

Organizational Readiness of the Ministry of Hajj and Umrah in Reforming the Governance of Hajj Pilgrimage Management in Indonesia

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ABSTRACT

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The establishment of the Ministry of Hajj and Umrah represents a significant step in the governance reform of the Hajj pilgrimage administration in Indonesia, aimed at improving the quality of public service delivery. However, such institutional transformation requires adequate organizational readiness to ensure that the reform is not limited to structural adjustments alone. This study aims to analyze the organizational readiness of the newly established Ministry of Hajj and Umrah in managing Hajj services. A descriptive qualitative approach was employed, with data collected through in-depth interviews, non-participant observation, and document analysis. Data analysis was conducted using the organizational readiness for change framework, which emphasizes the dimensions of change commitment and change efficacy. The findings indicate that organizational readiness remains in a transitional phase, characterized by relatively established structural readiness, but not yet fully supported by psychological and operational readiness. Commitment to change appears strong at the policy level but has not been fully internalized at the operational level. Meanwhile, confidence in the organization's capacity to implement change continues to be shaped by limited institutional capacity and ongoing dependence on previous work patterns. This study highlights that organizational readiness within the context of a newly formed ministry should be understood as a dynamic process. The findings contribute theoretically to the development of the concept of organizational readiness and offer practical implications for strengthening governance reform in the administration of Hajj services in Indonesia.



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Introduction

The administration of the Hajj pilgrimage represents a strategic form of public service delivery that encompasses highly complex religious, social, economic, and political dimensions (Taibah and Arlikatti 2015). As the country with the largest Muslim population in the world, Indonesia faces significant challenges in ensuring that Hajj services are implemented in an effective, efficient, and equitable manner for millions of prospective pilgrims (Lücking 2025). This complexity is reflected in the persistently long waiting list for Indonesian Hajj pilgrims, which has become a major public concern, particularly for those who have registered and are awaiting departure. Each year, approximately 221,000 pilgrims are able to depart; however, this figure remains relatively limited and contributes to the prolonged queue for Indonesian prospective pilgrims (Lücking 2025). In addition to annual quota constraints, the implementation of Hajj services continues to be marked by recurring technical and administrative problems, particularly in the areas of accommodation, transportation, catering, health services, and the human resources capacity of Hajj personnel (Aziz et al. 2023).

The implementation of the Hajj pilgrimage in 2024 was marked by a range of challenges, one of which was allegations of corruption related to the allocation of Hajj quotas. Article 64 paragraph (2) of Law No. 8 of 2019 on the Administration of Hajj and Umrah stipulates that the regular Hajj quota is set at 92 percent, while the special Hajj quota is set at 8 percent. In 2024, an additional quota of 20,000

pilgrims was granted. Based on the statutory allocation formula, this increase should have consisted of 18,400 regular Hajj quotas and 1,600 special Hajj quotas. However, this provision was not implemented by the Ministry of Religious Affairs. Instead, the Ministry allocated the additional quota equally, distributing 50 percent to the regular Hajj quota and 50 percent to the special Hajj quota, resulting in 10,000 additional slots for each category.

Furthermore, findings from the Indonesian House of Representatives (DPR RI) Hajj Supervisory Team report on the implementation of the Hajj pilgrimage for 1446H/2025M, presented during the DPR RI plenary session on 24 July 2025, revealed several key issues regarding the execution of Hajj services. The main findings of the Hajj Implementation Oversight Team, as summarized from the DPR RI plenary session, are as follows Table 1.

Table 1. Findings on the Implementation of the 2025 Hajj Pilgrimage: Plenary Session of the DPR RI Commission VIII.

