



Analysis of Hajj Management Policy in Indonesia

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Abstract

The Hajj pilgrimage is one of the Five Pillars of Islam, obligatory for every Muslim who is physically and financially capable. As the country with the largest Muslim population in the world, Indonesia faces significant challenges in managing the Hajj pilgrimage for its citizens. This study analyzes the Hajj management policies in Indonesia, focusing on the differences between Regular Hajj, ONH Plus, and Puroda Hajj, as well as the impact of Hajj loan schemes and the illegal practices of selling Hajj packages by travel agencies. The results indicate that the policies implemented by the Indonesian government still face various challenges, including long waiting lists for Regular Hajj, high costs for ONH Plus and Puroda Hajj, and risks associated with the sale of Hajj packages using non-Hajj visas. This study provides recommendations for policy improvements, including revising the queue system, stricter enforcement against illegal practices, and exploring alternative financing options that do not impose long-term financial burdens on pilgrims. It is hoped that these findings can contribute to the development of more effective policies in managing the Hajj pilgrimage in Indonesia.

Keywords: Hajj Management, Regular Hajj, ONH Plus, Puroda Hajj, Public Policy

Abstrak

Ibadah haji merupakan salah satu dari lima Rukun Islam yang wajib dilaksanakan oleh setiap Muslim yang mampu secara fisik dan finansial. Sebagai negara dengan populasi Muslim terbesar di dunia, Indonesia menghadapi tantangan besar dalam mengelola pelaksanaan ibadah haji bagi warganya. Penelitian ini menganalisis kebijakan pengelolaan haji di Indonesia, dengan fokus pada perbedaan antara Haji Reguler, Haji ONH Plus, dan Haji Puroda, serta dampak dari skema dana talangan haji dan praktik ilegal penjualan paket haji oleh agen perjalanan. Hasil penelitian menunjukkan bahwa kebijakan yang diterapkan oleh pemerintah Indonesia masih menghadapi berbagai tantangan, termasuk antrian panjang untuk Haji Reguler, tingginya biaya Haji ONH Plus dan Puroda, serta risiko yang ditimbulkan oleh praktik penjualan paket haji dengan visa non-haji. Penelitian ini memberikan rekomendasi untuk perbaikan kebijakan, termasuk revisi terhadap sistem antrian, penegakan hukum yang lebih ketat terhadap praktik ilegal, serta eksplorasi opsi pembiayaan alternatif yang tidak membebankan jamaah dalam jangka panjang. Diharapkan temuan ini dapat berkontribusi pada pengembangan kebijakan yang lebih efektif dalam pengelolaan ibadah haji di Indonesia.

Kata Kunci: Pengelolaan Haji, Haji Reguler, ONH Plus, Haji Puroda, Kebijakan Publik



INTRODUCTION

Hajj is one of the five pillars of Islam and constitutes a mandatory religious obligation for every Muslim who is physically and financially capable of performing it. As the country with the largest Muslim population in the world, Indonesia faces complex challenges in managing the organization of the Hajj pilgrimage. The Indonesian government has therefore established a comprehensive set of public policies to regulate Hajj management, including distinctions among Regular Hajj, Special Hajj, and Puroda Hajj. These policies are intended to ensure fairness, efficiency, safety, and compliance with both national regulations and international agreements with the Kingdom of Saudi Arabia.

In recent years, however, several critical issues have emerged in the implementation of Hajj management policies in Indonesia. One of the most prominent concerns relates to the high cost of the Puroda Hajj, which has raised questions regarding transparency, affordability, and equity in access to pilgrimage services. Additionally, the Hajj advance payment policy has generated public debate, particularly regarding the management of pilgrims' funds and the prolonged waiting period faced by prospective pilgrims. These issues indicate potential discrepancies between policy objectives and actual outcomes, suggesting the presence of structural and procedural weaknesses within the existing policy framework.

Moreover, the increasing number of cases involving travel agencies that sell Hajj packages using non-Hajj visas has further complicated the governance of Hajj management. Such practices not only violate existing regulations but also expose pilgrims to serious risks, including deportation, legal sanctions, and significant inconvenience during the pilgrimage. These incidents reflect shortcomings in policy enforcement, supervision, and inter-institutional coordination, while simultaneously undermining public trust in the state's capacity to manage religious services effectively.

