COMMUNICATION PATTERN FOR DELIVERING INFORMATION ON THE ORGANIZATION OF THE HAJJ WORSHIP AT THE MINISTRY OF RELIGION

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Abstract

This study analyzes communication patterns in the dissemination of information on the organization of the Hajj pilgrimage by the Ministry of Religious Affairs of Tabalong Regency to Hajj pilgrims in 2025. The study is motivated by the diverse backgrounds of pilgrims in terms of gender, domicile, age, educational level, and occupation. These differences pose significant challenges in information delivery, requiring an adaptive and responsive communication system to ensure the safe, orderly, smooth, and comfortable implementation of the Hajj pilgrimage. This research employs a qualitative approach with a case study design. Data were collected through in-depth interviews with 10 informants, field observations, and documentation studies. Data analysis is grounded in Communication Accommodation Theory to understand convergence and divergence strategies in conveying Hajj-related information to pilgrims with diverse backgrounds. The findings reveal five main communication patterns: (1) a combination of face-to-face communication and digital platforms, (2) a tiered hierarchical communication system mediated by local actors, (3) adaptive two-way communication, (4) multidimensional channel convergence, and (5) continuous negotiation between hierarchical organizational structures and the need to adapt to pilgrims' diversity. The challenges identified include cognitive limitations among elderly pilgrims, gaps in digital literacy, limited time and resources, inter-agency fragmentation, and technological complexity that is not fully user-friendly for elderly pilgrims. In conclusion, the communication patterns used in disseminating Hajj organization information by the Ministry of Religious Affairs of Tabalong Regency represent a comprehensive and adaptive communication convergence strategy. This strategy is designed to build trust and ensure shared understanding among highly diverse pilgrims, creating a dynamic, responsive, yet organizationally structured communication system. The study recommends enhancing the use of more elderly-friendly communication technologies, strengthening the role of local mediators, extending the duration of Hajj rituals training (manasik), integrating inter-agency information systems, and developing specialized assistance programs for elderly pilgrims with specific health conditions.

Keywords: Communication Patterns, Communication Accommodation Theory , Hajj Information Dissemination, Elderly Pilgrims, Ministry of Religious Affairs

INTRODUCTION

The Hajj pilgrimage is one of the pillars of Islam and is obligatory for all Muslims who are physically, financially, and spiritually able. The Hajj pilgrimage involves various parties, including the government through the Ministry of Religious Affairs, which is responsible for managing information, regulations, and services for pilgrims. In this context, communication patterns are crucial to ensure that the information needed by pilgrims is conveyed effectively (Indra et al., 2025). Communication in organizing the Hajj pilgrimage not only includes the delivery of administrative information such as departure schedules, travel documents, and costs, but also concerns spiritual and technical education related to the implementation of the Hajj rituals (Rasyid, 2025). The organization of the Hajj pilgrimage requires a good communication system to provide optimal guidance and protection to pilgrims so that the implementation of the Hajj can proceed safely, orderly, smoothly, and comfortably in accordance with established guidelines (Taufikurrahman et al., 2023). An effective communication system is crucial because it can increase public trust in the organizers, and if the communication system works well, public trust in the organizers will increase (Taping et al., 2024). The communication system in Hajj service organizations aims to provide guidance, services, and protection to pilgrims so that they can perform their pilgrimage in accordance with Islamic law (Anesta & Kenedi, 2023).

The impact of Information and Communication Technology (ICT) on communication patterns in rural communities shows that people in rural areas still predominantly use direct or face-to-face communication (Juditha, 2020). A study in Melabun Village, Central Bangka, found that although most people already use mobile phones, face-to-face communication is still the primary choice because it is considered more polite and can affect the quality of relationships. For rural communities, direct communication in conveying certain things, such as family matters or important information, is still more polite if delivered not through the media. This indicates the need for a communication approach that is adaptive and responsive to the needs of local communities, while maintaining traditional communication methods while integrating information technology as a support (Kirkwood & Price, 2006).

