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Evaluating Hajj and Umrah Guide Certification as a Model of Da'wah Education for Quality Assurance

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ABSTRACT

Objective: This study evaluates the effectiveness of the Professional Hajj and Umrah Guide Certification Education and Training Program as a quality assurance mechanism for manasik guidance in Indonesia. The research responds to the critical need to ensure that guides possess not only administrative qualifications but also professional, pedagogical, and spiritual competencies amid the increasing complexity of Hajj management. Using a descriptive quantitative approach, data were collected from 374 program alumni through questionnaires, interviews, document analysis, and pre- and post-tests. The study applies a comprehensive evaluation framework integrating the CIPPO (Context, Input, Process, Product, Outcome) model with Kirkpatrick's four-level evaluation (Reaction, Learning, Behavior, Result). Data analysis employed descriptive statistics, paired sample t-tests, and qualitative triangulation. Results indicate high relevance and effectiveness across all evaluation aspects. A significant improvement in participants' competencies was confirmed by the paired sample t-test ($t = -16.853$; $p < 0.05$), despite a modest score increase due to rigorous assessment standards. Overall, the program effectively enhances the scientific, spiritual, and professional competence of certified guides and strengthens national quality assurance for Hajj and Umrah guidance services. **Novelty:** This study establishes a novel approach to Islamic education evaluation by successfully integrating the macro-level CIPPO framework with the micro-level Kirkpatrick model to assess professional da'wah training. Unlike previous studies that focus purely on the administrative or theological aspects of Hajj, this research offers a new, standardized quality assurance paradigm that redefines Hajj and Umrah certification as a structured, measurable model of professional da'wah education.

INTRODUCTION

Indonesia is universally recognized as the country with the largest number of Hajj and Umrah pilgrims globally. This vast scale demands highly competent guides to deliver professional and legally compliant Hajj and Umrah guidance. To secure this systematic competence, standard certification has been established as a mandatory requirement. Certification primarily aims to guarantee that guides possess balanced professional, pedagogical, and spiritual competencies that align seamlessly with national service standards. However, ongoing critical structural challenges in its implementation involve severe limitations in education-based curricula, training approaches, and comprehensive multi-level evaluations. From an educational perspective, it is imperative to reconstruct the certification process so that it transitions from a superficial administrative formality into a substantively in-depth pedagogical framework. Therefore, contemporary research must prioritize analyzing the concept and implementation of Hajj and Umrah guide certification through a rigorous, multi-dimensional educational lens.

Based on recent statistical data from the Saudi Arabian General Authority for Statistics (GASTAT) for the 1445 H/2024 AD Hajj season, the global total number of Hajj pilgrims reached 1,833,164 people, with 63.3% navigating from non-Arab Asian

countries. In this record-breaking season, Indonesia received an unprecedented Hajj quota of 241,000 pilgrims the largest allocation in its modern administrative history. This historically high quota comprised 221,000 regular pilgrims and 20,000 additional slots, split equally between regular and special Islamic pilgrims. Furthermore, Indonesia recorded a monumental influx of Umrah participants, accumulating a total of 1,368,616 pilgrims within a single year.

Data on the structural distribution of Umrah pilgrims underscores that the provinces generating the largest traffic are West Java (247,667 pilgrims), East Java (228,151 pilgrims), and DKI Jakarta (210,025 pilgrims). This massive, accelerating trajectory is visually mapped through the Indonesian Hajj quota trends spanning the last decade (2014–2024) in Figure 1 below.

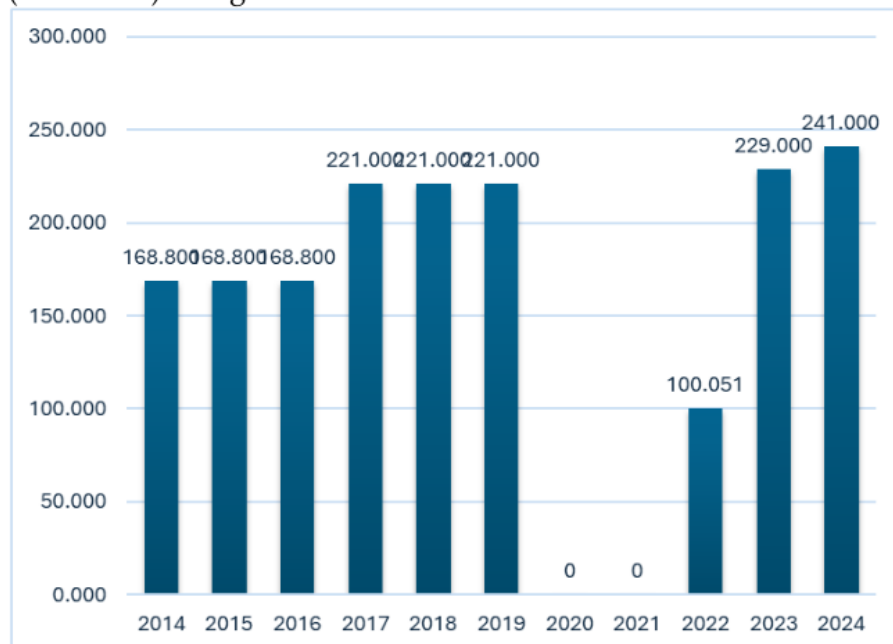


Figure 1. Indonesian Hajj Quota (2014-2024)