From a public policy perspective, Hajj management in Indonesia represents a complex governance system involving multiple actors, institutions, and regulatory arrangements operating at different levels. This complexity necessitates an analytical framework grounded in public policy theory. One relevant framework is the policy cycle theory, which conceptualizes public policy as a sequence of interconnected stages, including problem identification, policy formulation, implementation, evaluation, and revision (Lasswell, 1956; Sabatier, 2014). Through this lens, challenges such as high Hajj costs, controversial financing mechanisms, and weak regulatory compliance can be examined as outcomes of particular stages in the policy cycle, especially policy implementation and evaluation. The theory allows for a systematic assessment of whether current Hajj policies are responsive to emerging problems and whether feedback mechanisms function effectively to support policy improvement.

In addition, actor theory provides an important perspective for understanding the dynamics of Hajj policy governance. Actor theory emphasizes that public policy outcomes are shaped by interactions among various stakeholders, including government institutions, non-governmental organizations, private sector actors, interest groups, and civil society (Hood, 1983). In the Indonesian Hajj context, key actors include the Ministry of Religious Affairs, the Hajj Financial Management Agency, licensed Hajj travel agencies, and pilgrims.



Divergent interests among these actors particularly between public service objectives and commercial motives may influence policy implementation, regulatory compliance, and accountability, thereby affecting the overall effectiveness of Hajj management.

The analysis of Hajj management policy is further supported by literature on Hajj administration and regulation. The Hajj administrative structure and process encompass government responsibilities in planning, organizing, and supervising pilgrimage services, as well as institutional coordination with Saudi Arabian authorities (Aldawsari et al., 2025; Taibah & Arlikatti, 2015). This includes mechanisms for pilgrim registration, quota allocation, fund management, transportation, accommodation, and departure arrangements. The effectiveness of these administrative processes is critical in ensuring service quality, pilgrim safety, and equitable access, particularly in the context of increasing demand and limited quotas.

Furthermore, Hajj policies and regulations provide the legal foundation for ensuring order, safety, and fairness in pilgrimage management. These regulations address issues such as registration procedures, quota distribution, health and safety standards, and minimum service requirements that must be met by Hajj organizers (Alfian & Rafianti, 2023; Muneeza & Mustapha, 2021). Weak enforcement of these regulatory frameworks may lead to policy failure, as evidenced by illegal visa practices and service disparities. Therefore, a comprehensive analysis that integrates public policy theory with Hajj-specific administrative and regulatory perspectives is essential to understand policy effectiveness and governance challenges.

By combining public policy theory with sector-specific Hajj management literature, this study establishes a robust analytical foundation for examining Hajj management policy in Indonesia. This integrated approach enables a deeper understanding of policy processes, actor interactions, and institutional constraints, while also providing a basis for generating policy-relevant recommendations aimed at improving transparency, accountability, and sustainability in the governance of Hajj services.

METHODS

This study employed a literature review method to systematically collect, analyze, and synthesize existing scholarly works related to Hajj management policy in Indonesia. A literature review is an appropriate methodological approach for examining policy-related issues, as it enables a comprehensive understanding of theoretical perspectives, regulatory frameworks, and empirical findings across diverse sources (Fink, 2019). This method allows the study to identify policy gaps, emerging challenges, and dominant themes within the existing body of knowledge.

The research process began with the identification of key topics and research questions relevant to Hajj management policy, including policy formulation, implementation, governance structures, and regulatory enforcement (Booth et al., 2021). Subsequently, clear selection criteria were established to ensure the relevance and quality of the reviewed



literature. These criteria included the type of publication (peer-reviewed journal articles, books, policy reports), year of publication, language, and relevance to public policy and Hajj administration studies (Janković et al., 2024).

A systematic literature search was then conducted using multiple academic databases and information sources, such as Google Scholar, JSTOR, PubMed, institutional repositories, and reference lists from relevant studies (Fink, 2019). The identified sources were critically evaluated based on their methodological rigor, theoretical contribution, and relevance to the research objectives. Only literature that met the established criteria and demonstrated sufficient academic credibility was selected for further analysis (Torraco, 2005).

The selected literature was analyzed through a process of thematic analysis and synthesis. Key findings from each study were examined to identify recurring patterns, policy trends, and areas of convergence or divergence related to Hajj management policy (Mohammed & Yaqub, 2024). The synthesis process enabled the integration of diverse perspectives into a coherent analytical narrative. Finally, the results of the literature review were systematically presented, including a description of the methodological approach, synthesized findings, analytical conclusions, and recommendations for future research and policy development (Booth et al., 2021). The research procedure in this study can be seen in Figure 1 below.



