

Collaborative Governance of Hajj Implementation in Indonesia: A Case Study at the Office of the Ministry of Religion in Bandung

Dedeng Yusuf Maolani¹, Benyamin Harits², Iwan Satibi³
^{1,2,3}Universitas Pasundan, Bandung, Indonesia.

ABSTRACT

The implementation of the pilgrimage in the city of Bandung has been carried out continuously and involves various stakeholders, namely the government, private sector and the community, which is referred to as collaborative governance. This study aims to analyze the effectiveness and collaborative governance models in organizing the pilgrimage in the city of Bandung. This study used a qualitative descriptive method with data collection techniques in the form of observation, in-depth interviews and documentation studies. Collaborative governance in the implementation of the pilgrimage in the city of Bandung has not run effectively this is due to a lack of communication, coordination and synergistic cooperation between stakeholders in the implementation of the pilgrimage. The collaborative governance model in organizing the pilgrimage has so far been in the form of a triple helix which only consists of government, private and community elements. This model is considered ineffective, so it is necessary to involve other stakeholders in organizing the pilgrimage, namely elements of higher education and the involvement of the mass media so that multistakeholder cooperation will have a pentahelix pattern, in which there are five stakeholders involved namely government, universities, private/corporate, community, and mass media. With the addition of stakeholders supported by good coordination and cooperation between stakeholders organizing the pilgrimage, it will result in an effective implementation of the pilgrimage in accordance with the objectives.

Keywords: Collaborative Governance, Organizing the Hajj Pilgrimage, Bandung City.

1 Introduction

Hajj is the fifth pillar of Islam that must be carried out by every Muslim who meets the requirements of *istitha'ab*, both financially, physically and mentally. In terms of terminology, Hajj is a pilgrimage to visit the Kaaba and its surroundings in the city of Mecca to perform various rituals such as *thawaf*, *sa'i*, standing at Arafah and so on. The pilgrimage must be performed by every able Muslim (*istitha'ab*), once in a lifetime (Fahham, 2015). Hajj is a special worship (Abimanyu, 2013). Therefore, it is not surprising that almost all Muslims who can afford it want to carry it out, including Muslims in Indonesia.

Indonesia as one of the countries with the largest Muslim population in the world, organizes the pilgrimage every year. Every year the implementation of the pilgrimage, which involves hundreds of thousands of prospective pilgrims in the country, has drained the resources owned by the central and regional governments. All state apparatus which are related to and involved in organizing this annual religious ritual are seriously paying attention to it, starting from the administration system, which requires orderly administration from the start of registration to the return of the congregation, the service system which involves various elements of government and coordination across ministries, causing a system the implementation of this pilgrimage becomes complex (Safroni, 2016).

Until now the number of Indonesian Muslims who are willing to perform the pilgrimage continues to increase, in fact the number of applicants for the pilgrimage is greater than the number of quotas given by the Government of Saudi Arabia to Indonesia. As a form of service, organizing the pilgrimage is a public service practice provided by the organizers to the pilgrims. Within such a framework, the Ministry of Religion, which has been the organizer of regular pilgrimages, must be able to position itself as a servant of the state as well as a servant of the community serving pilgrims (Fahham, 2015). If the implementation of the pilgrimage is seen as the implementation of a public service, then the principles of its implementation are professional, effective, efficient, simple, transparent, open, timely, responsive, adaptive and non-profit.

Currently, the legal basis and umbrella for the implementation of the Hajj pilgrimage in Indonesia is based on Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah Pilgrimage. The law regulates a series of management activities for the implementation of the pilgrimage which includes the guidance, service and

protection of the pilgrims. Article 3 of the Law of the Republic of Indonesia Number 8 of 2019 Concerning the Implementation of the Hajj Pilgrimage states that: The purpose of the Hajj Pilgrimage is to provide the best possible guidance, service and protection for the Pilgrims so that the Pilgrims can carry out their worship in accordance with the provisions of Islamic teachings.

This ideal goal is difficult to achieve in practice, because the organization of the pilgrimage is always plagued by a variety of problems that are almost the same from year to year. These problems include: the pilgrims' lack of understanding of the rituals involved in the pilgrimage, the inconvenience of transportation, lodging and catering services, the inability of staff to serve the pilgrims. All of these problems make it difficult for the pilgrims to perform their worship according to the provisions of the Hajj jurisprudence. This condition, of course, cannot be allowed to continue and it is necessary to find a way out so that the implementation of the pilgrimage can be carried out in accordance with its ideal purpose.

Even though every year the index of pilgrims' satisfaction with the implementation of the pilgrimage is increasing, there are still various problems surrounding the implementation of the pilgrimage which do not only occur during the pilgrimage both in Indonesia and in Saudi Arabia, but also occur when registering and filling the congregation's quota. pilgrimage. That means, from the very beginning, the implementation of the implementation of the pilgrimage has been entangled in problems. All these problems make it difficult for the pilgrims to perform their worship in accordance with the provisions of the Hajj jurisprudence. This condition, of course, cannot be allowed to continue and it is necessary to find a way out so that the implementation of the pilgrimage can be carried out in accordance with its ideal purpose. Because it involves a large number of pilgrims and a series of activities carried out both in Indonesia and in Saudi Arabia, the implementation of the pilgrimage requires a complex and interrelated governance and worship system.