Managing this immense volume of pilgrims necessitates a highly professional cohort of certified guides to ensure that all rituals are performed meticulously in accordance with Islamic jurisprudence while maintaining strict public safety standards. In the discourse of public policy and modern governance, the success of annual Hajj guidance can only be verified if there are empirical, standardized instruments to evaluate regulation compliance and service quality.

Within the regulatory framework of Indonesia, the standard guidelines for Hajj rituals are anchored on several pillars. First, Law Number 08 of 2019 concerning the Implementation of the Hajj and Umrah explicitly mandates that the core objective of organizing the Hajj is to provide optimum guidance, service, and protection so that pilgrims can achieve independence in worship. Recent empirical studies on public administration emphasize that matching this statutory mandate requires translating legal provisions into observable performance indicators rather than leaving them as conceptual ideals. Second, integrating professional task success with international standards like the ISO 9001 Quality Management System provides explicit benchmarks: 1) complying stringently with applicable laws; 2) delivering professional guidance to



officers, pilgrims, and communities; 3) offering excellent public service regarding worship; 4) guaranteeing protection, security, and health; 5) mobilizing accountable resources; and 6) ensuring sustainable systemic improvements. Third, specific Regulations of the Minister of Religious Affairs detail the technical procedures for manasik travel guides. Scholars in Islamic management argue that these complex multi-tier guidelines demand a paradigm shift in how guides are trained, moving away from conventional rote learning toward structured models of professional da'wah education.

Despite the existence of these statutory regulations, a significant gap remains between programmatic design and actual field performance, often due to a lack of rigorous, empirical evaluation models applied to the training programs themselves. Driven by these immediate regulatory and pedagogical gaps, the explicit objectives of this research are threefold: (1) to evaluate the structural and operational effectiveness of the Professional Hajj and Umrah Guide Certification Program using an integrated CIPPO and Kirkpatrick evaluation framework; (2) to assess the empirical impact of this certification on enhancing the professional, pedagogical, and spiritual competencies of guide alumni; and (3) to formulate a standardized national quality assurance model for da'wah education that bridges the gap between regulatory mandates and field implementation.

RESEARCH METHOD

This method uses a qualitative research method with a research design model of CIPPO and Kirkpatrick evaluation based on the evaluation description of the Hajj and Umrah Guide Certification Training Program. Through this method, researchers collect and analyze qualitative data first, then collect and analyze quantitative data based on the results of the qualitative data analysis, with the primary emphasis on qualitative data (Creswell in Sugiyono, 2011, 409).

This study employs a mixed-methods approach combining both qualitative and quantitative research methods within an evaluative framework. The integration of the macro-level CIPPO (Context, Input, Process, Product, Outcome) model and the micro-level Kirkpatrick's four-level evaluation framework (Reaction, Learning, Behavior, Result) serves as the primary research design. To systematically address the evaluation goals, the study follows a sequential procedure. Qualitative data are collected and evaluated initially to gain comprehensive insights into the programmatic context, inputs, and operational processes. This is sequentially integrated with descriptive quantitative data analysis (including pre- and post-test scores and structured questionnaires) to evaluate competence transformation and overall satisfaction.

2. Participants and Research Setting The research was conducted at the Directorate General of Hajj and Umrah Organization of the Ministry of Religious Affairs of the Republic of Indonesia and UIN Syarif Hidayatullah Jakarta. The structural sample and field informants involved in this study consist of the following groups: Informants for Qualitative Data: Key stakeholders involved in training organization, including the Director of Hajj Guidance, the Head of the Sub-Directorate of Guidance Groups and Hajj Pilgrims, the Director of PIHK and PPIU, the Director of Overseas Hajj Services, the Rector of UIN Syarif Hidayatullah Jakarta, as well as 5 training assessors, instructors, and alumni supervisors. Respondents for Quantitative Data: A targeted sample composed of program alumni from the certification cohorts spanning the years 2022 to 2025. A total of 80 alumni participants completed the comprehensive evaluation

questionnaires, and 374 certification participants were tracked for cognitive competency evaluation. Additionally, 260 guided pilgrims (jamaah) served as field respondents to evaluate the behavioral performance and guidance quality of the certified alumni. 3. Research Instruments Data collection was facilitated through custom-designed instruments built upon the integrated CIPPO and Kirkpatrick matrices: Qualitative Instruments: Semi-structured interview guidelines, Focus Group Discussion (FGD) protocols, direct observation sheets, and archival documentation checklists. These instruments were used to extract data concerning regulatory compliance, curriculum quality, administrative resources, and logistical constraints. Quantitative Instruments:

1. Competency Standardized Tests: Pre-tests and post-tests consisting of academic, management, and ritual proficiency questions administered to the 374 training participants to measure cognitive learning gains.
2. Structured Questionnaires: Closed-ended survey forms utilizing a 5-point Likert scale distributed to 80 program alumni and 260 guided pilgrims to measure programmatic satisfaction (Reaction) and field performance (Behavior).
3. Data Analysis Procedures The data analysis procedure was executed in a parallel multi-tier track, corresponding to the qualitative and quantitative variables of the integrated model: Qualitative Data Analysis: Analyzed using the interactive data analysis model by Miles, Huberman, and Saldaña, which progresses through three sequential phases: data reduction, data display (presentation), and conclusion drawing/verification. Trustworthiness of qualitative findings was established via dependability audits and structural triangulation. Quantitative Data Analysis: Descriptive Statistics: Used to calculate mean scores, standard deviations, and percentage distributions for the Likert-scale questionnaires (such as linear scaling for measuring program satisfaction and behavioral impact). Inferential Statistics: A paired sample t-test was performed using statistical software to scientifically assess changes in participants' competencies before and after the certification program by analyzing the pre-test and post-test data of the 374 participants. The operational hypothesis was evaluated at a significance level of $p < 0.05$.

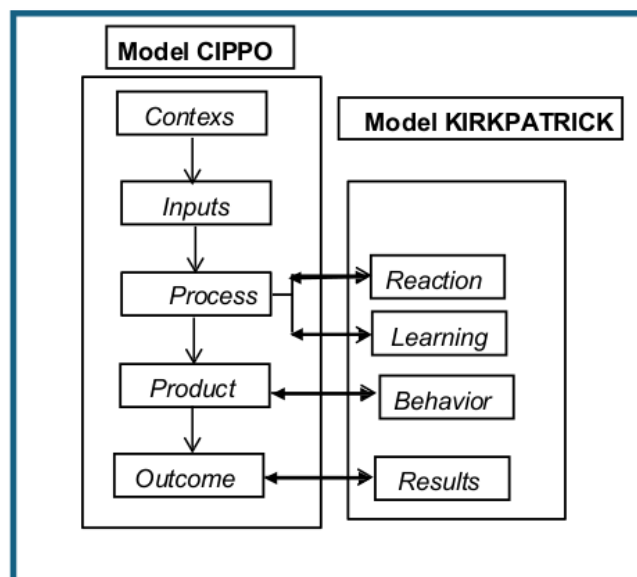


Figure 2. Modification of the CIPPO Model and the Kirkpatrick Model

Based on Figure 2. it can be explained that the integration of the CIPPO evaluation model and the Kirkpatrick model consists of five main stages, as follows:

1. Program Context (Context)

The program context evaluation aims to examine the program comprehensively by identifying its strengths and weaknesses, diagnosing problems, and proposing solutions to issues arising during implementation. This stage focuses on analyzing the needs and relevance of the certification program in relation to the competency standards of Hajj and Umrah guides. It includes the identification of program objectives as well as social, economic, and policy conditions that influence program implementation. By understanding the context, evaluators can assess whether the program aligns with the needs of participants and the wider community.

2. Program Planning (Input)

Program planning aims to prepare, design, and formulate strategies to achieve the objectives of the Education and Training Program. The readiness of the Professional Hajj and Umrah Guide Certification Program refers to the Guidelines for the Independent Hajj and Umrah Manasik Guide Certification Framework. The Da'wah Management Study Program, Faculty of Da'wah and Communication Sciences, UIN Syarif Hidayatullah Jakarta, in collaboration with the Ministry of Religious Affairs of the Republic of Indonesia—particularly the Directorate General of Hajj and Umrah Organization—and the Communication Forum of Hajj and Umrah Guidance Groups (FK KBIHU) of DKI Jakarta, recruited participants in accordance with established requirements. As the training provider, the Da'wah Management Study Program prepared the educational curriculum, instructors, administrative staff, learning materials, and training facilities. At this stage, the evaluation focuses on program components such as curriculum quality, instructor competence, facilities, and other supporting resources to ensure program readiness and effectiveness.

3. Program Implementation (Process)

Program implementation aims to monitor and anticipate the execution of the program design to ensure it proceeds as planned. Process evaluation analyzes the implementation of training activities, including learning methods and the effectiveness of material delivery. Evaluators assess whether the training is conducted according to the plan and identify obstacles encountered during implementation. This stage includes two observed components: Reaction and Learning.

- a) Reaction evaluates participants' satisfaction with the organization and delivery of the education and training program.
- b) Learning refers to the increase in participants' knowledge and skills during the training, including their ability to apply theoretical concepts provided by instructors, as measured through pre-tests and post-tests.

