CONTEMPORARY HAJ CROWD MANAGEMENT –
AN ISLAMIC PERSPECTIVE

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ABSTRACT

This paper attempts to deal with three specific aims. Firstly, to inquire into the concept of Islamic crowd management; secondly, to delve into the contemporary hajj crowd management; and thirdly, to analyze the contemporary hajj crowd management vis-à-vis the concept of Islamic crowd management. These aims are based on the premise that hajj is an Islamic affair and the management of hajj – one aspect of which is the hajj crowd management – logically has inevitably to be Islamic. This premise entails with a significant question. In actuality, how far this premise is prevailing in contemporary hajj crowd management? This question necessitates an investigation into the concept of the Islamic crowd management, the form of the existing hajj crowd management, and the compliance or contradiction of the existing hajj crowd management with the actual concept of the Islamic crowd management. In this paper, the investigation is based on secondary data resulted from library research, while the analysis is undertaken through a textual analysis. The findings exhibit natures of an Islamic concept of crowd management, inadequacy of the existing hajj crowd management vis-à-vis the Islamic concept of crowd management, and the need to base the hajj crowd management on Islamic tasawwur (worldview) itself.

Keywords: Islamic crowd management, Hajj crowd management, Pilgrimage

INTRODUCTION:

The personnel involved in managing hajj must have tried their best to provide a smooth, safe, and effective way in managing all aspects of hajj pilgrims. One of the most critical aspects that necessitate a serious attention is the crowd management of the hajj pilgrims. 'Crowd' here refers to gathering of a huge number of human beings that creates a compact and crowded situation, and may entail with all sorts of risks and threats (Lofland, 1985:3; Musse and Thalman, 1997:39; Brown and Lewis, 1998:649; and Sharma, 2000:298). Being a limited space, that holds hundreds of millions of pilgrims at the specific time especially in Arafah, Mina and Mekah, the pilgrims and their movements inevitably have to be carefully, skillfully, and effectively managed. Otherwise, disasters such as human stampede and health problems originating from the crowd are inevitable[1]. In other events like sports, politics, and entertainment, even fights could also occur.

Due to the above mentioned reasons, one may not reject the importance of crowd management in any case (Imran Khan, 2013), hence the emergence of various forms of crowd management is the need of the hour. Fruin, (1993), for example, proposed that all organizers, or any organization that is involved in crowd management to use FIST which contains four elements. Firstly, be alert at all time of the threats and risks of the crowd; secondly, having knowledge in crowd types that intend to be managed; thirdly, continuous monitoring; and fourthly, give a serious attention on time. Soo Chin Pin, Fazilah Haron, Siamak Sarmady, Abdullah Zawawi Talib and Ahamad Tajudin Khader (2010) suggest TRIZ Theory (in Russian, *Teoriya Resheniya Izobretatelskikh Zadatch*), which includes compartmentalization principles, nesting principles, pre-action principles, dimensional movement principles, and feedback principles. There are various studies conducted such as by Mohammad Yamin, M. Mohammadian, X. Huang, and Sharma (2008), Mohammad Yamin (2009), Mohamed Mohandes (2010), Alnizari (2011), Al-Hashedi A. H., Muhammad Rafie Mohd Arshad, Hasimah Hj Mohamed, and Ahmad Suhaimi Baharudin (2013), Nabeel Koshak and Akram Nour (2013), and Mohammad Rahami Roslan, Noor Asmawati Samsuri, Mohd Kamal A Rahim, Mohd Afiq Abdul Majid and Mohd Hazmi Mokhtar (2013) which suggest the use of Radio Frequency Identification (RFID) – a technology that is able to automatically identify and detect human beings, objects, businesses, and incidents using radio frequency (Finkenzeller, 2003; Hodges and McFarlane, 2005; Landt, 2005; and Hossain and Prybutok, 2008).

However, the hajj crowd management should not be similar to the crowd management adopted in sports, political, and entertainment events. Unlike the crowd at sports, political, and entertainment events, the hajj pilgrims are all Muslims. The ultimate aim of all activities of each Muslim is for the sake of Allah Subhanahu Wa Ta'ala (SWT) to accomplish the pleasure of Allah SWT (*mardhatillah*), through implementations that are not in contrary to shari`ah (Yusuf al-Qaradawi, 1996). Since hajj is an Islamic religious activity, like any other Islamic activities, the hajj crowd management, logically, should be based on a concept that emerges from within Islamic epistemological and philosophical underpinnings, namely the Islamic crowd management itself (Muhammad Syukri Salleh, 2003). But what is meant by Islamic crowd management? How does the hajj crowd being managed now? How far does the current hajj crowd management system is in compliance to the Islamic crowd management?