Organizing the Hajj requires good management and involves public affairs, so the government must be able to be accountable transparently to the public (community). Therefore, the government, in this case the Ministry of Religion of the Republic of Indonesia, gives authority to the Regency/City Ministry of Religion to take care of the implementation of the pilgrimage in their respective regions, one of which is in the city of Bandung. The number of pilgrims from the city of Bandung is very large, so it must involve various agencies and institutions, both domestic and foreign. This relates to various aspects, including aspects of guidance, transportation, health, security, and so on. Efforts to improve the quality of the implementation of the pilgrimage need analysis, in the administration of clean government and good governance.

Based on the results of Fahham's research (2015), the problems faced by the Government in implementing the Hajj pilgrimage include:

Registration, coaching, service, and protection/security.

Accommodation, transportation and catering (these problems occur from year to year, but there has never been a comprehensive solution).

The waiting list for Hajj is very long/long.

Lack of coordination between officers/committees for the implementation of the pilgrimage in Saudi Arabia.

Paying attention to the implementation of the pilgrimage as a public policy service, the government needs to implement public services in organizing the pilgrimage, the principle of public service is professional, effective, efficient and accountable (Fahham, 2015). Various collaborations between stakeholders in the implementation of the pilgrimage need to be carried out as an effort and government response in handling public problems. The term collaboration between stakeholders involving the government, private sector and the community is referred to as collaborative governance.

In general, it is explained that Collaborative Governance is a process in which various relevant stakeholders are involved to promote the interests of each agency in achieving common goals (Ansell & Gash, 2008; Robertson & Choi, 2010; Emerson et al., 2012; Purwanti, 2016). According to Emerson et al. (2012), Collaborative Governance has three dimensions, namely the system context, drivers, and the dynamics of collaboration. Therefore, when all stakeholders, namely the government, the private sector, and the community, can carry out their respective roles and create a good collaboration, then the implementation of the pilgrimage in Indonesia, especially in the city of Bandung, will run optimally according to its goals. This can be interpreted that good governance of the implementation of the pilgrimage will be created through a collaborative process that involves all policy stakeholders (stakeholders).

Research on collaborative governance in organizing the pilgrimage is an interesting issue to study. Collaborative governance is a new paradigm in understanding the existence of multi stakeholders in public affairs. Previous research on the implementation of the pilgrimage from a public policy perspective has so far been limited

to the implementation of the pilgrimage (Machfudz, 2010; Umar et al., 2014; Musriati, 2014; Jumena et al., 2018, Syamsir, 2018), evaluation of the implementation of the pilgrimage pilgrimage (Wati, 2016), management of the organization of the pilgrimage (Mangkuto et al., 2016), problems of organizing the pilgrimage (Fahham, 2015), and partnerships in the service of the pilgrimage (Safroni, 2016). In addition, the object to be studied is also different from the research being carried out. Therefore, research on the organization of the pilgrimage seen from the perspective of collaborative governance is something new, original and has a significant impact on scientific development.

Based on the background above, the purpose of this research is to analyze the effectiveness and collaborative governance model of organizing the pilgrimage in the city of Bandung.

2 Literature Review

In general, it is explained that Collaborative Governance is a process that involves various relevant stakeholders to promote the interests of each agency in achieving common goals (Febrian, 2016). According to Ansell & Gash (2007), Collaborative Governance is an arrangement that regulates one or more public institutions directly involved with non-public stakeholders in a formal, consensus-oriented, and deliberative collective decision-making process that aims to make or implement public policy or managing programs or public assets.

Agranoff & McGuire in Chang (2009), states that in particular, collaborative governance has placed a lot of emphasis on voluntary horizontal collaboration and horizontal relations between multi-sectoral participants, because demands from clients often go beyond the capacity and role of a single public organization, and require interaction between various organizations related to and involved in public activities. collaboration is needed to enable governance to be structured so as to effectively meet the increasing demands arising from management across government, organization, and sectoral boundaries. Meanwhile, Zadek (2006), defines collaborative governance as a public-private partnership, basically a collaborative initiative between state and non-state, commercial and non-profit actors born from pragmatist participation.

Agrawal & Lemos (2007), said that Collaborative Governance is not only limited to stakeholders consisting of government and non-government but is also formed on the existence of "multi-partner governance" which includes the private sector, society and civil society and is built on the synergy of the role of stakeholders and preparation of plans hybrid in nature, such as public-private and private-social cooperation (Emerson et al., 2012).

Emerson et al. (2012), explained that Collaborative governance is a process and structure in the management and formulation of public policy decisions that involve actors who constructively come from various levels, both at the government level and or public agencies, private institutions and civil society in order to achieve public goals that cannot be achieved if carried out by one party alone.

According to Ansell & Gash (2007), Collaborative Governance emerged as a response to implementation failures and high costs and the politicization of regulations. It is more positive that one might argue that the trend towards collaboration arises from the development of knowledge and the capacity of institutions or agencies.

According to Emerson et al. (2012), Collaborative Governance has three dimensions, namely the system context, drivers, and the dynamics of collaboration.

The first dimension is described with the outermost box which is the scope/system context that covers it. This first dimension has 7 elements, namely:

- 1) Resource condition
- 2) Policy and legal framework
- 3) Level of conflict/trust
- 4) Socioeconomic; health; culture; and variety
- 5) Prior failure to address issues
- 6) Political dynamics/power relations, and
- 7) Network connectedness.