4. Program Results (Product)

The product stage aims to identify and assess the success of the certification training program, challenges encountered during implementation, the significance of program outcomes relative to budget allocation, and the extent to which learning processes align with established standards. This stage also examines whether the program can be continued or requires improvement. Within the product stage, Behavior is observed to measure changes in participants' attitudes, knowledge, and skills after returning to



their work environment. Behavioral changes are identified through observations by supervisors, colleagues, and guided pilgrims.

5. Impact/Outcome (Outcome)

The outcome stage aims to provide information regarding the impact of the program compared to expected results. At this stage, Result evaluation is conducted to assess the overall impact of the certification program on guides' competencies and the quality of services provided to pilgrims. This includes an analysis of achieved outcomes and the extent to which the program's initial objectives have been fulfilled.

RESULTS AND DISCUSSION

Results

Context Evaluation

The context evaluation reveals that the objectives of the Hajj and Umrah Guide Certification Program are generally well understood by participants and key stakeholders. Interview findings indicate that the program was designed to address national competency standards and to ensure uniform, safe, and sharia-compliant guidance services across Indonesia. This aligns with questionnaire results showing a high level of agreement regarding the clarity and relevance of program objectives. However, despite this positive perception, gaps in information dissemination remain, particularly at the regional level. Several participants reported limited understanding of the strategic benefits of certification due to uneven socialization, indicating the need for more effective public communication strategies.

From a policy perspective, the certification program is supported by a strong legal framework, including Law No. 8 of 2019 and Ministry of Religious Affairs Regulation (PMA) No. 13 of 2021. These regulations mandate certification as a form of public accountability and state protection for pilgrims. Stakeholders consistently emphasized that certification is no longer optional but a regulatory obligation. Nevertheless, findings also highlight the need for periodic updates of technical guidelines to respond to emerging challenges, such as digitalization of guidance services, the growing number of elderly and disabled pilgrims, and the increasing complexity of Hajj management.

Regarding program targets, most participants met the expected qualifications, with the majority having prior experience in guiding pilgrims and a religious educational background. However, a small proportion of participants lacked guiding experience or held only secondary education qualifications, requiring additional reinforcement in fiqh al-hajj and guidance techniques. These findings suggest the importance of participant stratification (basic, intermediate, advanced) to enhance instructional effectiveness.

In terms of human resources, assessors were found to be competent, experienced, and professionally certified. Despite this strength, variations in assessment styles and limited post-assessment feedback were noted by participants, potentially affecting perceptions of fairness and transparency. Similarly, while instructors and supporting staff were considered adequate, time constraints and limited interaction during training sessions emerged as recurring issues. Overall, the program is strategically relevant to contemporary demands in da'wah education and management but requires continuous curriculum renewal, standardized assessment instruments, and improved managerial efficiency.

Table 1. Context Evaluation Results

Aspect	Criteria	Empirical Findings	Decisions / Recommendations
Program Objectives	Objectives are well socialized and relevant to organizational needs	Stakeholders and alumni agree that certification addresses the need for standardized professional competence; limited socialization in some regions	Strengthen regional dissemination and digital communication; clarify strategic benefits of certification
Legal and Policy Framework	Strong regulatory support and clear guidelines	Program aligns with Law No. 8/2019, PMA No. 13/2021, and technical decrees; guidelines are implemented but considered outdated by some participants	Periodic review and updating of certification guidelines; enhance regional policy socialization
Program Targets	Appropriate participant profile and competent assessors	Most participants experienced; small percentage lack experience or religious background; assessors are qualified but assessment styles vary	Introduce participant level grouping; standardize assessment rubrics and improve feedback mechanisms
Human Resources & Strategic Relevance	Adequate instructors, assessors, and support staff	Instructors are competent; limited discussion time due to dense schedules; program relevant to digital-era and diverse pilgrim needs	Optimize training management, add administrative support, and continuously update curriculum content

Input Evaluation

The input evaluation indicates that the certification program is supported by adequate institutional capacity, qualified human resources, and a relevant curriculum framework. However, several structural and managerial limitations reduce its overall effectiveness.

From the organizational perspective, program organizers demonstrated professionalism in administrative management, coordination, and participant services. Nevertheless, limited numbers of technical staff created operational constraints, particularly when managing large cohorts. Minor delays in classroom allocation, assessor coordination, and assessment flow suggest that governance mechanisms are functional but have not yet reached optimal standards for a national-scale professional training program. This finding highlights the need to strengthen event management capacity and operational staffing.

In terms of instructors, the program benefits from highly competent educators who combine academic expertise with extensive field experience in Hajj guidance. Their credibility enhances the relevance and applicability of learning content. However, dense schedules and limited instructional time restrict critical discussion and reflective learning. As a result, learning remains predominantly top-down, indicating the need to redesign instructional strategies toward more participatory models such as case studies, simulations, and problem-based learning.

