INTIMATE RELATIONSHIP BETWEEN ELDERLY HAJJ PILGRIMAGES AND CLOTTER OFFICERS IN THE ASPECT OF RELIGIOSITY THROUGH THE PROCESS OF SELF-DISCLOSURE DURING THE HAJJ

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Abstract:
In 2023, The number of elderly Hajj pilgrims has increased significantly due to the accumulation of the COVID-19 period and priority policies. A total of 67,199 elderly Hajj pilgrims are a priority record as Hajj pilgrims who must receive attention. Elderly Hajj pilgrims have their special features, making this year's Hajj pilgrimage special with the tagline "Haji Ramah Lansia." Moreover, this year, elderly Hajj pilgrims leave for Hajj without their families' assistance, so the group officers focus on providing them service, guidance, and protection. This research aims to explain, understand, and discover how elderly Hajj pilgrims express themselves as individuals carrying out the Hajj pilgrimage and build an intimate relationship with the flight attendant accompanying them during the Hajj pilgrimage (40 days in the Indonesian version). The selection of informants in this study used purposive sampling involving three independent elderly Hajj pilgrims in 2023 and 3 group officers with specific criteria who came from the Bogor Regency group. The paradigm used in this research is post-positivism with a qualitative approach using the case study method. In the research, the used theory is Self-disclosure with indicators of 5 dimensions: amount, valency, accuracy, Intention, and intimate and intimacy theory. The findings in this research are that self-disclosure carried out by elderly Hajj pilgrims and flight attendants forms a close, protective family relationship.

Keywords: Intimate Relationship, Elderly Hajj Pilgrims, Kinship, Group Staff.

INTRODUCTION

The Hajj is the final worship in the Pillars of Islam, which leads a Muslim to become a "kaffah" or perfect Muslim. So, it is unsurprising that the Hajj pilgrimage is worshiped "hunted" by every Muslim with istithaah. People's enthusiasm for registering for the Hajj in Indonesia is very high. It can be seen from the number of registrants reaching 5.3 million people while every year, Indonesia sends 221,000 Hajj pilgrims, so the waiting list for The Hajj pilgrimage has become longer. It is what causes the condition of many Indonesian Hajj pilgrims to enter old age, especially since several policies are significant due to the accumulation of the COVID-19 period and priority policies, which are problematic for the government in organizing the Hajj pilgrimage in Indonesia.

Based on data from the Integrated Hajj Information and Computer System (Siskohat) of the Ministry of Religion of the Republic of Indonesia, in 2023, the number of elderly Hajj pilgrims will be 67,199. This figure represents around 30% of the total 221,000 Indonesian Hajj pilgrims. So, in 2023, the government will provide a tagline "Senior Friendly Hajj."

Elderly Hajj pilgrims are Hajj pilgrims who are over 65 years old according to Law No. 8 of 2019 concerning the Implementation of Hajj and Umrah. In the Elderly Friendly Hajj Guide Book issued by the Ministry of Religion of the Republic of Indonesia (2023), it is stated that there are 4 (four) categories of elderly Hajj Pilgrims as seen from their health conditions, namely: (1) Independent elderly Hajj Pilgrims; (2) Elderly Hajj pilgrims with comorbidities but still able to carry out daily activities independently; (3) Elderly Hajj pilgrims who need help from other people when carrying out activities in outdoor areas; and (4) Elderly Hajj pilgrims who need help from other people during daily activities both inside and outside the room.

However, the category held by elderly Hajj pilgrims does not reduce their enthusiasm for the Hajj pilgrimage, which requires excellent physical health. However, the elderly still have physical, psychological, cognitive, and social limitations. The changes in the elderly also result in the elderly experiencing communication difficulties (Zen, 2013). Moreover, this year's elderly Hajj pilgrims did not receive a companion quota, so many went on the pilgrimage alone.