The second dimension is part of the Collaborative Governance concept which consists of the dynamics of collaboration and collaborative action. The present state of collaboration at the outset can either facilitate or prevent collaboration between stakeholders and between agencies and stakeholders, many frameworks tend to mix up context and system conditions with collaboration-specific drivers. Conversely, a framework that separates contextual

variables from important drivers, without encouragement for collaboration will fail to unfold. This second dimension has 4 components, namely:

- 1) Leadership, refers to a leader who can take the initiative to initiate and help prepare resources.
- 2) Consequential incentives, directed at both internal (resource issues, interests, or opportunities), and external (crises, threats, situational/institutional opportunities).
- 3) Interdependence, a condition when individuals and organizations cannot achieve something with the effort and capacity of one party.
- 4) Uncertainty, uncertainty is the main challenge in managing public problems.

The third dimension is the dynamics of collaboration collaboration dynamics which consists of three components, namely: Principled Engagement, Shared Motivation, Capacity for Join action.

The Collaborative Governance dimension introduced by Emerson et al. (2012), the authors use it as an analytical knife in explaining collaborative governance in organizing the pilgrimage at the Ministry of Religion in Bandung. The concept of Collaborative Governance is considered to be in line with the implementation of the Hajj pilgrimage whose substance requires the involvement of several parties (stakeholders) not only the Ministry of Religion of the City of Bandung.

3 Method

The research method used to reveal and analyze the phenomenon of collaborative governance in the implementation of the pilgrimage in the city of Bandung is a qualitative research method with a case study approach. The purpose of this qualitative research is to describe the empirical reality behind the collaborative governance phenomenon in the implementation of the pilgrimage in depth. The use of a qualitative approach in research is to match empirical reality with applicable theory using descriptive methods (Moleong, 2016; Creswell, 2010; Sugiyono, 2013).

The data sources needed are primary and secondary data sources (Moleong, 2016). Primary data obtained and processed by the author through observation techniques and in-depth interviews. Secondary data was collected through books, scientific journal articles, printed and online newspapers, and others. Processing and analysis of qualitative data is carried out through the stages of data reduction, display (data presentation), and verification (drawing conclusions) (Miles & Huberman, 1992). The three processes of data analysis play an important role in the process and are interrelated and determine the final result of the analysis.

4 Results and Discussion

Collaborative Governance Effectiveness in Organizing the Hajj Pilgrimage in the City of Bandung

The implementation of the pilgrimage in the city of Bandung has essentially implemented the principle of collaboration. The implementation of the pilgrimage in the city of Bandung involves several other institutions within the government of the city of Bandung, such as the Health Service, the Immigration Office, the private sector (banking), KUA, KBIHU, and Islamic organizations. The Ministry of Religion of the City of Bandung has basically established a policy that leads to collaboration in organizing the pilgrimage, namely Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah Pilgrimage.

The implementation of the pilgrimage in the city of Bandung has been carried out well but is still not fully optimal, related to the ideal policy which includes aspects of the policies carried out by the organizers of the pilgrimage both regarding service, guidance and protection for Indonesian pilgrims listed in Law Number 8 of 2019 Regarding the Implementation of Hajj and Umrah, not all of it is the responsibility of the government in carrying out its obligations, because so far the government has only taken care of purely administrative matters. So that there are still things that are neglected, especially guidance, service and protection of pilgrims directly.

The problems that occur in this context, seen from the Collaborative Governance concept, are the ineffectiveness of the context system, seen from the changing conditions of laws and regulations regarding the implementation of the Hajj and Umrah pilgrimages, drivers' views from the leadership elements that greatly influence planning for the implementation of the Hajj pilgrimage, and the dynamics of collaboration. This has resulted in the implementation of the pilgrimage is not optimal. Therefore, the concept of Collaborative Governance as the basis for organizing the pilgrimage in the city of Bandung is considered to be able to maximize the potential involvement of various parties in organizing the pilgrimage.

In organizing the pilgrimage, each stakeholder has carried out activities according to their respective duties and functions so that there is no overlapping. However, in the collaboration process, the role of the Ministry of Religion in Bandung City is very dominant because it is considered the leading sector in organizing the pilgrimage. Another phenomenon related to the results of this study is the lack of involvement of business actors and the mass media in organizing the pilgrimage. The conditions above indicate that multistakeholder collaboration has not yet been created in the implementation of the pilgrimage in the city of Bandung. There is no collaboration between stakeholders which is dominated by government agencies, because each seems to be working alone, as a result the implementation of the pilgrimage cannot run optimally.

The governance of organizing the pilgrimage at least needs to involve synergistic cooperation between the three main actors, namely the government, the private sector or business actors, the community. Each actor has its own role and interests. In essence, this concept would be more complete if elements of higher education and the mass media were included so that the pentahelix collaboration was formed, because the mass media is a very effective means of program socialization.

Viewed from the perspective of the Collaborative Governance Regime (CGR) developed by Emerson et al. (2012), the governance of organizing the pilgrimage includes the dimensions of system context, drivers, and dynamic collaboration. In the case of organizing the pilgrimage, the ongoing collaborative governance can be explained in table 1 below:

Table 1 Collaborative Governance Regime (CGR) for Hajj Pilgrimage in the City of Bandung