This paper attempts to seek for answers to these three questions. In doing so, the paper is divided into three main sections. Firstly, the concept of Islamic crowd management; secondly, the current practice of crowd management; and thirdly, the contemporary hajj crowd management system vis-à-vis the Islamic crowd management.

THE CONCEPT OF ISLAMIC CROWD MANAGEMENT:

The concept of Islamic crowd management has yet to exist indeed. However, the base to develop such a concept has been there for about 1,437 years, since the outset of the emergence of Islam itself. The base here refers to the Islamic epistemological and philosophical underpinnings, the Islamic *tasawur* (worldview). Islamic epistemology is both the physical and metaphysical knowledge that relates to the existence of Allah SWT and the universe (Osman Bakar, 1991). The sources of the knowledge come from Divine revelation (al-Qur`an), sayings of Prophet Muhammad SAW Hadith), *ijmak* (consensus of the Islamic scholars), and *qiyas* (deductive analogy). The Islamic epistemology therefore is not confined to the use of the mind *per se*, but also being shaped by Divine revelation (Ibrahim Ragab, 1980; Muhammad Al-Buraey, 1992; Muhammad Syukri Salleh, 1990 , 2002, and 2003; Osman Bakar, 1991; Ataul Huq Pramanik, 2002; Masudul Alam Choudhury, 2007; Muhammad Abdullah and Muhammad Junaid Nadvi, 2011).

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[1] Sports, entertainment, politics, and even religion usually attracted a huge crowd (Chalengger, Clegg and Robinson, 2009). The examples of the events, in specific, are like Olympics Sports, World Youth Day, World Football Cup, and Pilgrimage – all of which have proven to have attracted huge crowds (Fruin, 1993; Al-Tawfiq and Memish, 2012; and Memish et. al., 2012).

The Islamic *tasawur* - or *pandangan sarwar Islam*, *pandangan dunia Islam*, *pandangan alam Islam*, or *pandangan hidup Islam* in Malay (Panel Akademi Pengurusan YaPEIM, 2005), or Islamic worldview in English (M. Umer Chapra, 1992, Mohd. Kamal Hassan, 1993; and Syed Muhammad Naquib Al-Attas, 1995), or Islamic *weltanschauung* or *weltansicht* in German (Abdul Kabir Hussain Soliku, 2009, and Abdelaziz Berghout, 2009a) - reflects the procedures of life based on *Tauhid* (Oneness of God) as a central pillar that entails with a positive impact on all management activities operated by human beings, either inside or outside an organization (Al-Mawdudi, 1985). The Islamic *tasawur* is a view about universe that includes both the present world (*duniya*) and the world Hereafter (*akhirah*) (Syed Muhammad Naquib Al-Attas, 2001:1). It portrays and explains a comprehensive, holistic, and real picture of Islam (Haron Din, 1992, Mohd. Kamal Hassan, 1993; and Ramli Awang, 1997). All in all, the Islamic *tasawur* could be summarized as a real picture of Islam that explains holistically the real and comprehensive basic principles of Islam (Wan Norhaniza Wan Hasan (2014:127-128).

Like in all other aspects of life of the Muslims, it is these Islamic epistemological and philosophical underpinnings that mold the concept of Islamic crowd management. Thus, it is not only approaches or techniques that matter to be Islamic, the management itself should be Islamic too. An Islamic management is characterized by five criteria (Muhammad Syukri Salleh, 2008, and 2009). Firstly, it realises the functions of human beings as the servants (*'abd*) and vicegerents (*khalifah*) of Allah SWT, the latter of which relates closely with the very function of human beings as representatives of Allah SWT to manage the universe. Secondly, the realization is undertaken through cooperation and consultation (*syura*) based on true Islamic *shari'ah*, sincerity, values and ethics. Thirdly, the references of the Islamic management are al-Qur'an and Hadith, as well as *ijmak* (consensus of the Islamic scholars), and *qiyas* (deductive analogy). Fourthly, the objective of the management activities is to generate a civilization by avoiding any deeds that are contrary to the pleasure of Allah SWT. Fifthly, the ultimate objective of the Islamic management is the pleasure of Allah SWT (*mardhatillah*), which is believed to entail with happiness in this world, as well as happiness in the Hereafter (*al-falah*).