In this case, the government is maximizing the role of group officers as officers who are mandated to accompany the Hajj pilgrims in providing services, guidance, and protection, especially for elderly Hajj pilgrims. Group officers consisting of:(1) 1 person from the Indonesian Hajj Guide Team (TPHI); (2) 1 person from the Indonesian Hajj Guidance Team (TPIHI); (2) 2 Indonesian Hajj Health Team (TKHI); and (4) 1 Regional Hajj Guide (PHD). In a different room, there is an elderly-friendly team presented by the government to help elderly Hajj pilgrims, especially those who have special needs and dependencies. One of the assessments from officers from the Indonesian Ministry of Religion's Elderly Friendly Team in 2023 was that the problem found for elderly Hajj pilgrims was the absence of intensive assistance in terms of communication, interaction, health, and worship outside the room during the procession for elderly Hajj pilgrims.

Communication is one of the problems that arises among elderly Hajj pilgrims. While kloter officers try to play their role in disseminating information, for example, on the other hand, many elderly Hajj pilgrims do not yet recognize it. Many needs help understanding the meaning and role of flight attendants. The inability of elderly Hajj pilgrims to predict or explain the group officers' behavior, feelings, attitudes, or values was studied as the Hajj pilgrimage progressed. Both the group officers and the elderly Hajj pilgrims gathered together by monitoring their social environment and came to know more about themselves and others (Guddy & Kim, 1997).

Communication problems among elderly Hajj pilgrims during the Hajj pilgrimage are a new phenomenon faced by flight attendants. Kloter officers, as representatives of the government as holders of trust/mandate in providing services, guidance, and protection to elderly Hajj pilgrims, must have strong character as the highest policymakers in the group. They must guarantee the safety and freedom of pilgrims during the Hajj pilgrimage. However, it is not easy for flight attendants to build a relationship with elderly Hajj pilgrims from the ground up because elderly Hajj pilgrims also have pretty strong characters as elders, are cared for and looked after by the family, and have more extended life experience. The efforts made by both of them to form a closeness (intimate relationship) so that the managerial system and information system in the group runs well can be understood and implemented according to the government's objectives, which want to form an independent Indonesian Hajj Congregation, able to survive and adapt despite the limitations they have. Communication is considered an essential part of group life where there is no event, time, or place without the phenomenon of communication; all aspects of human life proceed without communication.

Both flight attendants and elderly Hajj pilgrims try to live their lives during the Hajj like they would at home. Both try to build closeness like a family with a sense of mutual understanding, making interacting easier. In order to foster a friendly and welcoming environment among the

group, similar to that of a family, we strive to create a warm atmosphere. One of the roles of the family (group staff) in caring for the elderly is to maintain and improve the mental status of the elderly (Mubarok et al., 2011). It means that the kloter officer must be able to maintain the emotional stability of elderly Hajj pilgrims who are carrying out the Hajj pilgrimage.

Communicating is one way to build relationships between flight attendants and elderly Hajj pilgrims. Communication is essential for elderly Hajj pilgrims because it can improve social relations within the group. Communication can move and preserve life. Crew officers can organize, improve, develop, and expand communication habits so that elderly Hajj pilgrims can be motivated to carry out the Hajj enthusiastically. Crew officers must believe that Elderly Hajj pilgrims must be given the confidence to be skilled in communication to refute the widespread opinion about the difficulty of communicating with older adults; there is no need to communicate with older adults, and it is not necessary or ignore communication with the elderly, there is a need for close relations between Hajj officers and elderly Hajj pilgrims so that they can provide mutual support to each other.

The communication process in the formation of intimate relationships with the group requires a dimension where elderly Hajj pilgrims and flight attendants must have the ability to express themselves. According to Altman and Taylor (1973), self-disclosure is a person's ability to reveal personal information to others to achieve close relationships. Self-disclosure means opening oneself to limitations. Self-disclosure is one of the skills a person needs to interact with their social environment. People with good self-disclosure skills will likely have more friends and experience better social interactions. Self-disclosure is very important when people feel comfortable, belong together, and understand each person's personality traits because a person's uniqueness comes from the differences between people themselves, which cannot be separated from their personality. So, the more self-disclosure occurs, the more Intimacy in a relationship will build.

Literature Review, Intimacy. Intimacy is the ability to share feelings of mutual trust and involves sacrifice, compromise, and commitment in equal relationships; the primary strength of early adulthood makes people productive (Alwisol, 2005). The ability to form Intimacy with others depends on how a person understands himself, which is based on knowledge about the true self and the level of self-acceptance (Llyod, 2011).