| Aspect | Key Findings |
|----------------------------|--|
| 1. Policy | <ol style="list-style-type: none"> 1. Inconsistencies in pilgrim grouping data between the expected arrangements in Indonesia and those applied in Saudi Arabia. 2. Delays in the issuance and distribution of Nusuk cards. 3. The Murur and Tanazul schemes initially planned for 40% implementation in Muzdalifah and Mina to reduce overcrowding were not carried out. 4. Some pilgrims who had already entered the state of ihram were returned to Indonesia without a clear explanation of the alleged violations, despite having obtained valid Hajj visas. |
| 2. Accommodation Services | <ol style="list-style-type: none"> 1. Many pilgrims did not receive their entitled accommodation, forcing some to stay for several days in prayer rooms (musholla) or temporarily in other hotels. 2. Accommodation services included rooms that were overcrowded and smaller than appropriate standards. 3. Cases were found where pilgrims were separated from spouses; elderly pilgrims/persons with disabilities were separated from companions; and Hajj officers were separated from their assigned pilgrim groups. 4. Many pilgrim hotels had inadequate facilities, including water shortages, malfunctioning elevators, and power outages. 5. Some hotels were located far from main roads, making them less accessible for elderly pilgrims and persons with disabilities. 6. Overcapacity tents in Arafah and Mina were identified, and disorganized tent arrangements resulted in congestion and disorder, with many pilgrims not receiving tents. |
| 3. Catering/Food Services | <ol style="list-style-type: none"> 1. A significant portion of meals served did not meet contractual standards and violated the decisions of the Commission VIII Working Committee (Panja). 2. Some pilgrims did not receive meal services as stipulated, particularly during the peak Hajj period in Arafah and Mina. 3. Delays in meal delivery were reported, including catering services provided by BPKH Limited. d) Gaps in meal provision occurred on H-2 (8–9 Dhu al-Hijjah) and H+2 (14–15 Dhu al-Hijjah) in the Armuzna area. 4. Meal types and portions were reduced or did not comply with contractual standards, in violation of Panja Commission VIII decisions. 5. Unfit food was found, including spoiled meals. |
| 4. Transportation Services | <ol style="list-style-type: none"> 1. Delays occurred in transportation services for pilgrims traveling to and from Armuzna, particularly on 8–9 Dhu al-Hijjah. |

| Aspect | Key Findings |
|--|--|
| | <ol style="list-style-type: none"> 2. A transportation system based on syarikah categories led to pilgrims being separated from companions and groups; in many cases, pilgrims experienced difficulties accessing transport services. 3. The number of buses operating on each route did not match the planned fleet allocation for travel to and from Armuzna. 4. Bus drivers lacked sufficient knowledge of designated routes (taraddudi routes), and the absence of communicators from Hajj officers on each bus contributed to incidents of misrouting and incorrect drop-offs. 5. School buses were found to have been used for pilgrim transportation, which was inconsistent with contractual agreements. 6. Some buses were not elderly-friendly. 7. Several airlines were found to be operating aircraft that did not comply with the Panja decision regarding aircraft age standards, particularly Saudi Airlines. |
| <p>5. Health Services</p> | <ol style="list-style-type: none"> 1. Some pilgrims were found to have departed despite not meeting the <i>istitha'ah</i> (health eligibility) requirements. 2. Restrictions on providing health services within hotels made it difficult for pilgrims to access their entitled healthcare services. 3. The number of health personnel was limited and their distribution did not match the volume of pilgrims served during the peak period in Armuzna. 4. Hajj Health Clinics were unable to operate due to pending permits from the Saudi Arabian government. 5. A high mortality rate among pilgrims was linked to suboptimal screening/medical check-ups, resulting in the departure of pilgrims with complex or multiple medical conditions. |
| <p>6. Human Resources (Hajj Officers)</p> | <ol style="list-style-type: none"> 1. Some Hajj officers were found to be ineffective, lacking competence, and unable to provide optimal services in accommodation, catering, transportation, and health support. 2. The number of Hajj officers was insufficient in high-traffic locations frequently visited by pilgrims, such as the Grand Mosque (Masjid al-Haram) and the Prophet's Mosque (Masjid an-Nabawi). 3. Many Hajj officers recruited by the Ministry of Religious Affairs of Indonesia were found to lack <i>tasreh</i> (official permits), preventing them from carrying out their duties in Makkah. |
| <p>7. Immigration</p> | <ol style="list-style-type: none"> 1. The Hajj Supervisory Team identified that many Indonesian citizens holding non-Hajj visas were still able to depart from Indonesia and enter Saudi Arabia, which contributed to fatalities. |

Source: Data from the 2025 DPR RI Commission VIII Report

Based on Table 1, the findings indicate the need for evaluation and improvement in the implementation of the Hajj pilgrimage services to ensure that pilgrims' aspirations are better fulfilled (Ansell and Torfing 2021; Osborne 2020). In recent years, there has been a strong public call and demand for immediate reform in the administration of Hajj and Umrah services. Such demands are not merely optional but have become an unavoidable necessity, as broader reform efforts aimed at restructuring national governance and public life cannot be achieved without fundamental changes (Christensen & Læg Reid, 2020; Mergel et al., 2019).