In the context of the Ministry of Religious Affairs, transparency and accountability in the communication system are crucial for building public trust. The Hajj administration communication system in North Sumatra confirmed that a good communication system in public services can increase public trust in the organizers (Ferry & Kholil, 2025). He study on the crisis communication management of the Ministry of Religious Affairs of Serdang Bedagai Regency in handling the Hajj departure cancellation policy during the Covid-19 pandemic showed that the Ministry of Religious Affairs' agility in overcoming the crisis and responding to the public by utilizing various media to disseminate information, as well as holding press conferences and outreach activities, can prevent negative perceptions related to the crisis (Setiawan & Surizkika, 2022). Therefore, the Ministry of Religious Affairs needs to formulate a communication strategy capable of building public trust in the information conveyed, by ensuring the accuracy of the information and preventing the spread of fake news through verification from official sources (Suardi, 2025).

In facing these challenges, it is crucial for the Tabalong Regency Ministry of Religious Affairs to evaluate and analyze the communication patterns used to convey information about the Hajj pilgrimage. With a better understanding of how information is conveyed and received by the public, it is hoped that solutions can be found to improve communication patterns and strengthen the relationship between the government and the community (Kusuma et al., 2024). This research is expected to provide a comprehensive overview of the communication patterns used by the Ministry of Religious Affairs of Tabalong Regency in conveying information about the Hajj pilgrimage. The results will not only be useful for developing the Ministry's communication strategy but also serve as a reference for further research on public communication in the context of religious services.

LITERATURE REVIEW
Communication Patterns

A communication pattern can be defined as the form, flow, and mechanism of structured interaction in the message delivery process between the communicator and the recipient (Junaidi et al., 2023). This pattern encompasses who delivers the information, the channel through which the message is delivered, how the message is tailored to the recipient's characteristics, and how feedback is managed. In the context of public service organizations, communication patterns serve as a framework that regulates the flow of information so that messages are received consistently, clearly, and in accordance with the desired objectives (muhaimin Muhaimin & Nurprameswari, 2025).

Furthermore, communication patterns also reflect communication strategies used to address differences in the social, cultural, and cognitive backgrounds of the audience (Mamis et al., 2025). Communication patterns are not static, but rather dynamic and contextual, adapting to the situation, the recipient's needs, and the complexity of the information being conveyed. Therefore, communication patterns can involve various forms of communication, such as one-way, two-way, or multi-way communication, as well as the use of a variety of complementary media to ensure effective message delivery(Rismayanti & Hajatina, 2024).

In the organization of the Hajj pilgrimage, communication patterns play a crucial role because they are directly related to the safety, comfort, and smooth running of pilgrims (Naad et al., 2024a). A well-planned and adaptive communication pattern allows for the accurate and understandable delivery of important information regarding procedures, schedules, health, and safety to be delivered to pilgrims from diverse backgrounds. Therefore, communication patterns are the primary foundation for ensuring an orderly, safe, and service-oriented Hajj pilgrimage (Amri et al., 2025).

Communication Media

Communication media are the means or tools used to convey messages from the communicator to the recipient so that the information can be received effectively (Nida, 2014). These media can be conventional media, such as face-to-face communication, circulars, and bulletin boards, or modern media based on digital technology, such as instant messaging applications, social media, and online information systems. Choosing the right

communication media is crucial for the success of message delivery, as each medium has its own characteristics, advantages, and limitations in reaching its audience (Simamora, 2025). In the context of organizations and public services, the use of communication media serves not only as a tool for disseminating information but also as a vehicle for interaction and coordination. Diverse communication media enable repeated and consistent message delivery, thereby minimizing misunderstandings. Furthermore, the integration of conventional and digital media can expand the reach of information and provide alternative access for community groups with varying levels of literacy and technological capabilities (Irawan et al., 2025). In organizing the Hajj pilgrimage, communication media plays a strategic role in supporting the smooth running and safety of pilgrims. The use of appropriate and easily accessible communication media helps pilgrims understand pilgrimage procedures, activity schedules, and important information related to health and safety. Therefore, optimizing inclusive and user-friendly communication media for all pilgrims is a crucial factor in creating an effective, responsive, and needs-oriented Hajj service system (Naad et al., 2024b).