System Context	Drivers	Collaboration Dynamics
Resource state: Government: Ministry of Religion, Health Office, Immigration Office, APBD, and policies KBIHU: Professional/certified Hajj guide Private/corporate: initial deposit and BPIH redemption	Leadership: The leading sector is the Ministry of Religion of the City of Bandung	Principled engagement: Regular meetings between stakeholders Determination of problems and alternative solutions
Policy and legal framework: Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah Pilgrimage Regulation of the governor of West Java Regulation of the mayor of Bandung	Consequential incentives: Sufficient resource support, except KBIHU HR	Shared motivation: Understanding and mutual trust Strengthening coordination and communication between stakeholders
Level of conflict/trust: Government: conflict of interest, understanding Community: lack of funding and lack of human resources	Interdependence: Communication and coordination between agencies Collaboration with other agencies	Cooperation capacity: SOP in the form of Law Number 8 of 2019 Each stakeholder carries out their duties and responsibilities
Portrait condition: Government: there is an Organizational Structure and Working Procedures and Duties KBIHU: lack of professional Hajj guides	Uncertainty: Changes in Saudi Arabia's policy COVID-19 pandemic	
Failure issue: The number of pilgrims who died in Saudi Arabia Cooperation between sectors is not comprehensive		
Political dynamics: There is no influence from the replacement of the Head of the Ministry of Religion		
Partnership relations: Agenda for collaboration between stakeholders		

Source: Research Results (2022)

Based on table 1 above, it can be explained about collaborative governance in organizing the pilgrimage in the city of Bandung from the perspective of the Collaborative Governance Regime (CGR) as follows:

System Context

System context, which is the first dimension of collaborative governance includes seven components, namely resource condition, policy and legal framework, level of conflict/trust, socio-economic, health, culture and diversity, prior failure to address issues, political dynamics/power relations, and network connectedness. These seven components form the basis of the need for collaborative governance in organizing the pilgrimage in the city of Bandung.

Resource condition

This component describes the condition of the resources owned for the purposes of collaborative governance in organizing the pilgrimage in the city of Bandung. Resources are a very important factor for any activity. In the context of rational collaborative practices, it is necessary to have adequate resources available (Banga, 2018). These resources can come from each of the stakeholders involved, both government, community and corporate elements. One of the determinants of the success of collaborative governance is access to resources, namely the availability of financial, technical/equipment, human and other resources needed to achieve goals. The results of the research show that human resources are often the main factor of success as well as obstacles in organizing the pilgrimage (Dewi, 2012).

Resources in a collaboration according to Astuti et al. (2020) can be in the form of: (1) financial funding, (2) division of time and roles, (3) technical and administrative support for the implementation of activities, (4) providing mutual assistance, (5) the need for collaboration analysis expertise, and (6) implementers in the field, and (7) the need for experts. In the case of organizing the pilgrimage in the city of Bandung, there are parties outside the government who contribute resources, namely the community. The community pays KBIHU to get guidance on Hajj rituals.

Policy and legal framework

Collaborative governance in the implementation of the pilgrimage in the city of Bandung certainly requires and encourages the existence of a policy and legal framework, which also includes administrative and regulatory issues. This is closely related to the goal of collaborative governance which is essentially oriented towards consensus and deliberation in the collective decision-making process for making or implementing public policies and public programs (Ansell & Gash, 2007).

Currently, the legal basis and umbrella for the implementation of the Hajj pilgrimage in Indonesia is based on Law Number 8 of 2019 concerning the Implementation of the Hajj and Umrah Pilgrimage which is also supported by the Governor Regulation and Perwal. The law regulates a series of management activities for the implementation of the pilgrimage which includes the guidance, service and protection of the pilgrims. Article 3 of the Law of the Republic of Indonesia Number 8 of 2019 concerning the Organizing of the Hajj Pilgrimage states that the Organizing of the Hajj Pilgrimage aims to provide the best possible guidance, service and protection for the Pilgrims so that the Pilgrims can carry out their worship in accordance with the provisions of Islamic teachings.

Level of conflict/trust

Conflicts in collaboration arise from the different goals and expectations that each partner brings to the collaboration that is formed, from different views on strategy and tactics, and from attempts to protect or enlarge the partner's control over the work or results of the collaboration (Astuti et al., 2020). Therefore, the presence of collaborative governance is very important because one of the benefits is to reduce and prevent conflict. On the other hand, differences in interests in a collaboration can also trigger conflicts, so efforts are needed to ensure that differences in interests between stakeholders do not trigger conflicts.

Conflicts of interest also have the potential to arise in collaboration with the organization of the pilgrimage in the city of Bandung. Conflicts may arise between stakeholders related to the implementation of the pilgrimage, but this conflict can still be controlled considering that each agency has a clear task and function.

Condition portrait

The socio-economic conditions of a society, whether it is realized or not, will shape the culture of that society, and affect the implementation of the pilgrimage. People with heterogeneous socio-economic and cultural backgrounds will bring up a diversity of cultural behaviors, as is the case with the people of Bandung City. In the context of collaborative governance, culture can be expressed as a set of basic values that shape the behavior and attitudes of stakeholders (Djumara, 2020). One of the causes of inhibition of collaboration and participation is cultural factors. Collaboration can fail for reasons of a cultural tendency to depend on procedures and not dare to take breakthroughs and risks (Astuti et al., 2020).

In the case of collaborative governance in organizing the pilgrimage in the city of Bandung, the agencies involved already have their own work structure and duties. Therefore, the work culture that is built also follows the work structure and duties and is then brought into the realm of collaboration that is carried out. Meanwhile, the people of Bandung, whose behavior varies, also bring this diversity when they are required to follow the rules.

Prior failure to address issues

The desire or need for collaboration will arise if there has been a failure of collaboration efforts (Ansell & Gash, 2007). Failures that occurred in the past deserve to be learned in order to determine collaborative policy strategies (Emerson et al., 2012). This is also the case in the case of collaborative governance of the pilgrimage in the city of Bandung. The failures that occurred before, the high death rate of pilgrims, the occurrence of the COVID-19 pandemic, and the lack of synergy between stakeholders in organizing the pilgrimage, gave rise to the desire and need for collaborative governance.