Although the government has sought solutions by increasing the quota and improving the registration system, the challenges remain significant. In this context, it is essential to establish a more efficient and transparent system so that all Muslims in Indonesia may have the opportunity to fulfill their religious obligation to perform Hajj without having to endure excessively long waiting periods (Mergel et al., 2019; Twizeyimana & Andersson, 2019). In response to these issues, the Indonesian government has undertaken institutional reform through changes in the governance of Hajj administration. One of the strategic

measures implemented was the establishment of the Ministry of Hajj and Umrah as a newly formed ministry, which officially assumed responsibility for organizing Hajj and Umrah services from the Ministry of Religious Affairs. This reform is supported by a strong legal framework, including Law Number 14 of 2025 on the Administration of Hajj and Umrah as well as the national bureaucratic reform agenda, which emphasizes the importance of professional, transparent, and public service-oriented governance (Osborne, 2020; Ansell & Torfing, 2021). However, the creation of a new ministry does not automatically guarantee improvements in public service performance (Christensen & Lægheid, 2020; Mergel et al., 2019).

Numerous studies in public administration suggest that newly established organizations often face serious challenges, including institutional restructuring, limited human resources, the consolidation of organizational culture, and inter-agency coordination (Kuipers et al., 2014; Christensen & Lægheid, 2020). In the case of the Ministry of Hajj and Umrah, these challenges become even more critical given that 2026 marks the first year in which the ministry will assume full responsibility for the national organization of Hajj services. This situation requires a high level of organizational preparedness to ensure that the intended reform does not remain merely structural, but instead results in tangible improvements in service quality for pilgrims (Osborne, 2020; Mergel et al., 2019).

The concept of organizational readiness for change is therefore relevant for analyzing the preparedness of the Ministry of Hajj and Umrah as a newly established institution. Weiner (2020), argues that organizational readiness is not solely related to technical and structural aspects, but also encompasses a collective psychological dimension, including commitment to change (change commitment) and a shared belief in the organization's capability to implement change (change efficacy) (Holt et al., 2010; Shea et al., 2014; Weiner, 2020). Without sufficient readiness in these two dimensions, bureaucratic reform may face internal resistance and implementation failure, even when supported by strong formal regulations (Holt et al. 2010; Oreg et al. 2018).

Research on organizational readiness within the context of public sector bureaucratic reform in Indonesia remains relatively limited, particularly studies that specifically examine newly established ministries with strategic and complex mandates such as the Ministry of Hajj and Umrah. Most previous studies have focused more on policy aspects, leadership, or technical evaluations of Hajj administration, while the dimension of organizational readiness as a determinant of reform success has not been widely explored empirically (Christensen & Lægheid, 2020; Mergel et al., 2019; Holt et al., 2010). Therefore, this study has both academic and practical urgency to address this research gap.

Based on the above discussion, this article aims to analyze the level of organizational readiness of the Ministry of Hajj and Umrah as a newly established ministry in organizing Hajj services in Indonesia, as well as to identify strategies that may be applied to strengthen organizational readiness in supporting the successful implementation of the Tri Sukses Haji program (Weiner, 2020; Holt et al., 2010; Osborne, 2020). The findings of this study are expected to contribute to the development of public administration scholarship, particularly in relation to bureaucratic reform and organizational readiness, while also providing policy input for the government in strengthening the governance of Hajj administration in Indonesia.

Literature Review

Administrative Reform and Public Organizational Change

Public administrative reform is understood as a deliberately designed effort to improve bureaucratic performance so that it becomes more effective, efficient, and responsive to societal needs. Administrative reform emphasizes that bureaucratic change does not occur naturally; rather, it consistently encounters internal resistance and therefore requires planned and intentional intervention (Caiden 2017). In the public sector context, reform encompasses not only institutional restructuring but also the transformation of values, behaviors, and the work culture of public officials (Pollitt & Bouckaert, 2017; Van der Voet, 2014).

