

Managing Post-Hajj Relationships: Organizational Strategies of IPHI Semarang City

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Abstract

This study examines how IPHI Semarang City manages its relationship with hajj alumni after the pilgrimage through routine programs, local coordination, and community-based religious activities. The study addresses the question of how post-hajj ties are maintained once pilgrims return to everyday life and the intense social and spiritual atmosphere of the pilgrimage begins to fade. Using a qualitative case study design, data were collected through in-depth interviews, observation, and documentation. The primary data came from two organizational leaders and four hajj alumni who were actively involved in IPHI activities in Semarang. The data were analyzed through qualitative interpretation by focusing on recurring themes related to membership organization, religious activities, social programs, and efforts to sustain solidarity among former pilgrims. The findings show that IPHI Semarang City maintains post-hajj relationships through a set of structured organizational practices, including membership registration, *majelis taklim*, regular meetings, collaboration with local government, *manasik haji*, social donations, and an emerging Umrah savings program. These activities function as recurring points of contact that help preserve alumni ties, reinforce solidarity, and keep the social meaning of hajj active in community life. The study also finds that post-hajj solidarity does not continue automatically, but depends on repeated organizational interaction, local coordination, and shared spaces for religious and social engagement. At the same time, the continuity of these efforts is affected by practical limitations, especially the limited time of board members and the absence of a more formalized funding system.

Keywords: *Post-Hajj Relations, Hajj Alumni, IPHI, Solidarity, Organizational Strategies*

A. Introduction

Hajj is widely understood as a major religious obligation in Islam, yet its significance extends beyond ritual fulfillment. For many pilgrims, the experience produces durable forms of attachment, shared memory, and social recognition that continue after they return home. The relationships formed during the pilgrimage often carry emotional and moral weight, but they do not automatically endure once pilgrims re-enter everyday social life. After returning

from the holy land, many hajj pilgrims face a gradual weakening of the intense bonds, routines, and spiritual atmosphere that shaped their experience during the pilgrimage (Rizal, 2020). This condition raises an important question about how post-hajj relations are maintained and organized in everyday communal life.

In this context, post-hajj relationship management becomes a relevant analytical issue. Relationship management refers to the organized effort to sustain constructive, reciprocal, and durable interaction among individuals or groups in support of shared goals (Aini et al., 2024; Rosyidi & Dulwahab, 2020). Within post-hajj settings, this issue concerns how social ties among pilgrims are preserved, how moral expectations attached to the status of hajj are negotiated, and how religious experience is carried into collective life after the pilgrimage ends. Earlier studies have shown that returning pilgrims often experience visible social transformation through stronger participation in religious gatherings, community activities, and local social networks (Rohmah & Hidayat, 2023). Other work has also linked the hajj experience to the cultivation of more egalitarian social attitudes, suggesting that the pilgrimage may shape not only religious commitment but also patterns of social orientation after return (Dzaedzatul H & Yazid, 2024). In many Indonesian Muslim communities, the title of hajj also carries symbolic prestige and public moral expectation, which may strengthen social recognition while also placing pressure on individuals to embody exemplary conduct in daily life (Wulandari, 2023). These conditions make post-hajj interaction an important field of study, especially when it is mediated by organizations that seek to preserve spiritual commitment and communal solidarity over time.

The Indonesian Hajj Brotherhood Association, or *Ikatan Persaudaraan Haji Indonesia* (IPHI), is one of the organizations closely associated with this process. Established in 1990, IPHI operates through a tiered structure from the national level to provinces, districts or cities, and subdistrict branches. Its organizational presence across many regions in Indonesia has enabled it to play an active role in post-hajj guidance, community development, and religious social activities (Rahman & Affan, 2024). Previous studies have noted the contribution of IPHI and similar institutions in supporting post-hajj religious life, sustaining *ukhuwah Islamiyah*, and encouraging alumni involvement in community-based activities (Abidin & Ali, 2020). Research focused specifically on IPHI in Semarang has also examined the management of post-hajj coaching at the local level, showing that the organization has long been treated as an important site of alumni guidance after the pilgrimage (Fansa, 2022). Other studies have also highlighted the importance of structured post-hajj services, organized assistance, and institutional support in maintaining the continuity of religious engagement after the pilgrimage (Agustin & Muhajarah, 2024; Al Mahasin & Muhajarah, 2025). Even so, much of this literature has focused on post-hajj coaching, spiritual