Figure 1. Research Procedure

RESULT AND DISCUSSION

This study reveals several important findings related to the management of the Hajj pilgrimage in Indonesia. There are significant differences between the types of Hajj packages offered to prospective pilgrims, including regular Hajj packages, ONH Plus, and Puroda. These differences not only affect the costs incurred by pilgrims but also affect the accessibility and quality of services received. Furthermore, the study found that Hajj advance schemes have a



significant impact on people's ability to perform the Hajj. These schemes allow prospective pilgrims to pay for the Hajj in installments, but also pose financial risks for those unable to repay the installments within the specified timeframe. Furthermore, the illegal practice of selling Hajj packages has become a serious challenge in the management of the Hajj pilgrimage in Indonesia. This practice often harms pilgrims who have paid but do not receive the promised services. This study highlights the need for stricter and more transparent management of the Hajj pilgrimage in Indonesia, as well as stronger protection for prospective pilgrims from these risks.

The Difference Between Regular Hajj, ONH Plus, and Puroda

Regular Hajj, ONH Plus, and Puroda differ significantly in terms of costs, facilities, and waiting times. Each type of Hajj package offers varying levels of service and accessibility to suit the financial capabilities and preferences of prospective pilgrims. These differences demonstrate the availability of options tailored to the needs and capacities of pilgrims, but also highlight inequalities in access to Hajj services. Regular Hajj, managed directly by the government, is more affordable but faces very long waiting times due to limited quotas (Ministry of Religious Affairs of the Republic of Indonesia, 2021). Conversely, ONH Plus offers better services, such as accommodations closer to the Grand Mosque and shorter waiting times, but at a higher cost (Jayaprawira, 2019). Puroda, on the other hand, is the most expensive and exclusive option, with luxurious facilities and VIP services, but is only accessible to segments of society with high financial means (Ladki & Mazeh, 2017).

With these significant differences, prospective pilgrims have various options to choose from according to their needs and abilities, but it also raises challenges in ensuring fairness and equality in the implementation of the Hajj pilgrimage in Indonesia.

Impact of the Hajj Advance Fund Scheme

The Hajj advance scheme, introduced by the government to help people finance the Hajj pilgrimage, has had mixed results. The scheme is designed to make it easier for Indonesian Muslims to register for Hajj immediately without having to wait until they have sufficient funds. However, risks and concerns have arisen with the scheme's implementation. On the one hand, the scheme allows more Indonesian Muslims to register for Hajj immediately, thereby expediting the queueing process and performing the Hajj (Husna & Illahi, 2023). However, on the other hand, there are concerns about the long-term financial burden borne by borrowers, who may be unable to repay the loans on time. Furthermore, there is debate about the ethical implications of borrowing money for religious purposes, which is considered contrary to the principles of Islamic finance (Khan, 2022). While the Hajj advance scheme may provide convenience for prospective pilgrims, it is important to consider the long-term impact and potential ethical implications to ensure that the policy remains in line with the principles of justice and equality in the Hajj pilgrimage.

Challenges in Handling Illegal Hajj Package Sales Practices

The illegal practice of selling Hajj packages using non-Hajj visas by unscrupulous travel agents poses a serious challenge to Hajj management in Indonesia. This practice not only



violates the law but also places pilgrims at significant risk, including the threat of deportation and detention by Saudi Arabian authorities. This poses a serious threat to the safe and compliant Hajj pilgrimage. Although the government has taken steps to crack down on travel agents involved in this practice, numerous cases are still detected each year. For example, pilgrims using non-Hajj visas are reportedly at high risk of legal consequences in Saudi Arabia, including deportation and detention (Ahmad et al., 2023). Despite government efforts to address this issue, new cases continue to emerge, demonstrating that this challenge is far from resolved (Head, 2022). Therefore, stricter law enforcement and better public education regarding the risks associated with using non-Hajj visas are needed to ensure safety and compliance during Hajj in Indonesia.

