

FURODA PILGRIMS BUSINESS IN ISLAMIC MARKETING OVERVIEW

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ABSTRACT

Pilgrim is worship that obligation for rich Moslem. Pilgrims not only need knowledge and physic ability but also enough financial. Far distance from original country to Haramain, place, food and another facilities. Pilgrims is divided into two classification regular and special. If Furoda is inside of Special pilgrim. The problem is deeply different with Special hajj, the first. Arab Saudi Kingdom invitation and short time, second. Limited edition, third. No guarantee able to flight toward Haramain, Fourth. High cost, up to 20-30 000 us dollar, fifth. High demand. This paper direction to know how understand the travel of hajj and umrah business about Haji Furoda and correlation with Shariah Marketing (Islamic Economic). The method used is descriptive qualitative. Novelty rare paper discuss about Furoda Pilgrims in Islamic Economic side.

Keywords: Furoda, Business, Islamic Economic

INTRODUCTION

The enforcement of Hajj recent regulation needs to be grateful and can be carried out well after two years of pilgrims and prospective pilgrims in Indonesia and in the world waiting due to the Covid-19 pandemic, even though they received half of the Hajj ration or 105 thousand of the total 200 thousand. Hoping that the situation can become normal again and Indonesia's Hajj quota will be returned to normal, and other rules will be looser so that the queue to go to Hajj will not get longer.

Behind the success of this year's Hajj, it is undeniable that there is still homework left for national Hajj managers. The deportation of 46 prospective Furoda pilgrims (CJH) from Indonesia and the report of Sapuhi (Umrah and Hajj Organizing Company) there are around 4000 Furoda pilgrims who failed to depart, this case needs the attention of all parties. The annual view of the Hajj is often in the spotlight, in addition to the high cost, it's reaching 30,000 US dollars or almost 500 million per person, also the departure time is very short only takes less than 1 year, Hajj compared to regular, reaching 22 years or more and special Hajj with a waiting list about 5–7 years (Al Fatih:2022). Furoda's Hajj policy is the full authority of the Saudi Arabian government to issue Hajj visas. As we know, there are two Hajj visas, namely the Hajj visa with quota (regular Hajj and Hajj VIP), and the non-quota Hajj or *mujamalah* (invitation). Because it is a local government authority, it causes various problems such as uncertainty of departure time, facilities, preparation of non-material capabilities, and Hajj visas. Although it still involves the State and Hajj organizers, it is limited to transportation and accommodation. The Indonesian Consulate General for Jeddah, Eko Hartono, admitted that the concept of Hajj Furoda is a free invitation from the Kingdom of Saudi Arabia. Initially, the purpose of this Hajj invitation was given, as a way for the Saudi Arabian government to improve diplomatic relations with a country (Alfatih: 2022).

LITERATURE REVIEW

Islamic Economic

Islamic economic is certainly different from economics in general, which is materialistic. Conventional economies are represented by capitalists and socialists with their differences but in principle, they hold the same basic assumptions about people, society, and economic activity. Both believe that human beings are capable and should manage their economic lives without moral constraints (Masykuroh: 2020). With this view, conventional economics is not only materialistic but ignores values or is value-free. The universalism promoted by

capitalism has the effect of over-reliance on the so-called profit-oriented or capital-oriented, so that non-profit value is impossible, and this is the difference between Islamic economics and conventional economics. Islamic economics is the principle and activity of economic activity based on the teachings of the Holy Book, the Qur'an, and Hadith.

In terms of Islamic economic principles, Yusuf Qardhawi stated basically, Islamic economic adheres to four values, *uluhiyyah*, *insaniyyah*, *akhlaqiyah*, and *washatiyyah*. It is said to be *uluhiyyah* or *rabbaniyyah*, because Islamic economics (sharia) relies principally on divine values (tauhid-akidah), which originate from the teachings of the Qur'an and the Sunnah of the Prophet Muhammad SAW. *Insaniyyah* or humanitarian economics is appreciative of people's lives. *Akhlaqiyah* is an economy based on moral-ethics, and *tawazun*, or economy of balance. It means aligning obligations and rights (Djakfar: 2017).