guidance, service management, or the broader social role of hajj alumni in society. Less attention has been given to how a local organization systematically manages its relationship with hajj alumni through routine programs, membership structures, and sustained community engagement after the pilgrimage is over.

This study addresses that issue by examining IPHI Semarang City as a local case of post-hajj relationship management. Semarang provides a useful setting because IPHI in this city operates through district-level branches and runs regular religious and social activities involving hajj alumni. This study examines how IPHI Semarang City manages its relationship with hajj alumni after the pilgrimage through routine programs, local coordination, and community-based religious activities. It focuses on the organizational strategies used to sustain alumni ties, strengthen solidarity, and support social expressions of *kemabruhan* among former pilgrims. Using IPHI Semarang City as a qualitative case, this article seeks to clarify how post-hajj relations are maintained in everyday organizational practice.

To frame this discussion, the study uses relationship management theory developed by Ledingham and Bruning, which places ongoing and mutually meaningful relationships at the center of organizational communication (Ki et al., 2015). This framework is useful because it shifts attention away from one-way communication and toward trust, commitment, reciprocity, and relational continuity. In the context of IPHI, the theory helps explain how an Islamic organization seeks to remain relevant to hajj alumni after the pilgrimage and how its programs function as recurring spaces for social and religious engagement. The framework is therefore used in this study as an analytical tool for reading how organizational ties are built, maintained, and experienced within the post-hajj community.

This article argues that post-hajj solidarity requires sustained organizational work. It is maintained through structured practices that connect spiritual memory, religious participation, and social interaction within a continuing community setting. By examining the strategies employed by IPHI Semarang City, this study contributes to the sociology of religion by clarifying how a local Islamic organization sustains post-hajj ties through recurring religious and social activities in everyday community life.

B. Methods

This study employed a qualitative case study design to examine how IPHI Semarang City manages its relationship with hajj alumni after the pilgrimage through routine programs, local coordination, and community-based religious activities. A case study approach was selected because it allows close examination of organizational practices within their real social setting and helps

clarify how post-hajj ties are sustained in everyday institutional life. The study focused on IPHI Semarang City as a local organization that coordinates post-hajj activities across district-level branches and maintains regular engagement with former pilgrims through religious and social programs.

Data were collected through in-depth interviews, observation, and documentation. The primary data came from two key organizational informants, namely the Secretary of IPHI Central Java Province and the Secretary of IPHI Semarang City, as well as four hajj alumni who were actively involved in IPHI activities in the districts of Gayamsari and Gunungpati. These participants were selected because of their direct involvement in organizational programs and their experience in post-hajj community activities. Secondary data consisted of internal organizational documents, activity records, and supporting materials related to IPHI programs. The combination of these sources made it possible to compare formal organizational accounts with participants' descriptions of lived experience in the community.

The data were analyzed qualitatively through a process of data reduction, organization, interpretation, and conclusion drawing. The analysis focused on recurring themes related to membership organization, religious activities, social programs, coordination patterns, and perceived efforts to sustain solidarity and *kemabruran* among hajj alumni. To strengthen the credibility of the findings, information from interviews was read alongside observation notes and available documents. This use of source triangulation was intended to improve the trustworthiness of the analysis and to reduce overreliance on a single type of account, which is an important consideration in qualitative inquiry (Arianto, 2024).