In the development of modern public administration, reform paradigms have shifted from Old Public Administration, which emphasizes hierarchy and procedural compliance, to New Public Management (NPM), which focuses on efficiency and performance, and further to New Public Service (NPS), which places public service delivery, citizen participation, and democratic values at the core of governance (Osborne, 2020; Denhardt & Denhardt, 2015). The success of bureaucratic reform is therefore not measured solely by managerial efficiency, but also by the capacity of public organizations to serve the public interest in a fair, transparent, and accountable manner (Denhardt & Denhardt, 2015; Van der Voet, 2014).

Accordingly, administrative reform can be understood across multiple levels of change, ranging from adaptation to institutional transformation that affects organizational structures, mandates, and patterns of inter-organizational coordination (Pollitt & Bouckaert, 2017; Osborne, 2020). The establishment of a new ministry, such as the Ministry of Hajj and Umrah, can be categorized as structural to transformational change, as it not only alters institutional arrangements but also reshapes mandates, coordination mechanisms, and the orientation of public service delivery. Change at this level requires sufficient organizational preparedness to ensure that reform can be implemented sustainably and does not remain merely a formal or symbolic restructuring (Van der Voet, 2014; Weiner, 2020).

The Concept of Organizational Readiness for Change

Organizational readiness is a critical prerequisite for the successful implementation of bureaucratic reform. Organizational readiness for change refers to the collective psychological state of organizational members, reflected in two key dimensions: change commitment and change efficacy (Weiner 2020). Readiness is not simply the accumulation of individual preparedness; rather, it is an organizational-level phenomenon shaped by structural, cultural, and contextual factors (Weiner, 2020; Holt et al., 2010).

Weiner further argues that organizational readiness is influenced by various contextual factors, including organizational culture, policies and procedures, prior experiences with change, the availability of resources, and organizational structure. These factors shape the organization's informational assessment regarding task demands, resource adequacy, and environmental conditions, which ultimately affect the level of change commitment and change efficacy (Weiner, 2020; Rafferty et al., 2013). In complex and highly regulated public organizations, such as ministries, these factors become increasingly crucial because change often involves multiple actors, competing interests, and strong external pressures (Van der Voet, 2014; Osborne, 2020).

Empirical Findings on Organizational Readiness in the Public Sector

A growing body of empirical research demonstrates that organizational readiness plays a significant role in determining the success of reform and policy change in the public sector. Studies on public sector organizations indicate that leadership support, clarity of change direction, and resource availability strongly influence organizational readiness in implementing reform initiatives (Van der Voet 2014) (Rafferty, Jimmieson, and Armenakis 2013). However, structural and psychological barriers among employees remain major challenges in the change process (Holt et al., 2010; Rafferty et al., 2013).

Commitment to change also tends to decline over time if it is not reinforced through organizational support and consistent change management practices, indicating that organizational readiness is dynamic and must be sustained continuously rather than addressed only at the initial stage of reform (Rafferty et al., 2013; Weiner, 2020). In the context of modern governance transformation, readiness challenges are frequently associated with limited human resource competencies, non-adaptive organizational cultures, and weak integration of policies across organizational units (Osborne, 2020; Pollitt & Bouckaert, 2017).

Although the literature on organizational readiness for change has developed substantially, most studies still focus on established organizations or specific public sector institutions. Research that specifically examines organizational readiness in newly established ministries with strategic and complex mandates remains limited. Therefore, this study positions itself to address this gap by analyzing the organizational readiness of the Ministry of Hajj and Umrah as a newly established ministry responsible for organizing the Hajj pilgrimage in Indonesia, using Weiner's (2020), organizational readiness for change framework. This approach is expected to provide both conceptual and empirical contributions to the development of public administration scholarship, particularly in the context of bureaucratic reform and public service governance in Indonesia (Weiner, 2020; Pollitt & Bouckaert, 2017).