Public Awareness of the Risks of Illegal Practices

People are often unaware of the risks they face when choosing a Hajj package using a non-Hajj visa. Impatience with waiting in line for regular Hajj is a key factor driving people to seek faster alternatives, even though they involve significant risks. This factor highlights the urgent need to improve public understanding of the correct procedures and the risks involved. This study found that public education on the importance of following the correct procedures and understanding the risks of using a non-Hajj visa remains inadequate. Many pilgrims are tempted by shorter waiting times, without considering the legal consequences and other risks (Sanusi, 2021). This lack of adequate information results in many people finding themselves in dangerous situations while abroad. Therefore, more intensive efforts are needed to provide appropriate education and information to prospective pilgrims (Damari & Mansfeld, 2016). Improving public education on the risks of using a non-Hajj visa and the importance of following proper procedures is crucial to protect the public from potential harm and ensure a safe and legal Hajj pilgrimage.

In Indonesia, the implementation of the Hajj pilgrimage is regulated through comprehensive government policies aimed at ensuring orderliness, safety, and comfort for pilgrims. These policies cover a wide range of aspects, including registration procedures, quota management, fund administration, and service provision. The Ministry of Religious Affairs, together with the Hajj Financial Management Agency (BPKH), plays a central role in managing these processes. Given the continuous increase in the number of prospective pilgrims each year and the limited quota determined by the Saudi Arabian government, an effective and efficient management system is essential. As discussed by (Nipia et al., 2025), government policy in Hajj management is not only intended to facilitate religious obligations but also to protect pilgrims' rights and ensure the smooth and safe execution of the pilgrimage. Continuous policy adjustments reflect the government's commitment to responding to emerging challenges and improving service quality.

One key feature of Indonesia's Hajj management policy is the differentiation between Regular Hajj and Special Hajj. Regular Hajj is administered directly by the government at a relatively affordable cost, aiming to provide broad access to the public. In contrast, Hajj Plus (ONH Plus) is organized by private Hajj travel agencies and offers additional facilities, such as better accommodation, hotels closer to the Grand Mosque, and more flexible departure schedules, at a higher cost (Chenaker & Bouhafs, 2024). (Nipia et al., 2025) explains that



Regular Hajj follows nationally regulated standards and costs, while (Weber et al., 2023) highlights that Hajj Plus caters to pilgrims seeking greater comfort and shorter waiting times. Although this differentiation expands service options, it also introduces disparities in access that are closely tied to pilgrims' financial capacity.

These disparities become more pronounced with the emergence of Puroda Hajj, a premium Hajj service designed for pilgrims who wish to bypass long waiting lists by paying substantially higher fees. Puroda Hajj offers exclusive facilities such as five-star accommodation, special meals, and VIP transportation services (Bashir, 2024). While this option provides convenience and comfort for affluent pilgrims, it remains inaccessible to most Indonesian Muslims. From a policy perspective, the existence of Puroda Hajj raises concerns about equity and social justice, as access to faster and more comfortable pilgrimage services is largely determined by economic status rather than religious eligibility.

Another significant policy innovation is the Hajj advance fund policy, which allows prospective pilgrims with limited financial resources to register for Hajj through loan-based financing schemes. This policy aims to enable early registration amid long waiting periods and limited quotas. (Aziz et al., 2023) notes that although Hajj is obligatory only for those who are financially capable, many Muslims delay performing Hajj due to insufficient funds. The advance fund policy provides a practical solution for those eager to secure a place in the queue. However, while this scheme offers short-term relief, it also raises concerns regarding financial sustainability and the potential burden of debt on pilgrims, particularly if not accompanied by strict regulation and financial literacy measures.

Public dissatisfaction with prolonged Hajj waiting times further complicates Hajj governance in Indonesia. In some regions, waiting periods can extend for decades, leading to frustration and impatience among prospective pilgrims. This dissatisfaction often drives individuals to seek alternative routes that may not comply with official regulations. (Alvarado-Valencia et al., 2017) argues that dissatisfaction is not solely caused by long queues but also by a lack of public understanding regarding quota limitations and international agreements with Saudi Arabia. This underscores the importance of transparent communication and public education to manage expectations and reduce the inclination toward risky alternatives.

One of the most critical consequences of these pressures is the widespread practice of selling Hajj packages using non-Hajj visas. Some travel agencies exploit high demand and limited quotas by offering faster and cheaper packages through pilgrimage, tourist, or business visas, despite the clear legal violations involved. (Fenton, 2016) highlights that such practices violate existing regulations and expose pilgrims to serious risks, prompting the Indonesian government to intensify law enforcement against offending agencies. However, the persistence of these cases indicates that enforcement alone is insufficient without increased public awareness and stricter supervision.