C. Results and Discussion

1. Results

1) Post-Hajj Relationship Management in IPHI Semarang City

The findings show that post-hajj relationship management in IPHI Semarang City is understood as an ongoing effort to maintain social connection, religious commitment, and collective belonging among former pilgrims after they return from the holy land. In the accounts of organizational leaders and active members, the period after hajj was described as a critical phase because the intensity of worship, companionship, and emotional closeness experienced during the pilgrimage often declines once pilgrims resume their daily routines at home. Within this context, IPHI is expected to provide an organized setting through which those relationships can be sustained and given practical form in community life.

Interview data indicate that this relationship is maintained through regular interaction rather than through symbolic affiliation alone. Informants

described IPHI as a forum that keeps alumni connected through recurring religious gatherings, social meetings, and shared activities that allow former pilgrims to remain in contact with one another. These practices help preserve a sense of *ukhuwah* that was initially strengthened during the pilgrimage. The organization therefore functions as a continuing social space where hajj alumni can renew interpersonal ties, participate in religious learning, and remain involved in a collective environment that reflects the moral expectations associated with hajj.

This pattern also shows that post-hajj relationship management in IPHI is not limited to internal communication among alumni. It includes efforts to connect spiritual practice with broader social participation. In this study, such efforts appeared in the way IPHI linked member organization, routine religious activities, and community-oriented programs in one continuing framework. The findings suggest that IPHI Semarang City treats post-hajj relations as something that needs to be actively maintained through structured interaction, rather than left to develop informally after the pilgrimage has ended.

2) IPHI Semarang City within the Hajj Alumni Community

The findings show that IPHI Semarang City occupies a coordinating role in the post-hajj community through an organizational structure that connects the city-level board with branch leadership at the subdistrict level. This structure allows IPHI to maintain contact with hajj alumni across different parts of Semarang and to organize programs in a more regular and distributed manner. In practice, the city board does not interact with all alumni in the same direct way. Much of the continuing engagement takes place through branch-level activities, where relationships are sustained through closer and more routine contact. This layered structure gives IPHI a practical mechanism for maintaining organizational reach while keeping post-hajj interaction embedded in local community settings.

The interviews also indicate that IPHI is understood by its leaders as an organization with a long-term responsibility for preserving the moral and social meaning of hajj after the pilgrimage has ended. This orientation is reflected in the institutional vision often expressed by IPHI, namely the effort to sustain *mabrur* hajj throughout one's lifetime. In the Semarang context, this idea is translated into ongoing guidance, religious activities, and social coordination intended to prevent the post-hajj experience from fading into a purely personal memory. Informants described IPHI as a forum that helps former pilgrims remain connected to a wider religious community while also reinforcing the expectation that hajj should continue to shape conduct in social life.

This organizational position is important to the findings because it helps explain why IPHI Semarang City is able to function as more than a formal association of former pilgrims. Its role within the hajj alumni community is

sustained through regular coordination, branch-based interaction, and the symbolic legitimacy attached to its mission of maintaining *ukhuwah* and *kemabruran* after hajj. The findings indicate that organizational presence plays an important role in sustaining post-hajj community life alongside the shared religious experience of pilgrimage. In this setting, IPHI provides a structure through which alumni ties can be maintained, renewed, and given continuity in everyday communal life.

3) Organizational Strategies Used by IPHI Semarang City

The findings identify several interrelated strategies used by IPHI Semarang City to sustain post-hajj relationships among former pilgrims. These strategies are built through membership administration, routine religious gatherings, periodic meetings, collaboration with local government, and selected social programs. Rather than operating as separate activities, these programs work together as recurring points of contact between the organization and its members. In this study, they form the practical basis through which IPHI maintains alumni ties, reinforces solidarity, and keeps the social meaning of hajj active in community life.

