning process. Additionally, it is the process of checking existing information

or information they have previously obtained using other techniques (Rahardjo, 2011). The purpose of this interview is to look for problems in detail. More open, where sources are asked for their opinions and ideas regarding the issue. When interviewing a researcher, it is important to listen carefully and take notes on what the informant reports. The interviews that researchers will conduct in this research are semi-structured interviews. Researchers will conduct interviews with superiors and employees of KBIH Hudiyal Huda or Hajj pilgrims who can provide relevant information.

In this interview the results were recorded well, the researcher had evidence of conducting an interview with the data source, so the researcher used the following tools:

- 1) Notebook: functions to record the entire contents of the conversation between researchers and their sources.
- 2) Recorder: functions to record all respondent conversations study.
- 3) Camera: functions to take pictures while the researcher is working to conduct interviews with relevant sources

The participation of resource persons is important to gain a deeper understanding of the research topic under study and the resources required for this research, in particular:

- 1) Leader of KBIH Hudiyal Huda
- 2) Public relations division of KBIH Hudiyal Huda hajj 2023
- 3) KBIH Hudiyal Huda 2023 Hajj pilgrims

b. Documentation

The documentation method is a way of collecting data through written remains, especially in the form of archives, including books about opinions, theories, postulates or laws, and others related to research problems. This documentation is not limited to just library documentation, but all forms with information, knowledge, and historical value are also the focus of attention in the documentation field (Fitriani, 2018).

5. Data Analysis

Data analysis is a systematic process of researching and collecting data obtained through interviews, field notes, and other documents with the aim of making it easy to understand and the results can be shared with others. Object-based data analysis involves organizing data, synthesizing data, breaking data into separate units, identifying patterns, selecting relevant elements that will be studied, and concluding findings that can be conveyed to others.

In this research, the analytical method used by the author is divided into two types, namely when in the field it is inductive and when in the field it is descriptive-qualitative. According to Sugiyono, the data analysis process is divided into three parts, namely (Sugiyono, 2019):

a. Data Reduction

Data reduction is the activity of synthesizing, selecting central questions, focusing on important topics, and finding suitable topics and models for the research. This means the research is clearer and makes it easier for researchers to collect data and find it when needed.

b. Data Display

After data reduction, the next step is to display the data. Presentation in this case is the collection of information or data that allows conclusions to be drawn and action taken. By visualizing data, researchers will understand more easily emerging phenomena and carry out plans based on what has been understood

c. Verification and Conclusion Drawing

The conclusion of this study is a new discovery that has never been seen before. These observations can be in the form of an image of an object or an image that remains blurry or dark after cleaning. This third step concerns the research focus which describes the data used differently, thus requiring differentiation and comparison, taking into account similarities in themes and grouping patterns.

6. Data Validity Test

So that there is no doubt about the validity of this research, the Triangulation technique was chosen as a means of explaining the validity in this research. Triangulation is defined in this research as how to verify data from different sources in different ways and at different times (Sugiyono, 2019). Using this method makes the data accurate because the information comes from various sources.

Therefore, researchers used triangulation techniques to verify the accuracy of the information obtained. The triangulation technique used is source triangulation. Source triangulation provides information from different sources using the same technology.

H. Systematic Writing

Systematic writing is carried out systematically, this is done so that you can view and review research regularly, supported by logical and consistent thinking so that writing can relate from one chapter to another as follows:

CHAPTER 1: INTRODUCTION

The introduction consists of the problem background, problem formulation, problem discussion, research objectives, research benefits, previous research, theoretical framework, types of research, research objects and subjects, research location, data collection techniques, data analysis, data validation tests, and writing systematics.

CHAPTER II: GENERAL DESCRIPTION

This chapter explains the history, vision and mission, location, organizational structure, job description, and work program of KBIH Hudiyal Huda and describes the management of the 2023 Hajj pilgrims carried out by KBIH Hudiyal Huda.

CHAPTER III: DISCUSSION

This chapter contains an analysis of the management of the 2023 Hajj which is managed by KBIH Hudiyal Huda in minimizing the possibility of danger while carrying out the peak of the Hajj in Armuzna using group communication.

CHAPTER IV: CONCLUSIONS AND SUGGESTIONS

This section contains conclusions and suggestions from all descriptions and explanations regarding the management of the 2023 Hajj pilgrims managed by KBIH Hudiyal Huda in minimizing all impacts of threats and dangers during the peak of the Hajj in Armuzna.