According to Fitzpatrick, the intensity of communication in the family and the level of physical closeness in intimate relationships have been identified into four types, namely: (1) Consensual type, namely families who talk very often but also have high obedience; (2) pluralistic type, namely families who talk very often but have low compliance; (3) Protective type, namely a family that rarely has conversations but has high obedience; and (4) Laissez-Faire type, namely a family that rarely talks and has low obedience (Littlejohn et al., 2009).

Self-Disclosure. DeVito (1997) states that the meaning of self-disclosure is a form of communication in which someone conveys information about themselves that is usually stored. Therefore, at least the process of self-disclosure requires two people. Altman and Taylor (1973) suggest that self-disclosure is a person's ability to reveal personal information to others to achieve close relationships. Meanwhile, according to Derlega (2013), self-disclosure is the process of disclosing information about oneself to others and is an essential aspect of interpersonal communication to have closer relationships. Baker and Gaut (1996) suggest that self-disclosure is a person's ability to convey information to others, including thoughts/opinions, desires, feelings, and concerns. Based on the description of the meaning of self-disclosure from several experts, researchers can conclude that self-disclosure is a form of communication when someone conveys stored information about themselves.

Internal dimensions of self-disclosure, according to DeVito (1997), suggest that it has five dimensions, including:

a. Dimension Amount shows the frequency with which a person performs self-disclosure and the duration of messages of a nature of self-disclosure or the time it takes to do self-disclosure.

b. Valence Dimensions indicate the positive and negative qualities of self-disclosure. Individuals can self-disclose with good and pleasant (positive) or with bad and unpleasant (negative); this quality will have different impacts on the individual who self-disclose and the listeners.

c. Accuracy Dimensions and honesty from self-disclosure will be limited to how individuals know and recognize themselves. Self-disclosure will differ depending on honesty. Individuals can be truthful, exaggerate, or lie.

d. Intention Dimensions are the individual's goals and purposes for self-disclosure shown by the individual disclosing what is intended to be revealed so that the individual can consciously control himself to disclose what he did.

e. Intimate Dimensions are shown by individuals being able to reveal personal and intimate things in their lives or things considered impersonal.

This research discusses that elderly Hajj pilgrims and crew members have an essential role in organizing the Hajj pilgrimage in Indonesia. The two of them have a relationship built because of the pilgrimage. A self-disclosure philosophy is required to explore Intimacy in more detail to determine how intimate the connection is between flight attendants and senior Hajj pilgrims.

METHODS

In this research, the paradigm used is post-positivism. Post-positivism al, or post-positivism, believes that human knowledge is not based on a priori judgments from objective individuals but on human guesses. Because human knowledge is such and cannot be denied, any confirmation of this conjecture is guaranteed, or more specifically, justified by a set of guarantees, for example, that scientific knowledge can be modified or withdrawn in the light of further research. However, positivism is not a form of relativism that generally defends the idea of objective truth. Miller (2007) in Liliweri said that the way post-positivism works aims to understand how axiology (their values and beliefs) may have influenced their research, including through the choice of actions, populations, questions and definitions including proposing interpretations and analyses of the results of their research. According to Oleary (2004) in Liliweri, it is true that the definition of post-positivism is in line with the constructivism paradigm; O'Leary claims that post-positivism views the world as ambiguous, there are many variables in reality - "what may be the truth for one person or cultural group may not be the truth." "for other people," that post-positivism is intuitive and holistic, inductive and exploratory with quantitative findings

The approach used in this research is a case study, which is a detailed examination of the subject or location of document storage or a particular event. Yin (2013) limits something technical by deepening its identity. According to these limitations, it can be concluded that the limitations of case studies include: (1) research targets can be people, events, situations, and documents. (2) these targets are analyzed in detail to align with their background and interpret the various relationships between the variables. Yin (2003) explains that there are 5 (five) reasons for using only one case in case study research, namely:

1. The selected cases can serve as evidence of a theory that has been well constructed. The theory built has a straightforward proposition, which is appropriate to the single case chosen so that it can be used to prove its truth.