Political dynamics/power relations

Political dynamics, which among others are marked by changes in leaders, can influence the positions of stakeholders and determine the direction to be taken together (Emerson et al., 2012). Collaboration can fail due to a lack of innovative leaders in achieving complex and contradictory political goals. Innovative leadership is a leader who can introduce a variety of values and goals that can lead to the achievement of positive results. Collaboration will be hampered if the leader where the collaboration is carried out is not innovative in achieving political goals which tend to be complex and have the potential to cause conflict (Astuti et al., 2020).

The implementation of the pilgrimage in the city of Bandung has basically not changed even though there has been a change in leadership, in this case the change in the Head of the Ministry of Religion. The existence of Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah Pilgrimage, which places the implementation of the Hajj pilgrimage as one of the priority targets, is proof that collaborative governance is needed for this purpose.

Network connectedness

Networks or partnerships are very important in collaborative governance as a means of exchanging information because partnerships are at the lowest level before cooperation, coordination and culminating in collaboration (Junaidi, 2015). In the flow of government, governance really needs to involve partnerships, including involving local residents, community organizations, the public and private sectors (Gibson, 2011).

Government regimes everywhere certainly make partnerships in order to carry out the functions of government, development, and empowerment as well as public services. Partnerships carried out by the government are divided into internal collaboration between institutions, collaboration between government institutions and business/corporate actors, and partnerships between government and civil society institutions (Astuti et al., 2020). In the context of organizing the pilgrimage in the city of Bandung, partnerships in these three forms are also a necessity. Therefore, collaborative governance is needed to achieve the goal of organizing the pilgrimage. Partnership relations among stakeholders involved in organizing the pilgrimage have been formed, including through regular coordination meetings.

Drivers

Leadership

Leadership generally refers to a leader who uses all his capacity to be able to take the initiative and help prepare resources to support collaboration (Emerson et al., 2012). In collaboration it is very likely that conflicts will occur or be found so that leadership is needed that can be accepted and trusted and relied on as a mediator. Strong leadership, respected and trusted by all stakeholders will be needed in collaboration to achieve success. Strong leadership emerges from among stakeholders (Astuti et al., 2020).

In the case of collaborative governance in the implementation of the pilgrimage in the city of Bandung, Law Number 8 of 2019 places the Ministry of Religion as the leading sector in organizing the pilgrimage while at the same time placing the Head of the Ministry of Religion as at the forefront in carrying out collaborative implementation of the pilgrimage.

Consequential incentive

The incentives referred to here are incentives for stakeholders to collaborate, which can be in the form of resources, interests, and opportunities (Emerson et al., 2012). Through incentives, stakeholders can be assured that they will benefit from collaboration equally. The collaboration process will strengthen if stakeholders see the real benefits of collaboration (Ansell & Gash, 2007). Thus, collaborative governance will strengthen if the requirements to implement it are available.

For agencies involved in collaborative governance of the Hajj pilgrimage, incentives in the form of resources are certainly very much needed. Fulfillment of these resources comes from the APBD. Meanwhile, the incentive for the community is to benefit from having the community pay for the Hajj rituals.

Interdependence

Collaborative governance will proceed optimally if there is interdependence, namely a condition when individuals and organizations cannot achieve something with the effort and capacity of one party (Emerson et al., 2012). On the other hand, through collaborative governance, dynamic interdependence will be created among stakeholders, both government, corporate, community and academics through coordination, facilitation and improvement of governance processes (Sari, 2014).

The existence of conditions of high interdependence among stakeholders will increase the commitment to collaborate. It should be emphasized that collaboration is a process of cooperation that is sustainable and mutually beneficial (Astuti et al., 2020). The interdependence of stakeholders in collaborative governance of the pilgrimage in the city of Bandung is manifested positively and dynamically. This interdependence is manifested in the form of communication and coordination between the stakeholders involved.

Uncertainty

Uncertainty in collaborative governance is closely related to the interdependence between stakeholders (Emerson et al., 2012). Uncertainty is a major challenge in managing public issues. Collective uncertainty about how groups collaborate to solve problems. Dynamic interdependence does have a positive impact on ongoing collaboration. However, interdependence can also lead to conflicts between stakeholders due to differences in interests. In collaborative governance in organizing the pilgrimage in the city of Bandung, the uncertainty is most felt by the Ministry of Religion of the city of Bandung as the leading sector, such as the existence of a new policy from the Government of Saudi Arabia and the occurrence of the COVID-19 pandemic which caused all plans to fall apart.

Collaboration Dynamics

Principled engagement

Principled engagement is a situation when stakeholders with different views and understandings can find common ground and jointly define common problems, goals, and interests (Emerson et al., 2012). The characteristics of each stakeholder are key elements that influence the process of reaching an understanding. As a first step, it is necessary to determine which parties will be involved in the collaboration. However, the addition of stakeholders remains open to be carried out. Principled engagement is formed through repeated interactions of the processes of discovery, definition, deliberation and determination.

This is also the case in the collaborative governance of organizing the pilgrimage in the city of Bandung. At least every few months, a meeting is held in the form of a coordination meeting among the stakeholder leaders involved in organizing the pilgrimage. In the meeting, of course, discussed issues related to the implementation of the pilgrimage in the city of Bandung.

