

Implementation of the Waiting List Policy in the Administration of the Hajj Pilgrimage at the Office of the Ministry of Religious Affairs of Central Maluku Regency

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Abstract

This study analyzes the implementation of the waiting list policy in the administration of the Hajj pilgrimage at the Office of the Ministry of Religious Affairs of Central Maluku Regency. A descriptive qualitative approach was used to examine how the policy is translated into public service practices, particularly in a local context where the waiting period has reached approximately 18 years, with about 2,500 prospective pilgrims and an annual quota of 135 people. Data were obtained through interviews, observation, and document review involving officials responsible for Hajj and Umrah services and relevant community informants. The data were analyzed using the interactive model of Miles, Huberman, and Saldana, consisting of data condensation, data display, and conclusion drawing. The findings show that policy implementation is supported by four interrelated factors: bureaucratic structure, resources, communication, and the disposition of implementing officers. A clear organizational structure and standard operating procedures facilitate coordination and accountability. Competent human resources, adequate facilities, and the use of Siskohat strengthen service accuracy and transparency. Multi-channel communication helps reduce misunderstanding, while professional and empathetic officer attitudes build public trust. The novelty of this study lies in its local-level analysis of Hajj waiting list implementation in an archipelagic regency. The study implies that transparent, responsive, and humanistic public services are essential for maintaining fairness and legitimacy in long-term Hajj queue management.

Keywords:

*policy implementation
waiting list
Hajj administration*

Abstrak

Penelitian ini menganalisis penerapan kebijakan daftar tunggu dalam penyelenggaraan ibadah haji di Kantor Kementerian Agama Kabupaten Maluku Tengah. Pendekatan kualitatif deskriptif digunakan untuk mengkaji bagaimana kebijakan tersebut diterapkan dalam praktik pelayanan publik, khususnya dalam konteks lokal di mana masa tunggu telah mencapai sekitar 18 tahun, dengan sekitar 2.500 calon jemaah haji dan kuota tahunan sebesar 135 orang. Data diperoleh melalui wawancara, observasi, dan tinjauan dokumen yang melibatkan pejabat yang bertanggung jawab atas layanan haji dan umrah serta informan masyarakat yang relevan. Data dianalisis menggunakan model interaktif Miles, Huberman, dan Saldana, yang terdiri dari kondensasi data, penyajian data, dan penarikan kesimpulan. Temuan menunjukkan bahwa implementasi kebijakan didukung oleh empat faktor yang saling terkait: struktur birokrasi, sumber daya, komunikasi, dan disposisi pejabat pelaksana. Struktur organisasi yang jelas dan prosedur operasional standar memfasilitasi koordinasi dan akuntabilitas. Sumber daya manusia yang kompeten, fasilitas yang memadai, dan penggunaan Siskohat memperkuat akurasi dan transparansi layanan. Komunikasi multi-saluran membantu mengurangi kesalahpahaman, sementara sikap petugas yang profesional dan empati membangun kepercayaan publik. Keunikan penelitian ini terletak pada analisis tingkat lokal mengenai implementasi daftar tunggu haji di sebuah kabupaten kepulauan. Studi ini menunjukkan bahwa pelayanan publik yang transparan, responsif, dan berorientasi pada manusia sangat penting untuk menjaga keadilan dan legitimasi dalam pengelolaan antrean haji jangka panjang.

Kata Kunci : pelaksanaan kebijakan, daftar tunggu, administrasi haji

INTRODUCTION

The administration of the Hajj pilgrimage is mandated by Law Number 8 of 2019 concerning the Administration of Hajj and Umrah. Under this regulation, the administration of the Hajj pilgrimage is the responsibility of the government because it is a national duty and is closely related to the dignity and reputation of the state in providing religious public services.

The administration of Hajj in Indonesia is carried out based on the principles of sharia compliance, trustworthiness, justice, public welfare, benefit, safety, security, professionalism, transparency, and accountability. These principles require the government to provide guidance, administrative services, accommodation, transportation, health services, security, and other forms of protection so that pilgrims can perform the Hajj in accordance with Islamic teachings and with adequate public service standards.