2. The cases chosen are extreme or unique.

3. The selected case is a typical case or representative of other similar cases.

4. The case was chosen because it represents a unique opportunity for the researcher.

5. The cases were chosen because they are longitudinal.

In this research, purposive sampling is the technique for determining informant researchers use. According to Sugiyono in the book Understanding Qualitative Research (2012), purposive sampling is a data source sampling technique with specific considerations. These particular considerations, for example, the person who knows best about what we expect or perhaps he or she is the authority, will make it easier for the researcher to explore the object/social situation being studied. The informants in this research were three independent elderly Hajj pilgrims aged over 65 years who postponed their departure three times because of government policy as stated in the Decree of the Minister of Religion (KMA) No. 494 of 2020, KMA No. 660 of 2021 and KMA No. 405 of 2022 and 3 group officers who serve as Group Chair (TPHI), Worship Guidance Officer (TPIHI) and Group Doctor (TPHI). The type of research used is qualitative research by exploring and understanding the meaning of individual and group behavior describing social or humanitarian problems. The process includes creating research questions and procedures that are still temporary, collecting data from participants, inductive data analysis, building partial data into themes, and then providing an interpretation of the meaning of the data (Creswell, 2009). Qualitative data will be analyzed during the data collection process and after all data has been collected and completed. Interpretation of the meaning of data (Creswell, 2009). The validity of the data collected will be tested through the data source triangulation process. Source triangulation tests the credibility of the data by comparing various data sources by interviewing several sources to obtain the same and credible data (Moleong, 2002). Based on Miles and Huberman (1984), Sugiyono stated that activities in qualitative data analysis are carried out interactively and continue continuously until completion so that the data is saturated. After the data is obtained, it is processed through a coding process and then analyzed using an interactive model, whose elements include data reduction (data reduction), data presentation (data display), and conclusions drawing/verifying.

RESULT AND DISCUSSION

In this study, the researcher raised intimate relationships and self-disclosure to elderly Hajj pilgrims and flight attendants. The research results show that the two of them are trying to build a familial relationship that was deliberately established because of the implementation of the Hajj pilgrimage. According to Galvin and Brommel (1991) in Tubbs & Moss (2000), a family is a network of people who share their lives over a long period, who are bound by blood and commitment, who consider themselves to be family, and who share future expectations regarding related relationships. They have the same goal, namely to ensure the success of the Hajj pilgrimage so that it is legal, safe, and comfortable. However, it cannot be denied that they are two parties united in a group.

The component of self-disclosure may be used to gauge how intimate the relationship is between the kloter officer and the senior Hajj pilgrims. The results of this research are as follows:

1. Dimensions Amount. Frequency, duration, and time required to perform self-disclosure, resulting in the fact that the meeting between the elderly Hajj group officers before their departure for the Hajj pilgrimage was considered very minimal so that at the start of their departure, the two of them did not really know each other or even knew each other. It is just that they know each other's roles and obligations within the group. In fact, according to a study published in the Journal of Social and Personal Relationships, it takes 200 hours for someone to consider another person a friend (Hall, 2019). During the Hajj pilgrimage, kloter officers try to form relationships with the Hajj Pilgrims, which is their responsibility, and they must be given protection. The intensity of the interactions was moderate, considering the limited number of crew members. So, it is not uncommon for elderly Hajj pilgrims to only become aware of the existence of group officers when they are in Saudi Arabia, except for the group doctor, who is easy for elderly Hajj pilgrims to remember because there is a need to maintain the physical health of elderly Hajj pilgrims, the majority of whom need attention.

The identity of the flight attendant is the main symbol for elderly Hajj pilgrims to recognize the flight attendant. The low level of self-awareness of elderly Hajj pilgrims in getting to know the kloter officer causes them to feel that they do not need to be too close to the kloter officer because they have the view that whatever they need can still be obtained through the group leader or team leader whom they had known long before they got to know the kloter officer. Team Leaders or Group Leaders are considered closer emotionally because the intensity of interaction and communication with them is much greater than with group officers.