Shared motivation

Based on the meeting point of an issue, motivation arises to work together to resolve the issue. Stakeholders are aware of mutual respect for different interests so that there is mutual trust, mutual commitment, and the belief that collaboration is needed to solve problems as a top priority (Emerson et al., 2012). It takes effort

and constant interaction to get to know one another and prove one's trustworthiness. All parties involved in collaboration are also required to have one understanding by mutual understanding and respect for differences so that individual and organizational interpersonal interactions are of higher quality. On the other hand, the parties involved must also be able to demonstrate their capacity and credibility to carry out their roles. These three things, namely shared trust and understanding as well as legitimacy, will converge on the formation of shared motivation (Astuti et al., 2020).

Meetings or coordination meetings between stakeholders in the implementation of the pilgrimage in the city of Bandung are held regularly, providing an opportunity for the formation of shared motivation based on mutual trust, understanding, and legitimacy for the capacity to carry out roles. In addition, regular meetings are also a medium for strengthening coordination, which once again remains within the corridors of each stakeholder's main tasks and functions, as well as strengthening inter-individual and inter-organizational communication channels.

Capacity for joint action

The abilities, capacities, and capabilities of the collaborating stakeholders are certainly not the same, especially with regard to resource issues (Emerson et al., 2012). Therefore, ongoing collaboration must be able to overcome these differences through an appropriate combination of work so that each functional element can produce effective actions. This can be done, among others, by holding a procedure that contains general rules and activity protocols. In complex and long duration collaborations, formal rules such as the legal basis for collaboration, will be more needed (Astuti et al., 2020).

In line with this opinion, the results of the research show that collaborative governance in organizing the pilgrimage in the city of Bandung has essentially been facilitated by formal rules as its legal basis, namely Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah Pilgrimage. The collaborative governance framework is principally aimed at forming and implementing a policy. Likewise with the collaborative governance of organizing the pilgrimage.

The results of the research and discussion on collaborative governance in the implementation of the pilgrimage in the city of Bandung show the ineffectiveness of the ongoing collaboration. This is evident from several facts as follows:

Stakeholders tend to carry out their activities individually or individually and there is no visible synergistic cooperation and coordination among stakeholders in organizing the pilgrimage.

The role of government elements in collaboration is very dominant, both in planning, establishing and implementing programs/activities. On the other hand, BPS-BPIH tends to be positioned simply as recipients of programs/activities and is not involved in the planning or formulation.

There is still a lack of professional human resources owned by the Hajj and Umrah Guidance Group (KBIHU), where there are still very few KBIHU in the city of Bandung who already have certified Hajj guides. According to Lee & Whitford (2013), the performance of an institution is greatly influenced by its resources. Collaborative governance that has been used as a governance strategy must indeed pay attention to resources in the context of strengthening public policies.

The Collaborative Governance Model in the Implementation of the Hajj Pilgrimage in the City of Bandung

The existing model of collaborative governance in organizing the pilgrimage in the city of Bandung with reference to the Collaborative Governance Regime (CGR) concept put forward by Emerson et al. (2012) as follows:

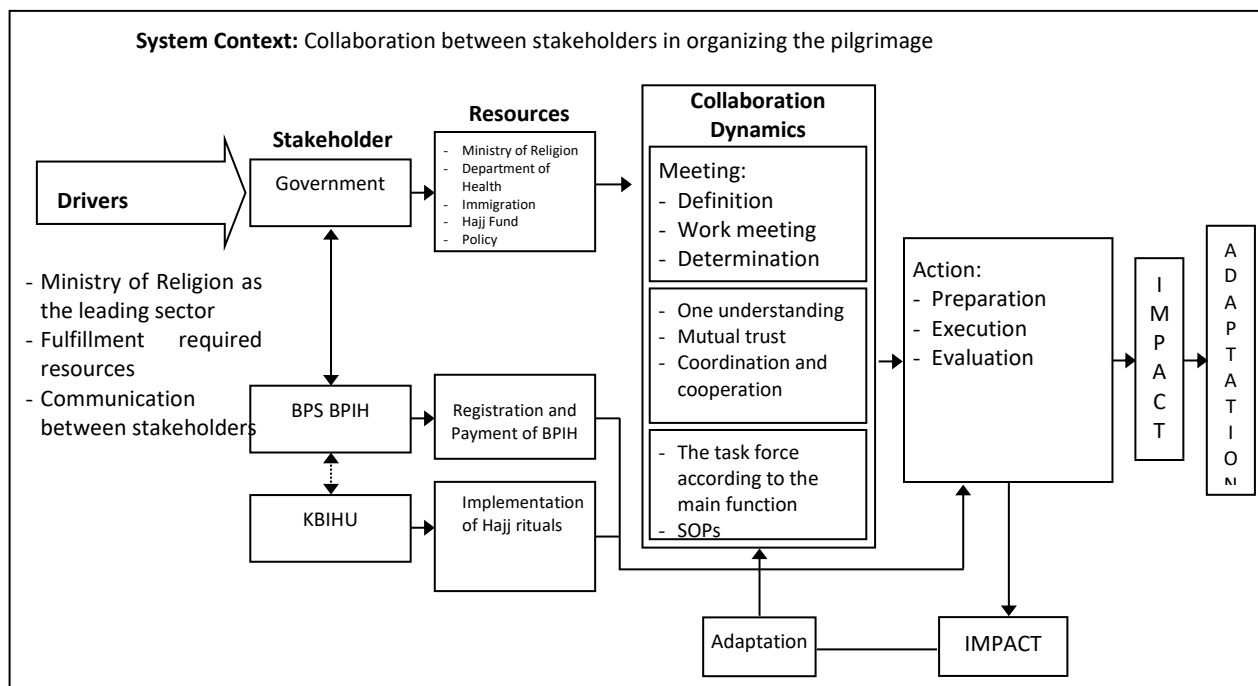


Figure 1. The Existing Collaborative Governance Model for Hajj Pilgrimage in the City of Bandung