Kotler and Armstrong, define marketing as a social or management process that allows individuals or groups to get what they want. That is, by finding something through the exchange of values or products with other parties. Kotler fundamentally states, marketing is a social and managerial process whereby individuals and groups find what they need to think creating and exchanging products and value with others (Djakfar: 2017). The main idea in marketing can be seen from the exchange process in marketing management can be expressed more clearly, namely the analysis, planning, implementation, and control of the program design for the exchange of goods with the desired groups, either for personal purposes or for profit. planning, implementation, and control of the program design of the exchange of goods with the desired party, either for personal goals or for profit (Djakfar: 2017).

By quoting from Adnan, there are three important dimensions in the definition of conventional marketing, namely: *First*, social interaction that only occurs when there are buyers and sellers, *Second*: successful interaction is determined by a good understanding of the concepts of needs, wants, desires, demands, products, values, satisfaction, quality, markets and so on, and *Third*: the ultimate goal of marketing is the achievement of individual and organizational satisfaction (Djakfar: 2017). Thus, marketing activities are activities to fulfill human desires through value exchange activities. Because it is a desire, it can continue until the desire is achieved. Though, human desires tend to develop difficulty to guess and translate.

The definition of Sharia marketing according to Hermawan and Sula is a business process whose entire process applies Islamic values, honesty, and justice. While Alom and Haque make a similar but more detailed understanding by considering spiritual wealth in the world and hereafter, such as wisdom, halal, and welfare (*falah*) of sellers and buyers (Djakfar: 2017). Then in simple terms, Sharia marketing has the meaning, "A process to meet needs through the creation of an exchange of products and values guided by Sharia." Because of this spirit, various ways to find customers as like financial institution, shariah and conventional banking offers hajj and umrah base on shariah principles to attract muslim customers, with profit sharing, mudharabah or musyarakah approach (Halim et al: 2023).

The fundamental difference between conventional marketing and Islamic marketing also lies in the motivational drive that underlies the creation, transaction, or exchange. Conventional marketing is more directed towards fulfilling desires while Islamic marketing prioritizes achieving needs. As stated by Al Faruqi and Qardhawi who stated in Islamic one should consume based on his needs (Usman et al: 2020). These needs are grouped in stages, some are urgent (*dharuri*), basic (*hajiyyat*) and complementary (*tahsiniyyat*). Therefore, the principle of wisdom in dealing with something is highly recommended in Islam so as not to fall into excessive or useless things.

There are four characteristics of sharia marketing, which were echoed by Hermawan and Sula, *First*. Spiritualistic, i.e. the source of business behavior should be based or coherent

on the Qur'an and Sunnah. *Second*, Ethics or *akhlaqul karimah* means that marketing and marketing actions based on Islamic teachings (Qur'an and Hadith) will shape Islamic ethics in business transactions. *Third*. Realistically, although the Qur'an and Hadith are absolute provisions, at certain times can be flexible in their implementation. Therefore, Islamic marketing should not be rigid, as long as it does not violate Islamic law. Office Channeling is one example, which is utilizing banking technology services for important and urgent needs. And *fourth*, humanism is literally a view of humanity or human interest as the most important object (Usman at. all: 2020). Islam came as a mercy for nature, which means to provide great benefits to mankind. Therefore, Sharia marketing must apply the principles of compassion, honesty, and justice. If Islamic marketing applies these characteristics, it will be very ideal and noble. Profit is important, but the company still considers the human aspect in addition to large profits. Then the definition of Alom and Haque, implies several aspects that Islamic marketing must have, namely, first. Strategy (*hikmah*). In Islam, the term 'wisdom' is very close to the strategy of policy. This understanding shows that Islamic marketing must be able to adjust to circumstances. Islamic marketing allows it to be flexible and dynamic. Second, need. Islamic marketing is based on consumer needs, while conventional marketing is based on consumer desires. Companies or manufacturers want profits and customers expect satisfaction. The basic idea of conventional exposure is that most human behavior is planned, seeking purpose and wanting to seek satisfaction. Third, halal (*tayyibat*). In the Qur'an, it is mentioned the importance of consuming good and halal food (QS. Al-Baqarah (2); 168). Islam does not recognize all goods as products despite the high demand for certain products. Only goods that are safe, beneficial, and useful to consumers morally, and ethically, and do not contradict Islamic law can be recognized as products. Fourth, on the basis of mutual willingness or agreement (*Mutual Consent*). (QS. An-Nisa' (4): 29). In doing business deals based on the feeling of acceptance between each other without coercion or pressure from any side. Even if there is cooperation, an agreement is taken that does not harm each other, even respects it. Fifth, is welfare (*falah*). Islamic marketing should ensure human welfare (*falah*) based on cooperation and participation between producers and consumers, sellers and buyers. In Islamic marketing, the market is considered the mechanism by which sellers and buyers interact with goods and services at appropriate prices through buying and selling transactions in order to achieve better prosperity in the world and hereafter through maximum profit (Asnawi and Fanani: 2017).