Digital Media and Social Media

Digital media and social media are forms of communication technology development that enable the rapid, widespread, and interactive dissemination of information. Digital media encompasses various internet-based platforms, such as official websites, service applications, and online information systems, while social media encompasses platforms that enable active user participation, such as WhatsApp, Facebook, Instagram, and YouTube. The primary advantages of digital media and social media lie in their ability to present information in real time, easily updated, and enable two-way communication between organizers and the public (Sari et al., 2018). In organizational communication practices, digital media and social media function not only as channels for disseminating information but also as spaces for dialogue and strengthening relationships with audiences. Through social media, messages can be conveyed in a wider variety of formats, such as text, images, videos, and live broadcasts, making them more easily understood by a wide range of audiences. Furthermore, digital media allows organizers to monitor audience responses, clarify unclear information, and address misunderstandings or misinformation more quickly and effectively (Alfi, 2025). In organizing the Hajj pilgrimage, the use of digital and social media is becoming increasingly important due to the growing need for fast and accurate information. These media help pilgrims easily obtain information regarding Hajj schedules, procedures, and policies, especially for digitally active pilgrims. However, their use must be balanced with an inclusive communication strategy to avoid creating an information gap for pilgrims with limited digital literacy. Therefore, digital and social media must be positioned as a complement to conventional media in building an effective, adaptive, and service-oriented Hajj communication system (Hazieq et al., 2024).

METHOD

In this study, the researcher employed a qualitative research design using a case study approach. According to Sugiyono (2014) qualitative research is a research method grounded in the philosophy of postpositivism and is used to examine phenomena in their natural settings. In this study, the researcher acts as the key instrument, while data collection is conducted through triangulation techniques, which combine various methods such as observation, in-depth interviews, and documentation. Meanwhile, (Lexy, 2013) states that qualitative research aims to understand phenomena experienced by research subjects holistically. This approach employs descriptive analysis in the form of words and language within a natural context. Moleong also emphasizes that humans, as the primary research instrument, must possess broad insight in order to ask relevant questions, analyze data, and interpret the social situations being studied.

Qualitative research is a multi-method approach that focuses on interpretation and employs a naturalistic perspective toward the subject matter. This means that qualitative research studies phenomena in their natural settings by seeking to understand and interpret them in terms of the meanings people assign to them. Qualitative research involves studies that utilize and collect a variety of empirical materials, including case studies, personal experiences, introspection, life histories, interviews, observations, historical accounts, interactional data, and visual texts that depict routines, problems over time, and the meanings of individual lives. The population in this study were employees of the Ministry of Religion of Tabalong Regency, Hajj officers during departure preparations, Hajj pilgrims, and Hajj pilgrims' families.
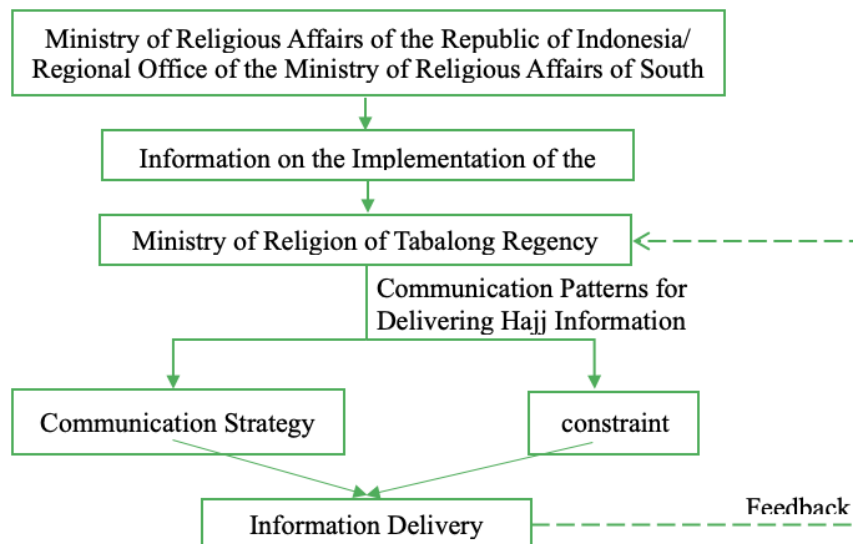
Figure 1. Research Framework

