

Reimagining Hajj Management: Innovative Thought, Policy Transformation, and Islamic Legal Perspectives

Abdillah^{1*}

¹Institut Agama Islam Negeri Parepare, Indonesia

Email: abdillah2025@iainpare.ac.id

*Corresponding Author

Article History:

Keywords:

Hajj Management; Innovation; Islamic Law; Maqāṣid Al-Sharī'ah; Digital Governance.

How to Cite:

Abdillah. 2025. "Reimagining Hajj Management: Innovative Thought, Policy Transformation, and Islamic Legal Perspectives". *Al-Manasik: Journal of Hajj and Umrah Research* 1 (1). <https://journal-amphuri.org/index.php/Al-Manasik/article/view/4>.

License:

Copyright (c) 2025 The authors (2025)



This work is licensed under [Creative Commons Attribution Share Alike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/)



Abstract

The Hajj pilgrimage represents one of the most complex and large-scale religious gatherings in the world, involving millions of pilgrims annually from diverse geographical, cultural, and socio-economic backgrounds. In recent decades, the increasing number of pilgrims, technological advancements, public health challenges, and global mobility have prompted the need for innovative approaches to Hajj management. This article examines contemporary ideas and innovations in Hajj administration from interdisciplinary perspectives, integrating Islamic legal thought (fiqh), public policy, digital governance, and maqāṣid al-sharī'ah. Using a qualitative conceptual analysis, this study explores how innovation in Hajj management can enhance efficiency, safety, inclusivity, and spiritual fulfillment while remaining compliant with Islamic legal principles. The article argues that innovation (tajdīd and iṣlāḥ) in Hajj governance is not only permissible but necessary to respond to modern challenges and to uphold the higher objectives of Islamic law. This study contributes to scholarly discourse by offering a framework for harmonizing technological and institutional innovation with normative Islamic values in the administration of Hajj.

Introduction

The Hajj pilgrimage is one of the five pillars of Islam and represents a unique form of worship that integrates profound spiritual devotion with large-scale organizational complexity (Khaleel, 2016). Each year, millions of Muslims from diverse geographical, cultural, and socio-economic backgrounds gather in Makkah and its surrounding sacred sites to perform ritual obligations mandated by Islamic law (Othman, 2024). This annual convergence transforms Hajj into one of the largest recurring religious assemblies in the world. Beyond its spiritual dimension, Hajj entails intricate logistical demands, including mass transportation, accommodation management, food distribution, sanitation, security, and ritual coordination within limited spatial and temporal frameworks (Makki et al., 2022). The density of pilgrims performing synchronized rituals in confined areas creates extraordinary managerial challenges that do not exist in ordinary forms of worship. Consequently, Hajj is not only a religious phenomenon but also a global governance issue that requires systematic planning, institutional coordination, and continuous adaptation to ensure safety, order, and the fulfillment of pilgrims' religious obligations.

Historically, the administration of Hajj relied on traditional governance mechanisms shaped by caravan systems, local authorities, and informal social networks (Al-Bawwab, 2023). For centuries, pilgrimage journeys were organized through regional leaders, merchants, and religious guides who coordinated travel, provisions, and ritual guidance. These models functioned relatively effectively when the number of pilgrims was limited and mobility was slow. However, contemporary realities have significantly altered the context of Hajj (Muslimin et al., 2021). Rapid population growth in Muslim-majority countries, advancements in transportation technology, globalization, and the increasing affordability of international travel have dramatically expanded the scale of pilgrimage participation. At the same time, modern risks—such as public health crises, environmental pressures, and geopolitical complexities—have exposed the limitations of traditional administrative models. The persistence of outdated systems without structural innovation risks inefficiency, overcrowding, and potential harm, thereby undermining both the physical safety and spiritual experience of pilgrims.

Recent global developments have further intensified the urgency to rethink Hajj management through innovative approaches. The COVID-19 pandemic marked a critical turning point (Faidah, 2022), demonstrating how mass religious gatherings are vulnerable to global health emergencies. Temporary restrictions, health protocols, and quota reductions revealed the necessity of evidence-based governance and crisis-responsive policy frameworks. In addition, climate change has amplified environmental challenges, particularly extreme heat, which disproportionately affects elderly and physically vulnerable pilgrims (Rifqi, 2021). Demographic shifts also indicate a growing

proportion of older pilgrims, requiring specialized services, accessibility-oriented infrastructure, and medical support. These developments underscore that Hajj administration can no longer be treated solely as a routine annual operation but must be understood as a dynamic system requiring foresight, resilience, and innovation. Failure to adapt not only threatens logistical efficiency but may also conflict with Islamic ethical principles that prioritize the protection of life and human dignity.