These five criteria should be the fundamental tenets of the Islamic crowd management. These criteria outline the philosophy, method, functions of human being, sources, and the ultimate aim of the Islamic crowd management. The first criterion indicates that the Islamic crowd management is actually a trust and responsibility of the one given the task to manage the crowd. The second criterion indicates that the crowd to be managed is not the crowd that violates Islamic *shari'ah*. The third criterion indicates that the trust and responsibility in managing the crowd enable the managers to perpetuate their status as the slaves (*'abd*) and vicegerent (*khalifah*) of Allah SWT. The fourth criterion indicates that the approach of the Islamic crowd management lies its foundation in the Qur'an and Hadith as well as in *ijmak* (consensus of the Islamic scholars), and *qiyas* (deductive analogy). The fifth criterion indicates that the ultimate objective of the Islamic crowd management is to seek for the pleasure of Allah SWT (*mardhatillah*), and also the happiness in this world, as well as happiness in the Hereafter.

In brief, it could be concluded that the Islamic epistemology, Islamic *tasawur*, and the *mardhatillah* (as the ultimate aim) are the main tenets of the Islamic crowd management. Apart from these, the Islamic crowd management also takes into consideration two important relationships, viz. the relationship between Allah SWT and human beings (*habluminallah*) and the relationship amongst the human beings themselves (*habluminannas*). The former reflects the vertical relationship in which Allah SWT is the God and the human beings are his slaves (*'abd*), while the latter reflects the horizontal relationship in which human beings are the managers of this universe (*khalifah*) as representatives of Allah SWT. Both are necessary in the life of Muslims (Muhammad Syukri Salleh, 2003 & Fadzila Azni Ahmad, 2010). Upholding both relationships indicates the attainment of the very functions of human beings as slaves (*'abd*) and vicegerent (*khalifah*) of Allah SWT (Rasid Muhamad, Mohd Yadman Sarwan & S.Salahudin Suyurno, 2008).

**CONTEMPORARY HAJJ CROWD MANAGEMENT:**

At the moment, there are three approaches in managing the hajj crowd. Firstly, the *Teoriya Resheniya Izobretatelakikh Zadath* (TRIZ Theory); secondly, the *Radio Frequency Identification* (RFID); and thirdly, the Quality Management System (SPK) ISO 9001:2008. Below are brief explanations of each of the approaches.

TRIZ Theory:
From philosophical viewpoint, TRIZ Theory attempts to provide solutions related to problems based on logical mind, observed facts, and research, but excluding intuition (Ang Mei Choo, Ng Kok Weng & Farah Hanani Megat Ghazali, 2011). It is a systematic method which can generate innovation and solve problems in a more creative way (Altshuller, 2002, 2004 & 2007).

Because of its problem-solving nature, TRIZ Theory is recommended by Soo Chin Pin et al (2010) to be used in hajj crowd management, especially at Jamaraat Bridge, Mekah. According to Soo Chin Pin et al (2010), there are six principles of the TRIZ Theory that are applicable for the hajj crowd management. Firstly, the Segmentation Principle; secondly, the Nested Doll Principle; thirdly, Preliminary Action/Prior Action Principle; fourthly, Another Dimension Principle; fifthly, Feedback Principle; and sixthly, Homogeneity Principle.