The organization of the Hajj pilgrimage involves a vertical communication structure that begins at the Ministry of Religious Affairs of the Republic of Indonesia, continues through the Provincial Office of the Ministry of Religious Affairs of South Kalimantan, and reaches the Ministry of Religious Affairs of Tabalong Regency, which is responsible for conveying information to prospective pilgrims. Clear, accurate, and timely information is essential to ensure pilgrims' understanding of all aspects of the Hajj process, ranging from administrative procedures to the implementation of rituals in the Holy Land. The communication pattern employed includes primary channels such as face-to-face communication and secondary channels through mass media and digital platforms, adjusted to the conditions and characteristics of the pilgrims.

In addition to communication strategies, feedback mechanisms and communication barriers constitute important dimensions of information dissemination. Feedback from pilgrims enables the evaluation of their level of understanding and the identification of obstacles such as limited access to technology, diverse backgrounds of pilgrims, and geographical constraints. Therefore, this study aims to comprehensively analyze the communication strategies employed and the challenges encountered in disseminating Hajj-related information at the Ministry of Religious Affairs of Tabalong Regency, in order to provide recommendations for improving the effectiveness of information delivery to prospective pilgrims.

RESULTS AND DISCUSSION
Overview of the Research Site

Tabalong Regency is one of the regencies located in South Kalimantan Province, Indonesia. Administratively, Tabalong Regency lies in the northern part of South Kalimantan Province and is bordered by Balangan Regency to the south, Paser Regency (East Kalimantan Province) to the north, Hulu Sungai Utara Regency to the east, and Barito Timur Regency and Barito Selatan Regency (Central Kalimantan Province) to the west. This strategic location positions Tabalong Regency as a "golden triangle" of interregional boundaries as well as a land transportation gateway connecting South Kalimantan Province with East Kalimantan and Central Kalimantan Provinces (Sukoco & Sutanta, 2021).

Figure 2. Tabalong Map

Research Results

1. Central Policy Maintenance

Revealed by H. Nabhan Fanshuri, S.Ag., Acting Head of the Ministry of Hajj and Umrah (Kemenhaj) Tabalong, who previously served as Head of the Hajj and Umrah Organization Section (Kasi PHU) of the Ministry of Religious Affairs Tabalong. Nabhan explained that the mechanism for receiving and distributing information is carried out sequentially and systematically at every level of the bureaucracy. Nabhan provided an operational perspective on how this hierarchical policy is implemented through maintenance.

2. Face-to-Face Communication and Pedagogical Convergence

The Tabalong Ministry of Religious Affairs implemented multidisciplinary convergence in designing the Hajj rituals program by integrating various dimensions into a single communication program. As Tuah and Shin (2024) identified, effective knowledge transfer between different communities requires convergence across multiple dimensions, not just language or delivery style, but also content designed to integrate diverse perspectives and practical needs. Nanda et al. (2018) also found that comprehensive knowledge transfer encompasses administrative dimensions (policy), health dimensions (physical well-being), and spiritual dimensions (worship).

3. Digital Platforms and Congregation Segmentation

To reach geographically dispersed congregations with varying access and preferences to media, the Tabalong Ministry of Religious Affairs utilizes various secondary communication platforms. This multi-platform strategy is an implementation of segmented technological convergence, recognizing that not all congregations have the same digital capabilities, necessitating a segmented convergence strategy.

4. KUA as Local Hajj Mediator

One of the most strategic elements of the Tabalong Ministry of Religious Affairs' communication strategy is the utilization of the Religious Affairs Office (KUA) at the sub-district level as a local communication mediator. This strategy is an implementation of multi-level convergence, where the Ministry of Religious Affairs communicates not only directly with the congregation but also through local mediators who are geographically and socially close to the congregation. This strategy reflects an understanding of maintenance through local credibility, that maintaining sustainable communicative relationships with geographically dispersed audiences requires the use of local mediators who have established trust and legitimacy in their communities.