Table 1
 Organizational Strategies Used by IPHI Semarang City

Strategy	Brief Description
Membership card registration	Administrative registration of hajj alumni through branch-based membership records across 16 subdistrict branches
<i>Majelis taklim</i>	Regular religious gatherings used to sustain ties among members and strengthen religious learning
Collaboration with local government	Joint activities with the Semarang City Government and local authorities in religious and social programs
Regular meetings and <i>silaturahmi</i>	Periodic gatherings among board members and hajj alumni to maintain communication and solidarity
Umrah savings program	A collective savings initiative intended to reconnect alumni and encourage wider participation in future religious travel
Social donations	Assistance for orphans and dhuafa conducted as part of annual and Ramadan-based social activities
<i>Manasik haji</i>	Pre-departure religious guidance that introduces prospective pilgrims to the wider IPHI network and supports continued post-hajj engagement

Source: Compiled by the authors based on interview, observation, and documentation data, 2025

One of the clearest strategies is membership registration through the use of membership cards and branch-based data collection. Informants explained that this registration system helps IPHI identify and organize hajj alumni across sixteen subdistrict branches in Semarang. According to information provided by the organization, the number of hajj alumni in the city exceeds three thousand, while the available organizational data in 2025 recorded more than two thousand members, excluding independent pilgrims. This form of registration is important because it gives IPHI an administrative foundation for communication, coordination, and program planning. In relational terms, registration does more than document membership. It creates an institutional basis for continued contact and allows the organization to maintain a visible and structured connection with former pilgrims.

A second strategy appears in the regular use of *majelis taklim* as a space for ongoing religious and social interaction. The data show that many branch-level activities rely on *majelis taklim* as a recurring forum where hajj alumni gather, renew social ties, and participate in shared religious learning. Several branches hold these gatherings at least once a month, while some also organize more frequent meetings for particular groups. Participants described these meetings as important because they help preserve the atmosphere of togetherness associated with the hajj experience and reduce the sense of distance that can appear after pilgrims return to ordinary life. In Gayamsari, the findings also point to the presence of women's religious gatherings that provide a more structured setting for female hajj alumni to remain connected. In Gunungpati, branch meetings held every two months were described as a way to maintain *silaturahmi* and strengthen *ukhuwah* among former pilgrims. The findings also indicate that *manasik haji* functions as an early point of connection between the organization and prospective pilgrims. Although this activity is primarily intended to prepare participants for the pilgrimage, it also introduces them to the wider IPHI network and creates an initial basis for continued interaction after they return from hajj. In this sense, *manasik haji* contributes to relationship building by linking pre-departure guidance with the possibility of longer-term organizational engagement.

The findings also show that relationship management in IPHI Semarang City extends into coordinated social and public activities. Collaboration with the Semarang City Government was described as part of this effort, particularly through Ramadan programs such as *Tarawih Keliling* and through annual Halal Bi Halal events involving government representatives, community actors, and hajj alumni. In these settings, IPHI members take active roles as organizers and religious participants, which helps extend alumni interaction into wider public space. This pattern strengthens the organization's public legitimacy while also reinforcing internal solidarity. Several additional programs support this role,

including social donations for orphans and *dhuafa*, as well as the emerging initiative of collective Umrah savings. Although the Umrah savings program was still in development during the study, it was already understood by informants as a way to reconnect alumni and widen participation among community members who had not yet performed hajj or umrah. These findings suggest that IPHI Semarang City maintains post-hajj ties through a combination of organizational structure, recurring religious engagement, and socially visible forms of collective activity.

2. Discussion

The findings show that post-hajj solidarity in IPHI Semarang City is sustained through repeated organizational contact rather than through shared pilgrimage experience alone. This point matters because hajj itself has been shown to generate forms of shared identity and mutual support among pilgrims, even before those relations are carried back into community life after return (Yalcin & Hopkins, 2025). In this case, the bonds formed during hajj do not continue automatically after pilgrims return home. They require an institutional setting that can preserve interaction, maintain shared religious practice, and provide regular occasions for collective engagement. The case of IPHI Semarang City suggests that post-hajj relations are sustained through structured activities that keep alumni connected over time. This pattern helps explain why the organization remains significant in the lives of former pilgrims after the pilgrimage has ended. The findings therefore support the argument that post-hajj community formation depends on organizational continuity as much as on spiritual memory. More broadly, studies of hajj administration have also shown that pilgrimage-related institutions operate within wider fields of coordination and social interaction (Harun et al., 2025).