Linguistically, Hajj means intending or aiming toward something that is honored. Terminologically, Hajj refers to a specific form of worship performed at a particular time and place with established requirements. In Islamic law, Hajj means visiting the Sacred House to perform prescribed rituals as an obligation for Muslims who are able to do so. Umrah, meanwhile, refers to visiting the Ka'bah and performing a series of worship rituals according to the required conditions (Mahfudzi, 2021; Prakarsa Renta et al., 2023; Aziz et al., 2022).

The organization of Hajj and Umrah services is founded on principles that prioritize the interests of pilgrims, legal certainty, efficiency, effectiveness, transparency, accountability, professionalism, and a non-profit orientation (Nazaruddin et al., 2020). These principles are reflected in the provision of guidance, services, and protection. However, in practice, the number of prospective pilgrims continues to increase, while the operational capacity and quota remain limited.

The Hajj quota is the limit on the number of Indonesian pilgrims determined by the Government of the Kingdom of Saudi Arabia based on provisions agreed within the Organization of Islamic Cooperation. The quota mechanism, which follows a ratio of one pilgrim for every one thousand Muslim residents, has not been sufficient to reduce Indonesia's long waiting list. Even though Indonesia's quota has increased in certain periods, the growth in public demand has continued to create long queues for prospective pilgrims (Mulkin et al., 2021).

At the local level, the Office of the Ministry of Religious Affairs of Maluku Province recorded that the Hajj waiting list in the province has reached approximately 32 years. In Central Maluku Regency, the waiting period has reached around 18 years, with a total queue of approximately 2,500 prospective pilgrims and an annual quota of 135 people. This condition makes the waiting list policy a strategic and sensitive public policy instrument because it relates directly to religious aspirations, the right to worship, and public satisfaction with government services.

Several studies have examined Hajj administration and waiting list policies. Husna and Illahi (2023) found that prospective pilgrims and Hajj organizers in Padang City were able to understand the waiting list policy more clearly when information about quota limitations was properly communicated. Nurhayati et al. (2023) explained that the implementation of Hajj administration policy includes registration and selection, pre-Hajj training, health examinations, visa and document preparation, departure, ritual performance, assistance, and evaluation. These studies show that effective implementation requires not only regulation but also administrative capacity, communication, and service commitment.

Policy implementation is an important component of the public policy process because the achievement of policy objectives depends on how policy decisions are translated into practice. Abdal (2021) explains that implementation success can be viewed from the process perspective and the outcome perspective. From the process perspective, a program is considered successful when it follows the procedures and implementation guidelines established by policymakers. From the outcome perspective, success is measured by whether the program produces the expected impact.

This study adopts the policy implementation model of George C. Edward III, which emphasizes four key variables: bureaucratic structure, resources, communication, and disposition. These variables are relevant for analyzing the implementation of the waiting list policy because the policy requires clear authority, adequate resources, accurate information delivery, and professional commitment from implementing officers (Muhammad & Sanusi, 2021; Abdal, 2021; Hilman et al., 2022; Essa, 2022; Husna & Illahi, 2023). Therefore, this study aims to analyze the implementation of the waiting list policy in the administration of the Hajj pilgrimage at the Office of the Ministry of Religious Affairs of Central Maluku Regency.

METHOD

This study used a descriptive qualitative approach. This approach was chosen because the research sought to obtain an in-depth understanding of the implementation of the waiting list policy in the administration of the Hajj pilgrimage at the Office of the Ministry of Religious Affairs of Central Maluku Regency. The qualitative approach enabled the researcher to explore not only what was explicitly stated by informants but also the meanings, perceptions, and considerations underlying their responses.

The research was conducted at the Office of the Ministry of Religious Affairs of Central Maluku Regency. The informants consisted of officials responsible for implementing the waiting list policy in the Hajj and Umrah service unit. In addition, the researcher conducted in-depth interviews with key community informants to obtain broader perspectives regarding public understanding and experience of the waiting list mechanism.