5. Proactive Initiatives and Multi-Level Communication Structure

One of the most prominent aspects is the proactive approach in contacting the congregation. This strategy represents a form of convergence in the communication initiative dimension, where the Tabalong Ministry of Religious Affairs takes responsibility for ensuring information is delivered, rather than waiting for the congregation to seek information. This proactive strategy reflects the fact that maintaining sustainable communication relationships requires communicators to take the initiative in reaching out to their recipients, especially when they may lack the knowledge or motivation to actively seek information.

6. Obstacles in Communication in Delivering Hajj Information

The most significant obstacle faced by the Tabalong Ministry of Religious Affairs in disseminating information about the Hajj is the demographic characteristics of elderly pilgrims, some of whom experience significant cognitive decline. In the context of Communication Accommodation Theory, this situation represents an example of absolute convergence failure because no communication adaptation strategy can fully address the

gap between the communicator's ability to convey information and the recipient's ability to receive and process it. In addition to the obstacles stemming from the characteristics of the congregation, the Tabalong Ministry of Religion also faces challenges stemming from complex institutional systems and infrastructure. These are structural obstacles that cannot be fully addressed through adaptive communication strategies alone but require fundamental changes in systems, policies, or infrastructure investment.

The digital divide between tech-savvy and less tech-savvy segments of the congregation creates a fundamental digital divergence in communication patterns. This is an example where divergence is not a strategy chosen by the communicator (Ministry of Religious Affairs), but rather an intrinsic condition within the congregation population. Hajj administration involves coordination with various agencies, such as Bank Syariah Indonesia (BSI), the Health Office, the Immigration Office, and the Office of Religious Affairs (KUA). These inter-agency coordination challenges create structural fragmentation in the communication ecosystem, with the lack of an integrated information system connecting data between agencies.

7. Communication Patterns for Delivering Hajj Information

The communication patterns in disseminating information on the organization of the Hajj pilgrimage at the Ministry of Religious Affairs of Tabalong Regency are shaped by a dynamic interaction between planned communication strategies and various implementation constraints, rather than by static, purely top-down decisions. From the perspective of Communication Accommodation Theory, these patterns reflect an ongoing process of convergence and divergence, in which communicators continuously adapt their strategies to the needs, capacities, and characteristics of pilgrims, resulting in contextual communication patterns that align with the local conditions of Hajj organization in Tabalong Regency.

Discussion

The findings of this study on communication strategies, challenges, and patterns in disseminating information on the organization of the Hajj pilgrimage at the Ministry of Religious Affairs of Tabalong Regency provide in-depth insights into the implementation of Communication Accommodation Theory within the context of public service in Indonesia. The results not only demonstrate the application of established theoretical concepts but also reveal the complexity and multidimensional nature of communication accommodation that has not been fully captured in existing theoretical formulations, thereby offering a foundation for further theoretical development and refinement. The discussion integrates empirical findings with the theoretical framework to achieve a comprehensive understanding of communication dynamics in Hajj organization. The study shows that the effectiveness of institutional communication is not achieved through the uniform application of a single communication approach, but rather through a coordinated integration of multiple communication dimensions that address various challenges and serve a diverse pilgrim population. This integration is achieved through continuous negotiation and adaptive learning, reflecting a careful balance between institutional demands, practical limitations, and the needs of pilgrims.

1. Convergence Strategy as a Public Service Orientation

The findings indicate that the Ministry of Religious Affairs of Tabalong Regency implements a comprehensive communication convergence strategy without significant use of divergence, reflecting an inclusive, pilgrim-oriented public service approach. This convergence operates simultaneously across multiple dimensions and levels, including structural convergence within the information hierarchy, temporal convergence through cautious information release, sensory-emotional convergence via face-to-face interactions during Hajj training sessions, technological convergence through segmented use of digital platforms, geographical-social convergence by involving local religious offices and village officials as mediators, and proactive convergence through intensive follow-up mechanisms. Although there are indications of over-accommodation in interactions with elderly pilgrims, these remain within acceptable limits and do not produce significant negative effects. Overall, this multi-dimensional convergence strategy effectively builds trust, ensures information consistency, and accommodates pilgrim diversity, demonstrating the successful operationalization of Communication Accommodation Theory in the context of inclusive public service for Hajj administration.