In response to these challenges, various innovative initiatives have been introduced in Hajj governance (Wani, 2018). These include digital registration and visa systems, biometric identification, quota-based allocation mechanisms, smart crowd management technologies, real-time health surveillance, and integrated service platforms connecting pilgrims with authorities. Such innovations aim to enhance transparency, efficiency, safety, and service quality. However, the increasing reliance on technology and regulatory control also raises critical questions. Concerns emerge regarding religious legitimacy, social equity, data governance, and the potential reduction of Hajj to a purely technical process. Some fear that excessive regulation and digitization may dilute the spiritual essence of pilgrimage or disadvantage pilgrims from less developed regions. Therefore, innovation in Hajj management cannot be evaluated solely through technical or administrative metrics but must also be assessed through ethical and religious lenses that respect the sacred character of the pilgrimage.

This article seeks to examine the intellectual foundations and practical implications of innovation in Hajj management by situating it within the framework of Islamic legal thought. The central question addressed is how innovation in Hajj administration can be developed in a manner that remains consistent with Islamic legal principles and the higher objectives of *Shari'ah* (*maqāṣid al-sharī'ah*) (Madyan et al., 2025). By emphasizing the preservation of life, religion, dignity, and public welfare, the *maqāṣid* framework provides a normative basis for legitimizing adaptive governance and creative policy solutions. This study argues that innovation (*tajdīd*) in administrative and technical matters does not contradict religious authenticity but rather represents a necessary response to changing realities. Adaptive and ethically grounded innovation is therefore essential to ensure the sustainability, inclusivity, and sanctity of Hajj in the contemporary era.

Methods

This study employs a qualitative conceptual research design with a normative-analytical approach. The research is based on an extensive review and critical analysis of primary and secondary sources, including classical and contemporary Islamic legal texts (*fiqh* and *uṣūl al-fiqh*), scholarly works on *maqāṣid al-sharī'ah*, academic journal articles, policy documents, and official reports related to Hajj management and governance (Wani,

2018). Data were analyzed using thematic and interpretive methods to identify key patterns, concepts, and normative principles relevant to innovation in Hajj administration. The analysis integrates Islamic legal reasoning with insights from public policy and governance studies to evaluate the legitimacy and implications of contemporary innovations. By employing the *maqāṣid al-sharīʿah* framework, this study assesses how administrative and technological innovations align with the objectives of Islamic law, particularly in terms of public welfare, safety, and religious integrity.

Results and Discussion

Innovation in Hajj Management from the Perspective of Maqāṣid al-Sharīʿah

Innovation in Hajj management finds strong normative legitimacy within the framework of *maqāṣid al-sharīʿah*, which serves as a foundational paradigm for evaluating legal and administrative developments in Islam (Madyan et al., 2025). The *maqāṣid* approach emphasizes the protection and promotion of essential human and religious interests, traditionally categorized as the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) (Abdulrahman & Walusimbi, 2024). In the context of Hajj, these objectives intersect in a highly complex manner, as the pilgrimage involves not only ritual compliance but also the physical safety, dignity, and well-being of millions of pilgrims. Classical jurists recognized that the implementation of religious obligations must not lead to undue hardship or harm, a principle derived from Qurʾanic injunctions and Prophetic traditions emphasizing ease and mercy. Consequently, *maqāṣid al-sharīʿah* provides a dynamic and purposive legal lens through which contemporary challenges in Hajj governance can be addressed without compromising the sanctity of the rituals themselves.

From a *maqāṣid* perspective, administrative and technological innovations in Hajj management primarily serve the objective of preserving life (*ḥifẓ al-naḥs*) (Mun'im, 2022), which has become increasingly central given the scale and density of modern pilgrimage. Innovations such as digital registration systems, biometric identification, and real-time crowd monitoring enable authorities to regulate pilgrim flow, prevent overcrowding, and respond swiftly to emergencies. These measures significantly reduce risks of stampedes, heat-related illnesses, and public health crises—historically among the most severe threats to pilgrim safety. Islamic legal theory recognizes the obligation of authorities (*wulāt al-amr*) to protect lives and ensure public order, particularly in contexts involving collective religious practice (Wajdi, 2021). Therefore, the use of technology to mitigate foreseeable risks is not merely permissible but constitutes a legal and ethical responsibility. Through this lens, innovation becomes an extension of the Sharīʿah's protective intent rather than an external or foreign imposition upon religious practice.