Segmentation Principle is a principle that advocates barricades or divisions along the routes of the hajj pilgrims so as their movements are eased (see Figure 1). Nested Doll Principle on the other hand, recommends a construction of building within a building to ease the trip in and out (Figure 2), while Preliminary Action/Prior Action Principle suggests an exposure, education and knowledge on precautionary and cautious steps. Another Dimension Principle necessitates a change in the dimension of a building to avoid human compact and crowding (Figure 3). Feedback Principle is a principle that proposes provision of feedback to all parties involved in management of hajj pilgrims. With the feedback, controlling and monitoring of the situation of the crowd become more systematic. Lastly, Homogenity Principle relates to the segmentation principle based on similar age and sex, with the aim to ease and smoothen the routes of the pilgrims (Figure 4).
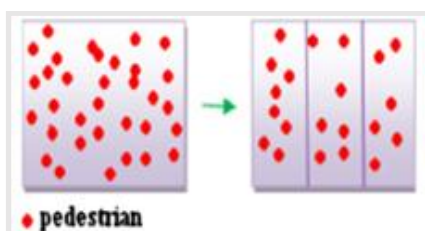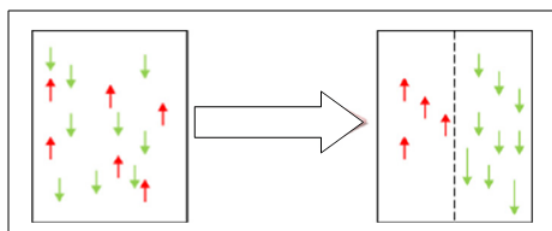

Figure 1: Segmentation Principle
(Soo Chin Pin et al, 2010)
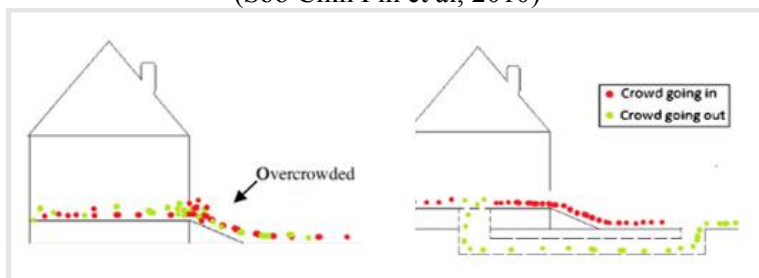
Figure 2: Nested Doll Principle
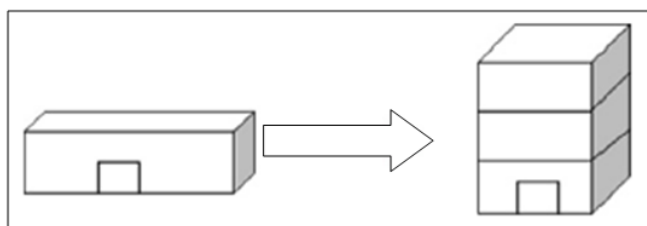
Figure 3: Another Dimension Principle

Figure 4: Homogenity Principle

RFID Technology:

As mentioned earlier, RFID Technology is a form of technology that automatically identifies and detects something, including human beings, objects, business transaction, and an incident, using radio frequency (Finkenzeller, 2003; Hodges & McFarlane, 2005:2; Landt, 2005 & Muhammad Muazzem Hossain & Prybutok, 2008). The RFID Technology contains two elements, that is firstly, the RFID tag, and secondly, the RFID reader (Hodges &

McFarlane, 2005:1; Mohammed Mohandes, 2010 & Al-Hashedi et al., 2013). The RFID tag is an instrument that consists of antena and chips which can keep information about an object. The RFID reader is an instrument adopted to read the data from the RFID tag (Muhammad Ilyas Prakananda, 2012 & Al-Hashedi et al., 2013).

In general, the RFID Technology has been applied in some sectors such as business, medical services, and transporation (Finkenzeller, 2003). Now the RFID Technology is also suggested to be used in the hajj crowd management by various authors such as Mohammad Yamin et al (2008), Mohammad Yamin (2009), Mohammed Mohandes (2010), Imran Khan (2009), Alnizari (2011), Al-Hashedi et al (2013), Nabeel Koshak dan Akram Nour (2013). According to these scholars, RFID Technology is potentially applicable for the management of the hajj pilgrims. For instance, RFID Technology is said to be able to keep the personal record of the pilgrims (Mohammed Mohandes, 2010 & Al-Hashedi et al., 2013); to control and detect the position of the hajj pilgrims and help to manage their medical services (Mohammad Yamin, 2009 & Al-Hashedi et al. 2013); to smoothen transport system during the hajj season (Al-Hashedi et al., 2013; Nabeel Koshak & Akram Nour, 2013); to ease the pilgrims' passport and visa inspection system, their baggage tags, and to help the pilgrims' supervision and security (Al-Hashedi et al., 2013).