Data were collected through interviews, observation, and document review. Interviews were used to obtain information about the implementation process, service procedures, communication patterns, and constraints faced by implementing officers. Observation was conducted to understand service practices and interactions between officers and prospective pilgrims. Document review was used to examine relevant regulations, administrative procedures, and supporting records related to Hajj registration and queue management.

The data were analyzed using the interactive model of Miles, Huberman, and Saldana (2014), which includes data condensation, data display, and conclusion drawing. Data condensation was conducted by selecting, simplifying, and organizing data relevant to the research focus. Data display was carried out by arranging findings based on the four variables of Edward III's implementation model, namely bureaucratic structure, resources, communication, and disposition. Conclusions were drawn by interpreting patterns found in the field and linking them to the theoretical framework and previous studies.

RESULTS AND DISCUSSION

The findings indicate that the implementation of the waiting list policy in the administration of the Hajj pilgrimage at the Office of the Ministry of Religious Affairs of Central Maluku Regency is a complex administrative and public service process. It involves coordination among units, the use of information technology, and intensive interaction between implementing officials and prospective pilgrims. The waiting list policy is implemented as a response to the limited Hajj quota, which is not proportional to the high public demand to perform the Hajj.

Based on field data, the waiting period for prospective Hajj pilgrims in Central Maluku Regency reaches an average of approximately 18 years, with about 2,500 people in the queue and an annual quota of 135 pilgrims. This situation positions the waiting list policy as a strategic yet sensitive policy instrument because it is directly related to the right to worship, spiritual expectations, and public satisfaction with government services.

The implementation analysis was conducted using Edward III's model, which emphasizes four key variables: bureaucratic structure, resources, communication, and disposition. The findings show that these four variables are present in the implementation of the waiting list policy at the local level and influence each other in practice.

Bureaucratic Structure in the Implementation of the Waiting List Policy

The bureaucratic structure at the Office of the Ministry of Religious Affairs of Central Maluku Regency has been formally and functionally organized to support the implementation of the waiting list policy. The organizational structure involves the Head of Office, the Administrative Subdivision, the Hajj and Umrah Organization Section, and other supporting units that work in a coordinated manner.

The Hajj and Umrah Organization Section serves as the main unit responsible for registration, document verification, waiting list compilation, quota management, and information services for prospective pilgrims. A clear division of tasks enables each unit to carry out specific functions without overlapping authority. Interview findings indicate that the presence of a dedicated team facilitates the management of the queue of prospective pilgrims.

The bureaucratic structure is also strengthened by standard operating procedures that regulate each stage of service, from registration to monitoring and evaluation. These procedures function as work guidelines for implementing officers and as control instruments to ensure that the policy is implemented consistently in accordance with central regulations.

Resources in the Implementation of the Waiting List Policy

Human resources at the Office of the Ministry of Religious Affairs of Central Maluku Regency are relatively adequate in terms of quantity and competence. Officers involved in Hajj and Umrah services possess technical understanding of Hajj regulations, the waiting list mechanism, and the use of the Integrated Hajj Computerized System, known as Siskohat. Training at regional and national levels also contributes to strengthening staff capacity.

Technological resources play a significant role in the implementation of the waiting list policy. Siskohat is used for online registration, data verification, monitoring queue positions, and managing quotas in an integrated national system. The use of this system improves service transparency and efficiency and reduces the possibility of administrative errors. Prospective pilgrims can also monitor their queue position more independently, although direct services remain important for people with limited digital access.

Facilities, infrastructure, and budget support are generally sufficient to support Hajj services. Service rooms, work facilities, and internet access help officers carry out administrative tasks. However, the limited ability of some community members to use digital facilities means that face-to-face services remain necessary. Budget management is directed toward operational activities, staff development, system maintenance, and public service needs.