Most participants met the required competency criteria, with strong religious and administrative backgrounds. Nonetheless, disparities in digital literacy and learning readiness especially among senior participants affected engagement with technology-based learning and assessment. These findings emphasize the importance of pre-training digital literacy programs and participant stratification to ensure more equitable learning outcomes.

Stakeholder support from the Ministry of Religious Affairs, universities, and professional associations was evident in policy endorsement, provision of instructors, and facilities. However, collaboration remains fragmented, particularly regarding post-certification follow-up, professional placement, and continuous development. This gap limits the sustainability of certification outcomes and weakens the broader ecosystem of professional da'wah management.

Regarding facilities, basic amenities such as catering and public services were rated positively, while classrooms, accommodation, and internet connectivity were found to be insufficient. Unstable internet access directly affected digital learning sessions, forcing participants to rely on personal data connections. These infrastructural shortcomings significantly influenced the learning experience and highlight the need for improved physical and technological support.

Learning materials and curriculum were generally comprehensive and aligned with Ministry standards, particularly in fiqh al-hajj, regulations, and ritual practice. However, supplementary materials such as digital modules, simulation videos, and applied case studies were limited. Contemporary issues including digital Hajj services, elderly and disability guidance, and moderation in da'wah were insufficiently explored, indicating the need for curriculum renewal and modernization.

Finally, the program budget was considered adequate for core activities but limited in supporting infrastructure improvement and digital learning innovation. This suggests that while funding is not a critical barrier, better allocation priorities and inter-institutional funding collaboration are necessary to enhance training quality.

Table 2. Input Evaluation Results

Input Component	Key Findings	Implications / Recommendations
Program Organizer	Professional administration; limited technical staff during large-scale implementation	Increase operational staff and strengthen event management capacity
Instructors	Highly competent academic-practitioner combination; limited discussion time	Adopt participatory learning models and adjust time allocation
Participants	Generally qualified; uneven digital literacy and learning readiness	Conduct pre-training digital literacy and participant level grouping
Stakeholders	Strong policy and institutional support; weak post-certification integration	Establish integrated stakeholder coordination and alumni development mechanisms
Facilities	Adequate basic amenities; weak classrooms, accommodation, and internet	Upgrade infrastructure and ensure stable digital connectivity
Learning Materials	Core modules adequate; limited digital and contextual content	Develop interactive digital materials, simulations, and applied case studies
Curriculum	Relevant and valid; lacks responsiveness to contemporary Hajj dynamics	Conduct periodic curriculum review and integrate digital and managerial competencies
Budget	Sufficient for core activities; limited for innovation and facilities	Optimize budget allocation and strengthen funding partnerships

Process Evaluation

The process evaluation reveals that the implementation of the Hajj and Umrah Guidance Certification Program generally complies with official regulations, particularly the Decree of the Director General of Hajj and Umrah No. D/127/2016 and



the established Terms of Reference (TOR). Participants confirmed that program stages ranging from theoretical instruction, micro-guiding practice, manasik simulation, to final evaluation were conducted according to the planned schedule. This compliance indicates procedural alignment with the Process component of the CIPPO model and supports the Reaction and Learning levels of the Kirkpatrick framework.

However, despite regulatory conformity, operational effectiveness remains constrained by limited practice duration and facility readiness, especially when accommodating large numbers of participants. These constraints reduced opportunities for in-depth skill development and reflective learning. From an educational management perspective, this finding highlights a gap between formal procedural compliance and instructional quality assurance, emphasizing the need for proportional time allocation and adaptive operational planning.

Learning activities were perceived as systematic and well-structured, reflecting sound instructional design principles. Group discussions, micro-guiding exercises, and manasik simulations were particularly valued for their relevance to the professional competencies of Hajj guides. Nevertheless, the realism of practical simulations was considered insufficient to fully represent actual field conditions. In addition, supplementary themes—such as religious moderation and services for elderly and disabled pilgrims—were introduced only at a conceptual level, without adequate case-based or experiential learning components. This suggests that while the pedagogical structure is strong, content depth and contextualization require further enhancement to prepare participants for the complexities of real-world da'wah-based guidance.

Participant reactions toward instructors were overwhelmingly positive. Instructors demonstrated strong mastery of Islamic jurisprudence, regulatory frameworks, and practical field experience, reinforcing the credibility of the program as a professional da'wah education initiative. However, instructional methods relied predominantly on interactive lectures and question-and-answer sessions. Participants expressed a need for greater methodological variation, including case studies, problem-based learning, and immersive simulations. This finding indicates that instructional competence must be complemented by pedagogical innovation to foster higher-order learning outcomes.

Regarding organizer services, participants generally rated administrative and technical support as responsive and professional. Nonetheless, coordination challenges emerged during peak activities involving large participant groups, particularly in classroom allocation and schedule adjustments. Although schedule changes were formally anticipated, delayed information dissemination affected participant preparedness. From a training management standpoint, these issues point to the need for a more integrated internal communication system and digitally supported training management.