Method

This study employs a descriptive qualitative approach within a post-positivist paradigm to analyze the organizational readiness of the Ministry of Hajj and Umrah as a newly established ministry in the administration of the Hajj pilgrimage in Indonesia. This approach was selected to provide an in-depth understanding of organizational dynamics and institutional readiness within the context of bureaucratic reform (Sugiyono, 2016; Creswell & Creswell, 2017). As stated by Sugiyono (2016), qualitative research, grounded in post-positivist philosophy, examines phenomena in their natural settings, with the researcher

acting as the primary instrument for data collection. A descriptive qualitative method allows the researcher to offer a comprehensive and detailed portrayal of conditions and social phenomena, in line with the objectives of this study.

Data were collected through three main techniques: in-depth interviews, non-participant observation, and document analysis. The interviews were conducted with key informants who were purposively selected based on their involvement in and understanding of the organizational change process. Non-participant observation was used to observe the dynamics within the organization, while document analysis focused on relevant regulations, official reports, and policy documents that provided contextual insight into the ministry's structure and operations. These data collection methods align with source and methodological triangulation, a well-established approach in qualitative research that enhances data credibility and trustworthiness (Sugiyono, 2016).

Data validity was ensured through triangulation, which involved comparing and cross-checking data from various sources and methods. The data analysis process followed an interactive qualitative procedure, including data reduction, data display, and conclusion drawing. These stages were conducted iteratively, allowing for an evolving understanding and refinement of the findings.

Within the post-positivist framework, the researcher acknowledges that knowledge is tentative and context-dependent. Thus, the primary focus of this research is to understand the meanings and interpretations of phenomena, rather than to pursue an absolute truth (Creswell & Creswell, 2017). This approach facilitates a deeper understanding of the social construction of organizational readiness in the context of bureaucratic reform within a newly established ministry, characterized by complex institutional dynamics.

Results and Discussion

Organizational Readiness as a Process

The findings indicate that organizational readiness within the Ministry of Hajj and Umrah should not be understood as a static condition that has either been achieved or not, but rather as an ongoing institutional process. As a newly established ministry, organizational readiness evolves gradually through the interaction of formal structures, organizational actors, and external environmental pressures (DiMaggio & Powell, 2000; Scott, 2013). This study suggests that the normative establishment of the new ministry has generated a relatively clear legal and structural framework; however, functional and cultural readiness remains in a transitional phase (Greenwood et al., 2008; Andrews et al., 2009).

Empirically, this condition reflects a gap between structural readiness and operational readiness. Although the organizational structure, institutional mandate, and supporting regulations are in place, they have not yet been fully internalized into everyday work practices (Rafferty et al., 2013; Kuipers et al., 2014). The originality of this study lies in its argument that, within the context of bureaucratic reform in Indonesia's public sector, the readiness of a newly established ministry is more accurately conceptualized as *institutional becoming* rather than *institutional readiness* (Tsoukas & Chia, 2002; Scott, 2013). This perspective complements Weiner's framework, which tends to position readiness as a relatively measurable form of collective psychological state (Weiner 2020).

Commitment to Change

Regarding the dimension of *change commitment*, this study finds that commitment to change in the Ministry of Hajj and Umrah is asymmetric. At the leadership level, commitment to the success of hajj administration appears relatively strong, shaped by political mandates, public expectations, and national accountability demands (Kuipers et al., 2014; Andrews et al., 2009). This commitment is reflected in efforts to accelerate organizational consolidation and to reaffirm the ministry's role as the primary actor in hajj administration.

At the operational level, however, bureaucratic commitment remains largely normative-administrative, meaning that it emerges primarily from structural obligations rather than from the internalization of change values. Civil servants tend to comply with change as a consequence of bureaucratic reorganization, yet they have not fully interpreted it as a substantive transformation in public service orientation (Rafferty et al., 2013; Oreg et al., 2018). This finding contributes to the organizational readiness literature by demonstrating that *change commitment* in newly established public organizations is not necessarily homogeneous, but rather fragmented according to actors' structural positions and bureaucratic experiences (Kuipers et al. 2014).

Within Weiner's theoretical framework, this condition suggests that collective commitment has not been fully consolidated because *change valence* the perceived value and benefits of change has not been uniformly understood across organizational members (Weiner, 2020; Holt et al., 2010). Accordingly, commitment to change in the newly established ministry is more *top-down driven* than *collectively constructed* (Kuipers et al., 2014; Oreg et al., 2018).