2. Dimensions Valency. Shows the positive and negative qualities of self-disclosure. According to Devito, individuals can disclose with good and pleasant (positive) or with bad and unpleasant (negative); this quality will have different impacts on the individual who self-discloses and the listeners. In this case, the group officers provide and show the positive things they have in the hope that they will be able to foster positive things in their environment to affect the Hajj pilgrims, especially the elderly, positively. It is the condition called positive vibes/good vibes. Crew officers and elderly Hajj pilgrims adhere to the philosophical language "law of attraction," according to Psychology Today (2016); the Law of Attraction is the belief that the universe creates and provides what a person's mind focuses on. If someone thinks positive things, then positive things will happen. On the other hand, when someone thinks about negative things, what happens will be negative

3. Dimensions Accuracy. According to Mc. Crosky Larson and Knapp (2001) state that effective communication can be achieved by striving for accuracy (accuracy), the highest degree between the communicator and the communicant in the communication process. Effective communication can only occur if the communicator and communicant have similarities in understanding, attitudes, and language. Accuracy in conveying information is one of the challenges faced by Hajj officers. Information is a right that must be given to elderly Hajj pilgrims. In conveying this information, flight attendants have techniques adapted to the situation and conditions of elderly Hajj pilgrims. It is done so that the information conveyed can be received clearly and understood by elderly Hajj pilgrims. So, each officer has a different way of conveying messages to elderly Hajj pilgrims. However, they agreed that conveying the message to the elderly Hajj pilgrims was carried out with significant patience and perseverance, around 4-5 repetitions. It is where the Group Leader and Team Leader assist group officers in disseminating information.

4. Dimensions Intention. From the goals and intentions of the individual doing disclosure shown by the individual disclosing what is intended to be revealed so that the individual can consciously control his disclosure, the results of the research showed that the group officers and elderly Hajj pilgrims had two goals in carrying out the Hajj, namely personal and spiritual goals. Personally, there is a similarity in thinking between the flight attendants and the elderly Hajj pilgrims, namely that it is a responsibility that must be fulfilled. Kloter officers have the responsibility to serve, develop, and protect elderly Hajj pilgrims and elderly Hajj pilgrims who are responsible for completing the series of Hajj pilgrimages that they have started. Both require a high level of commitment to complete these responsibilities. Meanwhile, from a spiritual perspective, it is found that the worship factor is an effort to get closer to Allah SWT through the Hajj both vertically as a transcendental human being and horizontally as a social human being. This power then becomes an effective control in limiting the attitudes, behavior, and thoughts of the group officers and elderly Hajj pilgrims so that they are far from the elements of rafts, fusuq, and jidal in the Hajj. So, it will impact how they interact and communicate throughout the pilgrimage.

5. Dimensions Intimate. The last dimension of deep self-disclosure is Intimacy, which is shown by individuals being able to express personal and intimate things in their lives or things that are considered impersonal. The relationship between Hajj officers and elderly Hajj pilgrims improved in the second week after departure for the Hajj pilgrimage. The research showed that it

takes 200 hours for someone to consider another person a friend, so the built closeness affects the speaking style, language, conversation topics, message delivery techniques, and trust between elderly Hajj pilgrims and flight attendants. All sources agree that exit from the existing relationship leads to family relationships, not as a family with blood ties, but as a family relationship with commitments that must be maintained and carried out together to make the Hajj successful. Respect for commitment makes both of them respect each other.

From the results of the interviewees' self-expression, it was found that the close relationship between the kloter officer and the elderly Hajj pilgrims is a protective familial relationship where there is not a lot of interaction and communication. However, there is a high value of obedience in it. It can be seen from the joint commitment to complete the series of Hajj pilgrimages with good grades to be accepted (maqbul) to achieve prosperity on the Hajj. The respect between them is basically at the point of age, not just a visualization and interpretation, such as for biological parents.

CONCLUSION

Determining the closeness of the relationship between elderly Hajj pilgrims and kloter officers through self-expression requires time for the intensity of interaction and communication that has good values and can provide positive vibes. It is done so that the kloter officer and the elderly Hajj pilgrims have similarities in understanding, attitudes, and language adapted to build relationships horizontally and vertically. They built a family-like solid relationship based on their commitment to successfully implementing the Hajj pilgrimage series, promoting prosperity and well-being. The close relationship between elderly Hajj pilgrims and the later officers is based on religiosity, where the element of God is considered very important in determining attitudes, behavior, and ways of thinking.

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