Furoda Pilgrims

According to data from the Hajj and Umrah Bureau of the Ministry of Religious Affairs of the Republic of Indonesia (2021), there are less than 1577 Hajj and Umrah travel agencies in Indonesia. Where the top five Hajj and Umrah organizers are; West Java (396), East Java (290), Central Java (207), DKI Jakarta (127), and Banten Province (93). No one denies that Hajj is the dream of every Muslim to perfect his religion. Therefore, to achieve the fifth pillar of Islam, each individual will try in various ways to obtain it. Many travel umrah and hajj agencies in Indonesia make unfair competition between them and tend to laissez faire or manipulated decision to obtain much advantages (Nurfauziah and Fikriyah: 2020). As long as what is done is halal and does not violate the laws of the State and Sharia then there is no problem. Many people are willing to save little by little, years from the results of their work to be able to perform worship in the holy land. So it is a great gift throughout his life if he can make it happen even though waiting for a long queue. As for the opportunities that can be done by lovers of independent paths to can perform Hajj without waiting in line for decades are First. Using a pilgrimage visa. Usually, this will be done by the candidate pilgrims who can't wait for the Hajj departure period, so they are willing to become a backpacker so they can be performing Hajj, Second. Performing independent Hajj abroad. That is by utilizing countries that have not many Muslims, such as Hong Kong, or countries in Europe, America, and Africa. Third. Establish relations with relations in the destination country. Forth. Hajj *Muasyasyah*. This term is used specifically for Indonesian workforce who are working in Saudi Arabia who want to perform worship hajj. With their departure records known and obtained permission from his leadership. Sixth. Furoda Pilgrim. Furoda

is a quota given by the Saudi Arabian government through the invitation route. The visa used is a *mujamalah* visa that in practice must depart by travel agents. Hajj Furoda is not included in the quota as stipulated in the agreement between the Indonesian government and Saudi Arabia (Kusumaningtyas: 2019).

The final challenge for prospective independent pilgrims is his travel agency. Although it is done by non-quota private pilgrims still have to use a visa. Hajj visa and Umrah is usually issued by an officially registered travel agent in the government. This visa is commonly referred to as a provider visa. Even though So many fake travel agents are trying to attract interest of prospective pilgrims to use their travel agency. To Hajj Furoda, although the visa provider is granted in Indonesia, However, some travelers do not accompany prospective pilgrims at the time of their departure. There is only a companion (*muttawif*) provided and Departure facilities. Services from the new travel party are carried out while in Mina (Kusumaningtyas: 2019).

METHODS

This paper used a descriptive qualitative approach. That is research that utilizes open interviews to find out and understand the attitudes, views, feelings, and behaviors of individuals or groups of people (Moleong: 2012). Then describe the problems in it without discussing the relationship between research variables (Nazaruddin et.al.: 2020). In this case, the author choses several research subjects including PT Happy Prima Wisata Kota Malang, PT Misfalah Tour Pamekasan Madura. Those who confirmed several things were the leader or manager, the marketing department, and some pilgrims from the Hajj and Umrah Tour and Travel. In this study, the author conducted a Q&A (interview) directly or indirectly with existing parties, to obtain complete and precise data. Also, observe the process of promoting or marketing products in these travel agencies.