Facility and infrastructure support was assessed as adequate but not optimal. While catering services and the learning environment were positively evaluated, limitations in classroom space, accommodation comfort, internet stability, and manasik practice facilities significantly affected the learning experience. Inadequate digital connectivity, in particular, constrained technology-based learning activities, forcing participants to rely on personal internet access. These findings demonstrate a mismatch between professional training standards and existing technical support capacity.

Product Evaluation

1. Enhancement of Guide Competencies: Knowledge, Skills, and Knowledge Transfer
The research findings indicate that the certification program contributes significantly to the enhancement of participants' competencies in theoretical knowledge, practical skills, and the ability to transfer knowledge to pilgrims. Participants reported improved understanding of fiqh al-hajj, pilgrim communication strategies, manasik procedures, and the ability to design systematic guidance flows. Practical competence was strengthened through micro-guiding and simulation-based activities, although several participants noted that practice duration remained limited.

In terms of professional self-efficacy, participants demonstrated increased confidence in explaining ritual stages, resolving pilgrims' issues, and delivering spiritual guidance. From an educational perspective, this reflects successful cognitive and psychomotor learning outcomes. However, field findings suggest the need for post-certification coaching to sustain and further develop applied competencies. Overall, the product dimension demonstrates tangible competency improvement, though it has not yet reached optimal mastery due to limited authentic field practice.

"After the certification, my understanding of fiqh al-hajj and how to guide pilgrims became more structured. Micro-guiding practice was very helpful, but the practice time felt insufficient to fully master real field simulations." (Key Informant 8)

2. Development of Professional Attitudes, Empathy, and Service-Oriented Communication

The findings show positive development in participants' professional attitudes, reflected in discipline, integrity, learning motivation, and readiness to perform guiding duties. Participants also demonstrated openness toward technology-based learning approaches used during the program. Furthermore, empathy toward pilgrims—particularly elderly and disabled pilgrims—was rated relatively high, although psychological aspects of pilgrim assistance require further strengthening.

Some participants still displayed formalistic communication styles and had not fully adopted persuasive and emotionally adaptive approaches when dealing with diverse pilgrim dynamics. This indicates that while the program has established a solid foundation of professional ethics and da'wah-oriented service attitudes, emotional intelligence and psychological sensitivity need to be further cultivated to enhance service quality in real contexts.

"We feel trained to be more disciplined and professional. We are also more sensitive to elderly and disabled pilgrims. However, the psychological aspect of pilgrim guidance still needs deeper training to remain patient in real field situations." (Key Informant 7)

3. Academic Achievement: Improvement in Pre-Test and Post-Test Scores

Statistical analysis using the Paired Sample T-Test demonstrates a significant improvement in participants' academic performance. The mean pre-test score of 71.83 increased to 76.20 in the post-test, reflecting a gain of 4.37 points with a significance value of 0.000 ($p < 0.05$). A strong correlation between pre-test and post-test scores ($r = 0.655$) indicates consistent learning progress following the training program.

These results confirm that the instructional process effectively enhanced participants' cognitive and applied knowledge. However, the relatively moderate increase reflects the rigor of the evaluation system, which emphasized practical exams and oral assessments. Participants with non-religious or secondary educational



backgrounds experienced greater difficulty during practical and interview-based evaluations. This suggests the need for strengthened remedial mechanisms and formative feedback prior to final assessments.

"The improvement is evident, but not dramatic, because the assessment standards are quite high. The post-test includes theory, practice, and interviews, so only those with strong shar'i and applied understanding achieve top scores."

4. Strengthening Practical Field Readiness and Real Guidance Capability

Field findings indicate that most participants possess adequate readiness to apply training outcomes in real pilgrim guidance contexts. Competence in organizing guidance flows, explaining ritual obligations, and addressing pilgrims' issues improved significantly. Nevertheless, practical exposure remained largely limited to classroom-based simulations, without direct engagement in KBIH environments or real pilgrim accompaniment.

As a result, participants expressed the need for advanced training to handle complex field realities, including psychological dynamics, physical diversity among pilgrims, and emergency situations. This demonstrates that while the program successfully establishes foundational practical competence, it has not yet achieved the level of mastery experience essential for full professional readiness.

"Participants' competence has improved, especially in explaining manasik. However, real field readiness still requires direct experience. Classroom simulations alone are not sufficient to face actual pilgrim dynamics."

Output Evaluation

1. Impact of the Certification Program on Alumni of Hajj and Umrah Manasik Guides

Field findings indicate that the certification program has a significant impact on strengthening the professional capacity of alumni in performing their duties as Hajj and Umrah manasik guides. Alumni reported improvements not only in cognitive aspects—such as understanding fiqh al-hajj, regulations, and manasik procedures—but also in psychological readiness to manage diverse pilgrim dynamics. The program enhanced participants' self-confidence in delivering structured, systematic, and communicative guidance, while also providing formal professional recognition from both pilgrims and organizing institutions.