This pattern can be read clearly through relationship management theory. Ledingham and Bruning place emphasis on the maintenance of meaningful and lasting relationships through trust, commitment, reciprocity, and continuity in communication (Ki et al., 2015). In IPHI Semarang City, these dimensions appear in practical rather than abstract form. Trust is built through the organization's continued presence in alumni life. Commitment is reflected in routine gatherings and sustained participation by both leaders and members. Reciprocity appears in the way the relationship is maintained through mutual attendance, shared religious learning, and social cooperation. Continuity is visible in the regular rhythm of activities that prevents the post-hajj relationship from becoming occasional or symbolic. The relevance of the theory in this study lies in its ability to show that organizational ties are maintained through repeated interaction and shared social experience, not through institutional identity alone. The strategies

identified in this study can be summarized through their organizational timing, activity form, and relational function, as presented below.

Table 2
 Programs of IPHI Semarang City by Duration and Relational Function

Program	Duration	Description	Relational Function
<i>Majelis taklim</i>	Monthly, at minimum once a month	Religious gathering for strengthening <i>ukhuwah</i> among hajj alumni	Sustains regular interaction and reinforces relational continuity
<i>Manasik haji</i>	Annual, before hajj departure	Preparation for future pilgrims in spiritual and social terms	Creates early social connection and links prospective and former pilgrims
Regular meetings and <i>silaturahmi</i>	Once every two months	Meetings among board members and alumni	Maintains long-term ties and internal solidarity
<i>Tarawih Keliling</i>	During Ramadan	Mobile Ramadan prayer activities involving alumni, officials, and the wider public	Expands external relations and strengthens public legitimacy
<i>Halal Bi Halal</i>	Annual, after Eid al-Fitr	Large gathering involving alumni, government representatives, and community actors	Renews broad social connection and symbolic unity
Umrah savings program	Ongoing	Collective savings initiative for future umrah participation	Encourages shared aspiration and wider community inclusion
Social donations	Annual, especially during Ramadan and organizational anniversaries	Assistance for orphans and <i>dhuafa</i>	Extends piety into collective social action

Source: Developed by the authors based on research findings, 2025

The table shows that IPHI's programs differ in timing and form, but they work in the same relational direction. Membership administration provides an organizational starting point by identifying who belongs to the network and by making communication more manageable across branches. *Majelis taklim* and regular meetings function as repeated spaces of interaction where trust and familiarity can be sustained. *Manasik haji* connects former pilgrims with future

pilgrims and keeps the organization relevant to the wider hajj community. Its importance is also visible in broader studies of hajj guidance, which show that structured pre-departure instruction remains central to the preparation and orientation of pilgrims (Sattar & Hasanah, 2023). This also aligns with work on hajj management in Islamic guidance texts, which shows that *manasik* is not merely procedural instruction but part of a broader effort to organize religious preparation in ways that shape later practice and orientation (Tazkiyah et al., 2025). Public activities such as *Tarawih Keliling* and *Halal Bi Halal* extend alumni relations beyond the internal circle and place them within a broader social field that includes local government and community actors. Social donations and the Umrah savings initiative deepen this connection by linking religious identity with collective action and shared aspiration. In this sense, the programs are not isolated events. They form a patterned system of relationship maintenance. This interpretation is in line with earlier work that emphasizes the importance of structured guidance, service organization, and continuing institutional support in post-hajj religious life (Abidin & Ali, 2020; Al Mahasin & Muhajarah, 2025).