Communication in the Implementation of the Waiting List Policy

Communication is one of the most dominant aspects in the implementation of the waiting list policy. Information is delivered through various formal and informal channels, including official websites, social media, WhatsApp groups, notice boards, direct socialization, and Hajj ritual guidance activities. This multi-channel strategy allows information to reach different groups of prospective pilgrims with different levels of access to digital media.

The clarity of information is an important concern because the waiting list mechanism is complex and the waiting period is long. Officers therefore communicate procedures using simple language, written guidelines, and repeated oral explanations. Clear information helps reduce misunderstanding and prevents potential conflict between prospective pilgrims and service officers.

Consistency of information is maintained through internal coordination and alignment with central government policies. Information delivered by service officers, digital media, and official documents is

kept consistent to maintain public trust. Consistent communication is important because differences in information may create perceptions of unfair treatment in the waiting list system.

Disposition of Implementing Officers

The disposition of implementing officers tends to be positive. Officers demonstrate commitment, empathy, discipline, responsiveness, and professionalism in serving prospective pilgrims. This disposition is reflected in their willingness to explain procedures, respond to complaints, and provide information related to long waiting periods.

Empathy is particularly important because the waiting list policy affects the spiritual hopes of prospective pilgrims. Officers are required not only to enforce regulations but also to communicate them in a humane and respectful manner. A firm but empathetic attitude helps maintain positive relations between the institution and the public and strengthens trust in the waiting list system.

Discussion

The findings of this study reinforce the view that the success of policy implementation is determined by the interaction among bureaucratic structure, resources, communication, and implementers' disposition (Rustika et al., 2018). These variables do not operate separately. Instead, they influence one another in the daily practice of public service delivery.

A clear bureaucratic structure functions as an institutional framework that enables the waiting list policy to be translated into concrete administrative action. The clarity of organizational structure and standard operating procedures reduces role ambiguity, strengthens accountability, and improves coordination among units. This condition supports more predictable and transparent services for prospective pilgrims.

Resources, especially Siskohat technology, are key enablers of service transparency and efficiency. This finding is consistent with previous studies that emphasize the importance of digitalization in religious public services (Rachman, 2019; Abdal, 2021; Mulkin et al., 2021). However, this study also shows that technology cannot fully replace human interaction. Face-to-face services remain essential, especially for elderly prospective pilgrims and communities with limited digital literacy.

Communication in this study is not merely the transmission of information but also a process of building understanding and trust. This finding is in line with Hilman et al. (2022), who emphasize that effective communication strengthens public understanding of Hajj service procedures. Clarity and consistency of information help manage public expectations and reduce dissatisfaction caused by the long waiting period.

The disposition of implementing officers emerges as a non-technical but crucial factor. Moral commitment, empathy, and integrity support the legitimacy of the waiting list policy in the eyes of the public. This finding is consistent with policy implementation literature that emphasizes the importance of the attitudes and values of implementing officers (Anam, 2020; Nurhayati et al., 2023). In the context of Hajj services, a humanistic disposition is particularly important because the service is closely related to religious aspirations and emotional expectations.

CONCLUSION

Based on the analysis, the implementation of the waiting list policy in the administration of the Hajj pilgrimage at the Office of the Ministry of Religious Affairs of Central Maluku Regency can be considered relatively effective. The effectiveness of this policy is supported by the synergy among bureaucratic structure, resources, communication, and the disposition of implementing officers. A clear organizational structure, proportional division of tasks, and standard operating procedures enable the service process to run in a more coordinated, accountable, and transparent manner.

Adequate resources, including competent officers, supporting facilities, and the use of Siskohat, strengthen the accuracy and efficiency of services for prospective pilgrims. Communication through various channels also helps prospective pilgrims understand registration procedures, queue positions, and quota limitations. In addition, the professional, empathetic, and responsive disposition of officers

improves the quality of service interactions and strengthens public trust. Therefore, transparent, responsive, and humanistic public service practices are essential for maintaining fairness and legitimacy in the management of the long Hajj waiting list in Central Maluku Regency.

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