RESULTS

Sharia Marketing Overview

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Performing pilgrims with any model, including Furoda is indeed the right of individuals with diverse financial capabilities. Only if with difficulties and uncertainty and the risk of failing to depart, while the costs incurred are so large it would be better if some of the funds for the Furoda pilgrim are diverted in a more useful direction to help the economy of the underprivileged, while the pilgrim can still be done through a special quota. In this way, two things are still obtained, namely Hajj which is worth 'ubudiyah and social worship by helping others who need a helping hand. Finding the experience of pilgrims when traveling for Umrah and hajj has an impact on the satisfaction of these tourists. Experience during an Umrah trip can be composed of comfort and novelty, social interaction, meaningfulness, and new knowledge on the religious site (Nanggong at. All: 2022).

There is no denying the value of big business accompanying the Furoda pilgrims. With high costs, getting a special express hajj ticket will attract the interest of various groups, both Furoda Hajj consumers who have become many victims, and Hajj organizers who will get considerable financial benefits. In order to pursue these great benefits, travel agencies

are competing to offer the express hajj package, without calculating the risks that will be obtained, such as the occurrence of failure to depart. The travel party is trying to still be able to profit from the sadness of prospective furoda pilgrims who failed to depart. Although promised a refund. After bumping into problems, everyone seemed to throw responsibility at each other. If so, of course, the essence of the pilgrimage will be reduced. All elements need introspection, is it worth the Furoda to be enforced? Constructively, Islam affirms the pursuit of justice in social life. Guarantee human rights and make the government accountable to the people, also protect, safeguard rights, and do justice to them indiscriminately. As stated in QS. An-Nisa (4):58 and QS. An- Nahl (16): 90. It is worth pondering a rule of fiqh stating "lest we harm ourselves and others" (Sahroniand Karim: 2016). It is hoped that the government as the holder of Hajj authorities in the country can act fairly and proportionally to deal with this problem, with good studies, so as not to harm various parties, especially Muslim consumers of Hajj Furoda. The Hajj travel agency must act honestly, transparently, and trustfully to be responsible for all risks and carry out its obligations in accordance with sharia. Then Muslims, especially those who feel materially capable to perform this 'super' Hajj, are able to exercise restraint and take lessons from the events of the furoda pilgrim. Hopefully, in the future the handling of pilgrim as a whole can be even better and without problems.

In the analysis of demand for a good / service, including the phenomenon of Hajj Furoda, factors that affect the size the quantity of goods or services demanded by consumers are examined. Many affect the demand for an item. The main thing is the price of the goods themselves, people's income, the prices of other goods, and people's tastes. While demand theory in Islam emphasizes moral values to lead to benefit (Ghofur: 2017). For example, a Muslim is forbidden to be extravagant (QS. Al-Isra' 26-27. But a Muslim should be moderate in order to obtain and use resources. In other words, it is not allowed to be extravagant and also not stingy or *Bakhil*. (Rivai at. all: 2017).

CONCLUSION

The reality of the Furoda pilgrim, is an unavoidable situation because of the large number of requests while the fulfillment of these needs is limited, time and amount, giving rise to fulfillment efforts that exceed common sense. In some of the above things have already been stated, first. Must not harm yourself and others, secondly, be fair and kind, third. Not miserly and extravagant, moderate. Therefore, it is necessary to have a wise and wise solution, involving various parties, the government as the holder of control of the national Hajj to place, the Furoda pilgrims in its place with fair and fair management, so that no one feels disadvantaged (underpressed). Second, the Hajj Expedition Bureau, to carry out a good and clean Hajj, is not just pursuing profit. Third, pilgrims prospective for Hajj or the community, to be more careful, careful, and not rash in fulfilling the fifth pillar of Islam. Money is indeed the main capital in performing the Hajj, but knowledge and rational thinking must still be considered so as not to fall into losses, have spent a lot of money but not as expected, not even going to Hajj. The results of the study show that an effective marketing strategy includes ensuring high service quality, building trust with pilgrims through open and transparent communication, and considering the special needs of pilgrims. In addition, Hajj travel companies should utilize social media and testimonials from previous pilgrims to build a strong reputation in the Hajj industry (Tamirano and Zain: 2023).

First, the theory of reality affirms the view of monotheism as a pattern of pilgrim management. Second, the theory of knowledge prioritizes the Quran and hadith as the main sources in the management of Hajj. Third, a theory of value emphasizes happiness, trust, and justice as the core characteristics of Hajj management. The integration of these three philosophical elements must be in the management of Hajj to ensure that the management of Hajj is accepted as worship to Allah SWT and to achieve His pleasure.

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