The gendered dimension of post-hajj guidance also deserves attention. In this study, women's religious gatherings appeared as one of the spaces through which alumni ties were maintained in a more focused setting. This resonates with research on post-hajj coaching among women that shows how structured religious forums can function as ongoing spaces of guidance, participation, and relational continuity after the pilgrimage (Nurmala, 2023). *Majelis taklim*, in particular, appears as a crucial site where post-hajj ties are renewed in routine and familiar settings. Earlier studies have shown that religious gatherings can strengthen social bonds, deepen shared identity, and sustain local networks of moral support (Khasanah et al., 2024; Nasution et al., 2025). The present study supports that view, but it also shows something more specific. In the case of hajj alumni, *majelis taklim* does not function simply as a forum for religious instruction. It works as a recurring social setting where the memory of pilgrimage is kept alive through collective practice. This helps explain why participants described these gatherings as important for preserving the atmosphere of togetherness they had experienced during hajj.

Another important point from the findings is that IPHI's role does not stop at internal alumni consolidation. Its activities also move outward through collaboration with local government and participation in socially visible programs. This outward movement matters because it allows alumni identity to be expressed in forms that are publicly recognized, such as *Tarawih Keliling*, *Halal Bi Halal*, and social donations. Earlier studies have noted the importance of post-hajj community development and social participation in sustaining the wider meaning of pilgrimage after return (Abidin & Ali, 2020; Agustin & Muhajarah, 2024; Rohmah & Hidayat, 2023). The Semarang case supports this

argument by showing that organizationally mediated interaction can help carry personal piety into collective religious presence in public life. In this article, *kemabruran* is therefore understood less as a private claim and more as something expressed through continued participation, social usefulness, and communal responsibility.

At the same time, the findings also show that the organizational process remains uneven and incomplete. Several informants pointed to the limited time available to board members and the lack of a more formalized funding system. These conditions affect the consistency of program implementation and show that relational continuity depends heavily on personal commitment within the organization. This is an important point because it prevents the study from presenting IPHI as a fully consolidated model. The organization has developed meaningful mechanisms for maintaining post-hajj ties, but those mechanisms still rely on uneven capacity and partial institutional support. For that reason, the findings are better read as evidence of a developing organizational pattern rather than a finished institutional model.

This point strengthens the article's contribution. The study does not suggest that solidarity among hajj alumni is guaranteed by religious experience itself. It shows that such solidarity depends on repeated organizational labor, local coordination, and the availability of stable spaces for interaction. The case of IPHI Semarang City illustrates how a local Islamic organization works to preserve post-hajj relations through structured social and religious activity, even when institutional limitations remain. This reading is consistent with earlier work that treats IPHI as an organization whose management practices carry broader *dakwah* and post-pilgrimage community functions beyond ceremonial association alone (Zaman, 2022). This makes the study relevant to the sociology of religion because it shows how pilgrimage experience can continue to shape communal life when it is sustained through ongoing organizational practice.

D. Conclusion

This study shows that IPHI Semarang City maintains post-hajj relationships through a set of structured organizational practices that keep former pilgrims connected after they return from the pilgrimage. These practices include membership registration, *majelis taklim*, regular meetings, *manasik haji*, collaboration with local government, and selected social programs. Through these recurring activities, IPHI provides an ongoing setting in which alumni ties can be maintained, solidarity can be reinforced, and the social meaning of hajj can remain active in community life. The findings indicate that post-hajj relations do not continue automatically, but depend on regular interaction, local coordination, and shared spaces for religious and social engagement.

The study also finds that IPHI Semarang City plays an important role in linking the memory of hajj with continued participation in communal religious and social activities. In this context, *kemabruhan* is expressed through sustained involvement in gatherings, coordination, and socially oriented programs rather than being understood only as an individual spiritual status. At the same time, the continuity of these efforts is affected by practical limitations, especially the limited time of board members and the absence of a more formalized funding system. These conditions show that the organization's efforts to maintain post-hajj ties are meaningful, but still shaped by uneven internal capacity.

This study contributes to the sociology of religion by clarifying how post-hajj solidarity is maintained in everyday organizational practice at the local level. Since the study is based on a single qualitative case with a limited number of participants, its findings should not be treated as representative of all post-hajj communities in Indonesia. Future research may extend this discussion by comparing different local branches, examining gender and generational variation in alumni participation, or exploring how organizational capacity influences the continuity of post-hajj community life.

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