Standard SPK ISO 9001:2008:

Standard SPK ISO 9001:2008 – which has been used by Lembaga Tabung Haji to manage the crowd of the hajj pilgrims in Mekah (Lembaga Tabung Haji, 2013:135 & Lembaga Tabung Haji, 2015:118) - is a standard that accentuates well-planned work and fulfillment of international standard (Tricker, 2008 & Debby Willar, 2012). It consists of identified, documented, implemented, and controlled processes, to produce products and services with consistent quality, and provide satisfaction to all customers (Lam, Low & Teng, 1994; Thorpe & Sumner, 2004). Standard SPK ISO 9001:2008 also gives a significant emphasis on preventive actions, as opposed to solving problems only when they happen (Thorpe dan Sumner, 2004). In fact, the Standard emphasizes on continous reviewing of critical processes, apart from regularly taking corrective actions and creating consistent way of working. It also insists on the principle of first-time and always correct, and continually recording works that have been done to prove the action that has been taken (Ahmed et. al., 2005; Cachadinha, 2009; Farooqui and Ahmed, 2009; and Shibani, Soetanto and Ganjian, 2010).

CONTEMPORARY HAJJ CROWD MANAGEMENT VERSUS THE ISLAMIC HAJJ CROWD MANAGEMENT:

As mentioned earlier, an Islamic crowd management consists of five elements, that is the Islamic epistemology, the Islamic *tasawur*, the ultimate aim (*mardhatillah*), the vertical relationship (*hablumminallah*) and the horizontal relationship (*hablumminannas*). Looking from these five elements, as shown in Table 1, the contemporary hajj crowd management posseses only one element, that is the horizontal relationship (the crowd to be managed is not the crowd that violates Islamic *shari'ah*). The other four elements do not exist at all in the mind of the advocates of the contemporary hajj crowd management. In all the three approaches (TRIZ Theory, RFID Technology, and Standard SPK ISO 9001:2008), the Islamic epistemology, the Islamic *tasawur*, the Islamic ultimate aim, and the relationship between Allah SWT and the human beings are not taken into consideration.

Table 1: Islamic Hajj Crowd Management Versus Contemporary Hajj Crowd Management

Elements of Islamic Crowd Management	TRIZ Theory	RFID Technology	Standard SPK ISO 9001:2008
Islamic Epistemology	x	x	x
Islamic Tasawur	x	x	x
Ultimate Aim (Mardhatillah)	x	x	x
Vertical Relationship (Hablumminallah)	x	x	x
Horizontal Relationship (Hablumminannas)	/	/	/

In consequence, although at operational level, the three approaches of the contemporary hajj crowd management may seem to be not in contrary to Islamic *shari'ah*, but when Islamic philosophical underpinnings are taken into account, the three approaches suffer from an inadequacy of the Islamic elements. The epistemology of the contemporary hajj crowd management is merely based on observation, experience, and perception of mind rather than on Divine revelations (al-Qur'an and Hadith), *ijmak* dan *qiyas*. The *tasawur* and ultimate aim are based merely on technological worldview and quality management service respectively, while the Allah-human beings relationship is ignored.

As such, an inclusion of the five elements of the Islamic hajj crowd management into the three approaches of the contemporary hajj crowd management is necessary to position the contemporary hajj crowd management

into an Islamic framework. As stated earlier, hajj pilgrimage is an Islamic ritual. All aspects related to it, in this case the hajj crowd management, need to be Islamic.

CONCLUSION:

This paper has shown that there are five main elements in an Islamic hajj crowd management. They are the Islamic epistemology, the Islamic *tasawur*, the ultimate aim (*mardhatillah*), the vertical relationship (*hablumminallah*) and the horizontal relationship (*hablumminannas*). In contemporary hajj crowd management, there are three approaches recommended and adopted, that is the TRIZ Theory, RFID Technology, and Standard SPK ISO 9001:2008. However, these three approaches are found not to be compatible with the five elements of the Islamic hajj crowd management, with the exception of the only one element, the *hablumminannas*. As at operational level these three approaches seems to be useful to be adopted in the hajj crowd management, the five elements of the Islamic hajj crowd management need to be included at the approaches' philosophical level, so that these approaches become Islamic approaches.

ACKNOWLEDGEMENT:

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