Beliefs in Change Capability

The dimension of *change efficacy* presents more complex challenges than change commitment. This study finds that organizational confidence in its capacity to implement change is shaped by internal capacity constraints and operational uncertainty. Limited human resources with specialized expertise in hajj administration, underdeveloped systems and work procedures, and the dynamics of inter-agency coordination constitute key factors influencing perceptions of change efficacy (Weiner, 2020; Holt et al., 2010).

A key and original contribution of this study is the argument that *change efficacy* is determined not only by the availability of resources but also by *organizational memory* derived from past experiences (Walsh & Ungson, 1991; Argote, 2012). Previous experiences in hajj administration, which remain embedded in the structures and practices of the former ministry, shape civil servants' confidence in the new organization's capabilities. This generates reliance on established routines and skepticism regarding the effectiveness of the new institutional arrangement (Argote, 2012; Oreg et al., 2018).

These findings extend the understanding of *change efficacy* by emphasizing the role of historical dimensions and organizational learning in shaping collective beliefs (Argote, 2012; Walsh & Ungson, 1991). In this context, organizational readiness is not solely related to current resource preparedness, but also to the organization's ability to *unlearn* prior practices and to establish new and legitimate working patterns (Tsoukas & Chia, 2002; Rafferty et al., 2013).

Organizational Readiness and the Reform of Hajj Governance

The findings further suggest that organizational readiness in the Ministry of Hajj and Umrah has direct implications for the reform of hajj governance. Structural readiness that is not matched by psychological and operational readiness may generate an *implementation gap* between reform objectives and actual public service practices (Kuipers et al., 2014; Andrews et al., 2009). This condition may increase the risk of overlapping authority, fragmented coordination, and service inefficiency outcomes that contradict the original rationale for establishing a new ministry (Greenwood et al., 2008; Scott, 2013).

Conceptually, this study highlights that institutional reform in the religious public sector involves distinctive complexities because it simultaneously engages religious, political, and administrative dimensions (Scott, 2013; Kuipers et al., 2014). Therefore, organizational readiness in this context cannot be fully equated with readiness in other areas of public service delivery (Andrews et al. 2009).

The originality of this study lies in its argument that organizational readiness in hajj administration should be understood as multidimensional, encompassing structural, psychological, historical, and cultural readiness (Weiner, 2020; Rafferty et al., 2013). Theoretically, this study contributes to the development of the concept of *organizational readiness for change* by positioning readiness as a dynamic process shaped by institutional contexts and organizational history (Weiner, 2020; Scott, 2013).

This study enriches Weiner's framework by incorporating temporal dimensions and organizational learning in explaining change readiness in newly established public organizations (Weiner, 2020; Walsh & Ungson, 1991). Practically, the findings suggest that strengthening organizational readiness in the Ministry of Hajj and Umrah cannot rely solely on improving organizational structures and regulatory frameworks; it also requires human resource development strategies, the internalization of change values, and systematic management of organizational transition (Kuipers et al., 2014; Holt et al., 2010). Without such efforts, the reform of hajj governance may face implementation barriers that ultimately reduce the quality of services delivered to pilgrims (Andrews et al., 2009; Rafferty et al., 2013).

Conclusion

This study concludes that the organizational readiness of the Ministry of Hajj and Umrah, as a newly established ministry, remains in a transitional phase. Structurally, the organizational framework and foundational regulations have been put in place; however, psychological and operational readiness has not

yet been fully consolidated. Commitment to change appears relatively strong at the policy and leadership levels, but it has not been evenly internalized in day-to-day practices at the operational level. Moreover, organizational confidence in implementing the change is still constrained by limited internal capacity and a tendency to maintain previous working patterns. These findings emphasize that successful institutional reform is not solely determined by the establishment of formal structures, but also requires effective transition management, strengthened internal trust, and the gradual development of collective readiness that is responsive to the organizational context.

Based on these results, the study recommends an integrated strategy to strengthen organizational readiness, including capacity building for human resources, continuous internalization of change values and direction, and the refinement of adaptive work systems and procedures. Transition management should also be oriented toward reducing reliance on legacy practices through organizational learning mechanisms and strengthened cross-unit coordination, thereby enabling more effective and sustainable governance reform in Hajj administration.

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