The use of non-Hajj visas has led to numerous cases of deportation of Indonesian pilgrims in Saudi Arabia. Pilgrims entering the country with visas not intended for Hajj activities violate Saudi immigration laws, resulting in arrest and deportation. (Ginsburg, 2010)



explains that many deportation cases stem from pilgrims' lack of understanding or negligence regarding visa regulations, often compounded by misleading information from irresponsible travel agents. These incidents not only cause material losses but also lead to profound emotional and spiritual distress for the affected pilgrims.

Furthermore, pilgrims using non-Hajj visas often experience anxiety and fear during their pilgrimage, as they constantly worry about police checks and potential deportation. (Rhamadani et al., 2024) documents the psychological stress experienced by such pilgrims, noting that legal uncertainty prevents them from worshiping peacefully and undermines the spiritual essence of the Hajj. This situation contradicts the fundamental purpose of the pilgrimage as a moment of devotion, tranquility, and spiritual fulfillment.

Overall, the findings of this study indicate that while Indonesia's Hajj management policies have expanded access and institutionalized governance mechanisms, significant challenges remain. Differences among Hajj service types, the ethical and financial implications of advance funding schemes, prolonged waiting periods, and persistent illegal practices reflect structural gaps in access that are closely linked to economic inequality. Therefore, more comprehensive and integrated policy responses are required. Strengthening regulatory enforcement, enhancing public education, improving transparency in fund management, and ensuring that policy innovations align with principles of social justice are essential steps toward creating a Hajj management system in Indonesia that is fair, safe, and consistent with the religious and ethical values underpinning the pilgrimage.

CONCLUSION

This study provides in-depth insights into Hajj management policies in Indonesia by examining the differences among Regular Hajj, ONH Plus, and Puroda, as well as the implications of Hajj advance schemes and illegal Hajj package sales. The findings reveal that the differentiation of Hajj packages reflects significant inequalities in access and services, which are largely determined by pilgrims' financial capacity. Regular Hajj, while being the most affordable option, is characterized by extremely long waiting times, posing a substantial barrier for pilgrims wishing to perform the Hajj promptly. In contrast, ONH Plus and Puroda offer superior facilities, including accommodations closer to the Grand Mosque and shorter waiting periods, but their high costs restrict access to economically advantaged groups, thereby reinforcing disparities in the Hajj experience.

Furthermore, the implementation of Hajj advance schemes has facilitated early registration for prospective pilgrims but has simultaneously introduced concerns regarding long-term financial burdens and ethical considerations. Although these schemes provide short-term solutions to long waiting periods, they risk placing borrowers under prolonged financial pressure and raise questions about the appropriateness of debt-based financing for religious obligations, particularly in relation to Islamic financial principles (Ramadhan, R., 2020). Without careful regulation and financial safeguards, such schemes may undermine the original intent of easing access to Hajj.



The study also highlights the persistent problem of illegal Hajj package sales using non-Hajj visas, which exposes pilgrims to serious legal risks, including deportation and sanctions in Saudi Arabia. Despite ongoing government efforts to enforce regulations, the continued detection of such cases indicates weaknesses in supervision and public awareness. This practice not only violates legal frameworks but also jeopardizes pilgrims' safety and the integrity of the Hajj pilgrimage itself. Strengthening law enforcement and expanding public education on the risks associated with non-Hajj visas are therefore essential.

Overall, while Indonesia's Hajj management policies have improved public access to the pilgrimage, substantial challenges remain in ensuring equity, financial sustainability, and legal security for all pilgrims. Policy revisions are necessary to address prolonged waiting times for Regular Hajj, enhance oversight of illegal practices, and reassess Hajj advance schemes to prevent excessive financial burdens. By adopting more inclusive, transparent, and ethically grounded policies, the Indonesian government can strengthen the effectiveness of Hajj management and ensure that the pilgrimage is conducted in a manner that upholds principles of social justice, safety, and religious integrity for all prospective pilgrims.

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Declarations

Author Contribution	: N	: Conceptualization; Methodology; Research Design; Formal Analysis; Writing – Original Draft.
	S	: Data Curation; Investigation; Validation; Writing – Review & Editing.
	MTH	: Software; Visualization; Resources; Documentation.
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