However, these positive outcomes have not been evenly distributed among all alumni. Several respondents noted limited opportunities for official assignment due to restricted quotas and selective placement policies. This indicates that although alumni competencies improved, structural and regulatory environments have not fully supported the optimal utilization of certified guides. Consequently, the success of the program still requires policy-level interventions to expand access to official assignments for certified guides.

"After certification, our ability to guide pilgrims has improved, and we are more professionally recognized. However, not all alumni can immediately receive assignments due to limited guide quotas."

This finding confirms that certification functions effectively as a capacity-building mechanism, particularly in enhancing technical competence and professional recognition. It aligns with Kirkpatrick Levels 3–4, where behavioral changes and long-term results manifest in improved service quality and institutional appreciation. Nevertheless, structural constraints—classified theoretically as environmental



constraints—limit the full realization of training outcomes. Thus, program effectiveness must be viewed as an interaction between individual competence and institutional policy support.

2. Impact of the Certification Program on Hajj and Umrah Organizing Institutions

The study reveals that Hajj and Umrah organizing institutions benefit substantially from employing certified guides. The presence of certified alumni enhances institutional credibility, strengthens quality assurance mechanisms, and provides clearer competency standards in pilgrim guidance. Certified guides are perceived as more consistent, accurate, and pilgrim-oriented in service delivery, resulting in increased public trust and pilgrim satisfaction.

Moreover, certification contributes to improved internal governance through clearer reporting and monitoring systems, as certified guides are officially registered within the Directorate General of Hajj and Umrah Affairs (Ditjen PHU). However, smaller institutions face challenges related to limited budgets for sending staff to certification programs and restricted access to post-certification training. These constraints lead to uneven service quality across institutions, underscoring the importance of regulatory and financial support to ensure equitable competency distribution.

"Having certified guides significantly helps our institution because pilgrims trust us more. However, not all institutions have sufficient budgets to send staff for certification, resulting in uneven guide quality."

This finding highlights that certification strengthens institutional branding and public trust, consistent with the CIPP evaluation model (Product/Outcome). Nonetheless, disparities in institutional resources indicate that program outcomes are optimized primarily within well-resourced institutions. Without affirmative policy measures, such disparities risk creating unequal service standards across Hajj organizers.

3. Impact of the Certification Program on the Quality of Pilgrim Guidance Services

The research identifies notable improvements in the quality of pilgrim guidance services following certification. Certified alumni demonstrate enhanced abilities in delivering manasik guidance systematically, providing shar'i-compliant religious instruction, and fostering pilgrim independence in performing rituals. Alumni also show increased competence in assisting pilgrims with special needs, including elderly and disabled pilgrims and those with health vulnerabilities.

Furthermore, certified guides exhibit improved problem-solving approaches that are rational, dialogical, and comfort-oriented. Despite these strengths, several alumni emphasized the need for deeper training in pilgrim psychology and coaching skills to ensure more empathetic and adaptive service delivery. This suggests that while the certification program significantly improves service quality, its impact remains partial without reinforced soft-skill development.

"The knowledge we gained greatly helps pilgrims become more independent in worship. However, when dealing with pilgrims with specific psychological conditions, we still need further training."

This outcome strongly reflects Kirkpatrick Level 4 (Results), where training leads to tangible improvements in service effectiveness and pilgrim satisfaction. Nonetheless, the findings indicate that certification alone is insufficient to address the increasing

complexity of Hajj services. A tiered training system—such as advanced training or Continuing Professional Development (CPD)—is required to ensure comprehensive competency maturity.

Synthesis of Outcome Evaluation

Overall, the congruence analysis of Outcome/Result (Kirkpatrick Level 4) demonstrates that the certification program positively impacts alumni performance, institutional quality assurance, and the quality of pilgrim guidance services. Certified guides exhibit enhanced professional competence, service ethics, and da'wah-oriented educational practices. However, the sustainability and equity of these outcomes depend heavily on external factors, including regulatory support, funding availability, and structured post-certification development programs.

Discussion

Results of the Paired Sample T-Test on Academic Achievement

To examine the effectiveness of the Education and Training Program for the Certification of Hajj and Umrah Manasik Guides, a Paired Sample T-Test was conducted to analyze differences between participants' pre-test and post-test scores. From an educational perspective, this analysis is essential to evaluate learning outcomes and to determine whether the training functioned as a meaningful instructional intervention rather than a merely administrative requirement.