2. Communication Barriers as Intriguing Limitations of Convergence

The analysis of communication constraints reveals that not all problems in disseminating information on Hajj administration can be resolved solely through improved communication strategies due to three intrinsic limitations: fundamental cognitive constraints, structural-systemic constraints, and resource limitations. Cognitive constraints are particularly evident among elderly pilgrims, while inter-agency system fragmentation hinders information flow, and limitations in budget, time, and human resources create various trade-offs in communication implementation. Nevertheless, the Ministry of Religious Affairs of Tabalong Regency has

demonstrated creativity in optimizing convergence strategies to minimize these constraints, as reflected in positive pilgrim testimonials. These findings emphasize that communication improvement must be accompanied by broader policy-level interventions and extend Communication Accommodation Theory by highlighting the significance of recipient limitations and structural constraints that cannot be addressed through greater communicator convergence alone.

3. Communication Patterns as Dynamic and Adaptive Negotiation

     The communication patterns in the organization of the Hajj pilgrimage at the Ministry of Religious Affairs of Tabalong Regency are shaped through a dynamic negotiation process between institutional strategies and field conditions, rather than rigid top-down approaches. These patterns are characterized by a complementary combination of face-to-face and digital communication, flexible hierarchical structures involving local mediators, responsive and proactive two-way communication, and multi-dimensional adjustments across media, geographical, social, temporal, and cognitive aspects. Continuous learning based on pilgrim feedback and experiences from previous years further strengthens communication effectiveness, as reflected in high participation rates and positive testimonials. Overall, the communication patterns implemented by the Ministry demonstrate that the application of Communication Accommodation Theory in public service contexts is complex and adaptive, requiring the integration of multiple strategies to effectively serve a diverse pilgrim population.

CONCLUSION

1. The Tabalong Regency Ministry of Religious Affairs implements a comprehensive and multidimensional communication model in delivering information on the Hajj pilgrimage. This model integrates face-to-face communication (hajj rituals), multi-platform digital communication (WhatsApp, website, and social media), a hierarchical structure with local flexibility, and a layered system that creates information repetition. The communication model is adaptive and responsive to the needs of diverse pilgrims, reflecting a well-thought-out and planned communication design to address the complexities of Hajj implementation.

2. The communication strategy implemented is dominated by convergence across various dimensions (structural, sensory-emotional, technological, geographic-social, and proactive), without any significant divergence strategy. This reflects an inclusive and communicator-oriented public service orientation in conveying information to all levels of society.

3. Although the communication patterns implemented successfully reached the majority of the congregation, the study identified several intrinsic obstacles and limitations that could not be overcome through improving communication strategies alone. These limitations include fundamental cognitive limitations (in elderly congregations with dementia), structural-systemic limitations (fragmentation between agencies), and resource limitations (budget, time, and human resources). Understanding these limitations is crucial to avoid unrealistic expectations for communication improvements and to indicate the need for interventions at a higher policy level.

4. During the transition of Hajj administration from the Ministry of Religious Affairs to the Ministry of Hajj and Umrah, communication systems should be optimized by maintaining proven best practices, including improving the quality of Hajj training, strengthening feedback mechanisms, documenting effective communication practices, and developing special programs for elderly and special-needs pilgrims. At the national level, the Ministry of Hajj and Umrah is encouraged to integrate inter-agency information systems, strengthen resources, and establish national communication standards that are adaptable to local contexts and pilgrim diversity. For researchers, academics, and the public, further studies and active pilgrim participation in utilizing communication channels and providing constructive feedback are essential to strengthening public service communication in Hajj administration.

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