Through Figure 1 it can be explained that collaborative governance in organizing the pilgrimage in the city of Bandung tends to prioritize the triple helix model. This can be seen from the involvement of stakeholders in the collaboration that is carried out, which includes the government, business/corporate, and the community. This is consistent with the opinion of Astuti et al. (2020) which states that a collaboration requires the involvement of stakeholders according to their respective roles. Stakeholders can be interpreted as stakeholders, namely all parties, both individuals, groups and communities, who have a relationship and interest in an issue or problem. One model of collaborative governance that involves stakeholders is the triple helix, consisting of government, business and civil society.

The triple helix model collaborative governance that takes place in the implementation of the pilgrimage in the city of Bandung involves government agencies, especially the Bandung City Ministry of Religion, the Bandung City Health Service and the Immigration Office. As government institutions, the Ministry of Religion and OPD are supported by various resources, both human resources, work facilities or infrastructure, as well as funds, the financing of which comes from an adequate APBD.

The implementation of the pilgrimage must involve the community, in this case the Hajj and Umrah Guidance Group (KBIHU). The Hajj and Umrah Guidance Group (KBIHU) is a group that organizes Hajj and Umrah guidance that has obtained permission from the Minister. KBIHU provides guidance and assistance for the Hajj in accordance with the standardization of guidance and assistance.

The next stakeholder that is no less important in the implementation of the pilgrimage is business or corporate actors, in this case, the Recipient Bank for Deposits of Hajj Travel Expenses, hereinafter abbreviated as BPS BPIH, namely sharia commercial banks and/or sharia business units appointed by the Hajj Financial Management Agency. Deposit Recipient Bank (BPS) Hajj Implementation Fee (BPIH) is determined by the Hajj Financial Management Agency (BPKH). This BPS is determined in accordance with Law Number 34 of 2014, Government Regulation Number 5 of 2018 and BPKH Regulation Number 4 of 2018. With the number of BPS that have been determined, of course it will make it easier for applicants to choose a bank that is affordable for those in their area to carry out Registration and payment of Hajj organizing fees (BPIH).

It is known that collaborative governance of the organization of the pilgrimage in the city of Bandung has not involved the KBIHU community and corporate/BPS BPIH in decision making. It is known that the collaboration dynamic process only involves elements of the government. It can even be said that a working meeting for organizing the pilgrimage is only carried out by elements of the government through related agencies. This shows the dominant role of government elements in collaboration in organizing the pilgrimage. Meanwhile, community contributions (KBIHU) and corporate (BPS BPIH) are more focused on the action stage.

The size of the government's role is also in line with the mandate of Law Number 8 of 2019 concerning the Implementation of the Hajj and Umrah Pilgrimage which states that the coordinator for organizing the Hajj pilgrimage is the central government, in this case the Ministry of Religion of the Republic of Indonesia, and for the regional level the Provincial Ministry of Religion and the District Ministry of Religion /City.

Based on the research results, it is known that collaborative governance in the implementation of the pilgrimage in the city of Bandung has not been effective. The role of the Ministry of Religion of the City of Bandung in the triple helix collaboration needs to be balanced with the increased role of other parties, such as Islamic Religious Colleges, and the mass media, so that a pentahelix collaboration is formed as shown below:

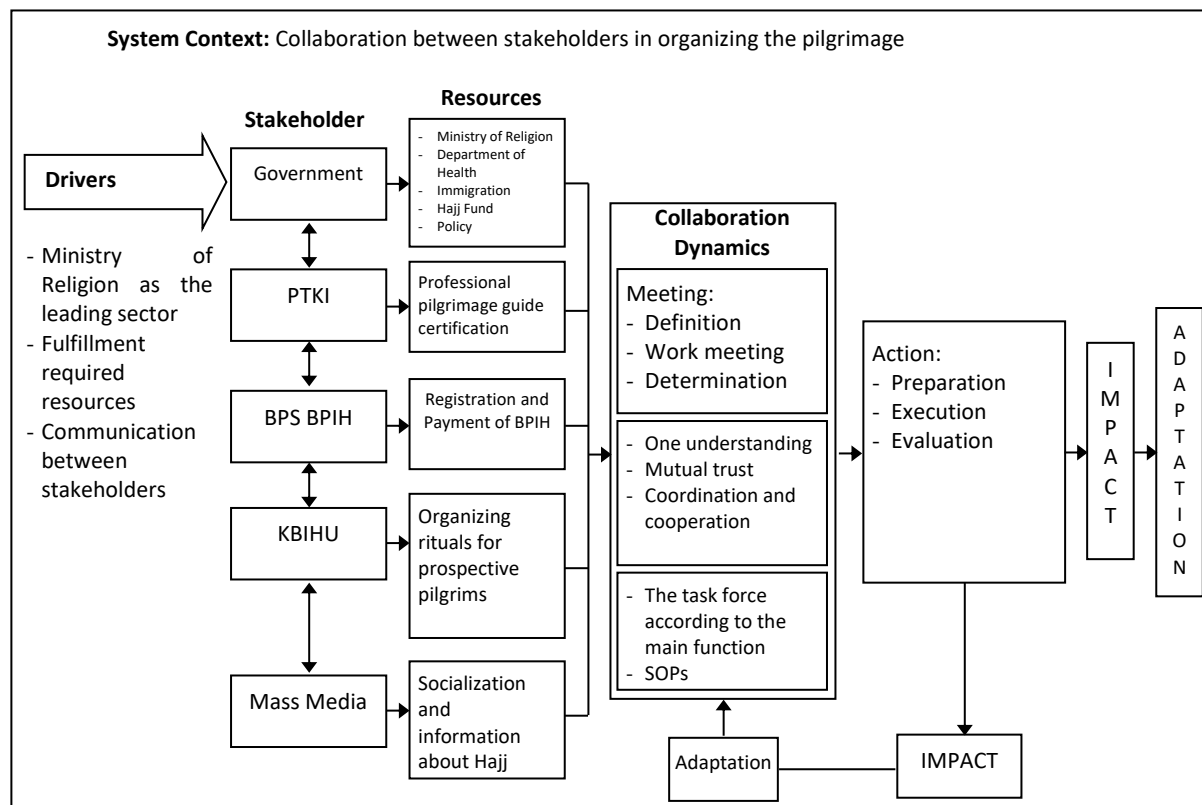


Figure 2. Collaborative Governance for the Implementation of the Hajj Pilgrimage in the City of Bandung, the Pentahelix Model

The pentahelix model could be a comprehensive concept to be applied in collaborative governance in organizing the pilgrimage in the city of Bandung. The pentahelix model is very useful for solving multistakeholder problems where stakeholders represent various interests in one location (Sturesson et al., 2009). This model defines stakeholders into five groups, namely (1) government; (2) the business world; (3) university; (4) non-government organizations (NGOs); and (5) mass media (Mohr & Spekman, 1994).

The results of the research and analysis show that there is a need for the involvement of Islamic Religious Higher Education Institutions (PTKI) in collaborative governance of organizing the pilgrimage in the city of Bandung in order to build professional human resources, namely the implementation of professional pilgrimage supervisor certification. In addition, there is also a need for the involvement of the mass media in collaborative governance of the organization of the pilgrimage in disseminating the latest policies regarding the implementation of the pilgrimage to the public or prospective pilgrims. The mass media element, which also includes social media, can be an appropriate resource for dissemination of hajj policies, media for press releases for the government regarding programs related to the implementation of the pilgrimage, as well as alternative media for channeling information/reporting on the implementation of the pilgrimage. Moreover, with the phenomenon that the use of social media, such as Twitter, Instagram, Facebook, WhatsApp and other digital media, is widespread among the public.

With the involvement of PTKI and the mass media, multistakeholder cooperation that was originally in the form of a triple helix will have a penta helix pattern, in which there are five stakeholders involved, namely the government, Islamic Religious Colleges, corporate/sharia banking, the community/KBIHU, and the media. mass. Starting from this fact, the Collaborative Governance Regime (CGR) concept from Emerson et al. (2012), which

requires all stakeholders to be involved in the dynamics of collaboration (collaboration dynamics) cannot be realized immediately. Only at the action stage, collaboration will involve all stakeholders and even then, it often happens that each party works alone because of differences in interests and goals. The large role of the government in the collaborative governance of organizing the pilgrimage is also because the government, in this case the Ministry of Religion, the Health Service, and the Immigration Office, have complete authority and resource support, ranging from human resources, funds, to equipment. Meanwhile, other stakeholders must follow the policies made by the Ministry of Religion as the leading sector for organizing the Hajj pilgrimage in the city of Bandung.

The five stakeholders in the pentahelix model are expected to be able to work together and coordinate synergistically so as to create quality policies that are oriented to the public interest. Basically, the need for collaboration arises from the interdependence relationship that exists between parties or between stakeholders in the implementation of the pilgrimage. Collaboration is used to describe cooperation that is formal, explicit and oriented towards decision-making based on (collective) consensus (Fitriana, 2017). Therefore, in collaborative governance, good coordination and cooperation is needed among stakeholders so that the pilgrimage can run well.

5 Conclusion

Collaborative governance in the implementation of the pilgrimage in the city of Bandung has not run effectively, this is caused by a lack of communication, coordination and synergistic cooperation between stakeholders in the implementation of the pilgrimage. The role of government elements, in this case the Ministry of Religion of the City of Bandung as the leading sector for organizing the Hajj pilgrimage, is very dominant, while the roles of other stakeholders are not so dominant and tend to only follow directions from the Ministry of Religion of the City of Bandung. The collaborative governance model that is effective in organizing the pilgrimage so far is in the form of a triple helix which only consists of elements from the government (Ministry of Religion, the Immigration Office and the Health Service), the private sector (BPS BPIH), and the community (KBIHU). This model is considered ineffective, so it is necessary to involve other stakeholders in organizing the pilgrimage, namely elements of the Islamic Religious College (PTKAI) and the involvement of the mass media so that multistakeholder cooperation will have a penta helix pattern, in which there are five stakeholders involved namely the government, Islamic Religious Colleges, corporate/sharia banking, community/KBIHU, and mass media. With the involvement of PTKI and the mass media in organizing the pilgrimage in the city of Bandung supported by communication, coordination and synergistic cooperation between stakeholders, it will result in the implementation of an effective pilgrimage in accordance with the expected goals.

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