Table 3. Paired Samples Statistics

		Paired Samples Statistics			
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	PRE TEST	71.8369	374	4.88337	.25251
	POST TEST	76.2059	374	6.59172	.34085

The Paired Samples Statistics indicate that the mean pre-test score was 71.83, while the mean post-test score increased to 76.20, reflecting an average gain of 4.37 points. This improvement demonstrates that the certification program effectively enhanced participants' academic performance. Pedagogically, this increase signifies successful knowledge acquisition and conceptual understanding, particularly in fiqh of Hajj, regulatory frameworks, and systematic manasik guidance.

Table 4. Paired Samples Correlations

		Paired Samples Correlations		
		N	Correlation	Sig.
Pair 1	PRE TEST & POST TEST	374	.655	.000

Furthermore, the Paired Samples Correlations show a correlation coefficient of 0.655 with a significance value of $p = 0.000$, indicating a strong and statistically significant relationship between pre-test and post-test scores. This finding suggests that participants' learning progress was consistent and structured. From the standpoint of adult education (andragogy), it implies that the training program accommodated varying levels of prior knowledge while enabling all participants to experience measurable learning gains.

The Paired Samples Test results reveal a t-value of -16.853 with $df = 373$ and a significance level of 0.000 ($p < 0.05$). Statistically, this confirms a significant difference between pre-test and post-test scores. Therefore, the certification training had a positive



and significant effect on participants' academic competence. Educationally, this outcome reflects improvements not only in the cognitive domain but also in practical understanding and instructional readiness.

From the perspective of Kirkpatrick's Level 2 (Learning), these findings indicate that participants did not merely attend the training but genuinely acquired new knowledge and skills that enhanced their academic achievement. The learning process can thus be categorized as meaningful learning, as participants demonstrated increased mastery of instructional content relevant to their professional roles as *manasik* guides.

Within the CIPPO evaluation model, particularly the Product component, the results confirm that the intended outcomes of the program were achieved. Participants demonstrated significant gains in their mastery of *fiqh* content, communication strategies with pilgrims, and practical *manasik* skills. The average Product score of 4.8963 (97.93%) reflects an optimal impact of the program. Participants reported increased confidence in delivering guidance, the ability to design instructional materials tailored to pilgrims' characteristics, and the capacity to apply differentiated approaches for elderly pilgrims and those with disabilities.

In conclusion, the Paired Sample T-Test results not only provide statistical evidence of the program's effectiveness but also affirm that the certification program functions as a professional educational intervention. It strengthens pedagogical competence, supports adult learning principles, and contributes to the improvement of standardized, humanistic, and educationally grounded Hajj and Umrah guidance services.

Learning materials were considered relevant and aligned with core competency standards, especially in *fiqh al-hajj*, communication skills, and micro-guiding. However, supplementary materials lacked applied case studies and contextual relevance to contemporary Hajj management challenges. Participants emphasized the need for interactive digital materials, field-based scenarios, and continuous content updating to reflect evolving pilgrimage dynamics.

Synthesis of Process Evaluation

Overall, the process evaluation confirms that the certification program meets formal procedural standards and achieves positive participant reactions and learning outcomes. Nevertheless, several structural and pedagogical limitations—particularly in practice intensity, instructional methods, facilities, and material contextualization—reduce its full educational impact. Strengthening experiential learning, operational management, and instructional innovation is essential to enhance the quality assurance of professional Hajj and Umrah guides within an integrated education and *da'wah* management framework.

The congruence analysis between the Product component of the CIPPO model and Behavior (Kirkpatrick Level 3) confirms that the certification program effectively enhances participants' knowledge, skills, attitudes, and professional behavior. Participants demonstrate improved instructional competence, service ethics, and *da'wah*-oriented communication. However, limitations in practice intensity, emotional-psychological preparation, and authentic field exposure constrain the program's full impact.

From an educational and *da'wah* management perspective, these findings underscore the importance of extending certification beyond formal training toward

continuous professional development through coaching, mentoring, and community-based learning among certified guides.

CONCLUSION

This study concludes that the Hajj and Umrah Manasik Guide Certification Education and Training Program plays a strategic role in improving the quality and professionalism of manasik guidance in Indonesia. Through systematic planning, effective implementation, and measurable evaluation based on the CIPP and Kirkpatrick models, the program significantly enhances participants' theological knowledge, pedagogical skills, communication competence, and professional attitudes. The certification program is aligned with national regulations and successfully functions as a quality assurance mechanism for manasik guidance services. The findings imply that professional certification is not merely an administrative requirement but an effective educational intervention that strengthens individual competence and institutional credibility. The program contributes to improved service quality, public trust, and standardized guidance practices, supporting sustainable management of Hajj and Umrah services within a national quality assurance framework. Despite its effectiveness, the program faces structural constraints, including limited assignment quotas for certified guides, uneven access to follow-up training, and financial limitations for smaller institutions. These factors restrict the optimal utilization of certified competencies. Future studies should explore long-term impacts of certification on service quality, investigate models of continuous professional development (CPD), and examine policy strategies to ensure equitable access, sustainable funding, and broader deployment of certified Hajj and Umrah guides.

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