The classification of innovation as *wasā'il* (means) rather than *maqāṣid* (ends) is crucial in Islamic legal reasoning regarding Hajj governance. While the core rituals of Hajj (Syamsidah et al., 2023)—such as ṭawāf, sa'y, and wuqūf—are immutable and strictly regulated by textual sources, the administrative mechanisms that facilitate their performance remain flexible and context-sensitive. Classical jurists consistently maintained that means may change according to time, place, and circumstance, provided that they effectively serve legitimate religious objectives. Digital platforms, health surveillance technologies, and smart infrastructure thus fall squarely within the domain of adaptable means. Their legitimacy is assessed not on the basis of their novelty but on their functionality and outcomes. As long as these innovations facilitate pilgrims' ability to fulfill their obligations safely and with dignity, they align with established principles of Islamic jurisprudence and reflect the law's inherent adaptability to changing realities.

Another central *maqāṣid* principle that supports innovation in Hajj management is the prioritization of preventing harm (*dar' al-mafāṣid*) over securing benefits (*jalb al-maṣāliḥ*) (Kasdi, 2014). This principle holds particular relevance in mass gatherings where the potential for harm escalates exponentially. Restrictive measures such as quota systems, scheduled ritual time slots, and controlled access to sacred spaces may appear limiting on the surface, yet they are justified when evaluated through harm-prevention reasoning. Islamic legal maxims affirm that individual inconvenience may be tolerated to avert collective harm, especially in matters affecting public safety. In this context, innovation-driven regulation does not contradict spiritual devotion but safeguards it by ensuring that worship can be performed without exposing pilgrims to life-threatening risks. Thus, *maqāṣid*-based innovation reflects a balanced legal approach that harmonizes individual religious aspiration with collective responsibility.

Beyond physical safety, *maqāṣid al-sharī'ah* also emphasizes human dignity (*karāmah insāniyyah*) and social justice (*ʿadl*), both of which are increasingly addressed through innovative Hajj policies. Inclusive design, elder-friendly services, and accessibility-oriented infrastructure exemplify how innovation can uphold dignity for vulnerable groups. Technological tools that assist elderly pilgrims, persons with disabilities, and those with health conditions ensure that participation in Hajj remains a realistic and humane experience. Such measures resonate with the Sharī'ah's ethical commitment to compassion (*raḥmah*) and equity. Moreover, transparency in digital systems helps reduce corruption and favoritism, reinforcing justice in access and service provision. From a *maqāṣid* standpoint, innovation thus becomes a vehicle for ethical governance that transcends efficiency and engages deeply with the moral vision of Islamic law.

The *maqāṣid* framework also facilitates reconciliation between religious authority and modern governance structures in Hajj administration (Kasdi, 2014). Fatwa

institutions and scholarly bodies play a pivotal role in legitimizing innovative practices by interpreting them within established legal principles. Through collective *ijtihad*, scholars can assess emerging technologies and policies, distinguishing between prohibited alterations of ritual and permissible administrative enhancements. This process reinforces legal continuity while allowing for responsiveness to unprecedented circumstances. Importantly, *maqāsid*-based reasoning enables scholars to move beyond literalist approaches that may hinder effective governance. By focusing on outcomes, purposes, and public welfare, Islamic legal thought demonstrates its capacity to guide complex institutional systems such as contemporary Hajj management. Innovation, in this sense, strengthens rather than weakens the authority of Islamic law in addressing modern realities.

In sum, innovation in Hajj management is not only compatible with *maqāsid al-sharī'ah* but is deeply rooted in its normative logic. By prioritizing the preservation of life, dignity, justice, and public welfare, *maqāsid*-based innovation ensures that Hajj governance remains faithful to the ethical spirit of Islamic law while responding effectively to contemporary challenges. Viewing innovation as a dynamic means rather than a doctrinal deviation allows religious authenticity and administrative adaptability to coexist harmoniously. As the scale and complexity of Hajj continue to expand, grounding governance reforms in *maqāsid* reasoning provides a sustainable and legitimate pathway forward. Ultimately, innovation guided by *maqāsid al-sharī'ah* preserves not only the physical safety of pilgrims but also the sanctity, inclusivity, and moral integrity of the Hajj itself.

Technological Innovation and Institutional Transformation in Hajj Governance

Technological innovation has fundamentally transformed the institutional landscape of Hajj governance, reshaping how pilgrimage administration is organized, regulated, and implemented. Traditionally, Hajj management relied on fragmented bureaucratic structures, manual documentation, and localized coordination between sending countries, service providers, and Saudi authorities. While these systems functioned in earlier periods with relatively smaller pilgrim numbers, they proved increasingly inadequate in the face of mass participation, time-sensitive rituals, and heightened safety expectations. The introduction of digital technologies has initiated a paradigm shift from reactive and segmented administration toward proactive, integrated, and data-driven governance. This transformation positions technology not merely as an operational tool but as a structural element that redefines institutional roles, decision-making processes, and accountability mechanisms. Consequently, technological innovation has become inseparable from broader institutional reform in contemporary Hajj governance.

One of the most significant institutional changes driven by technology is the digitalization of registration, quota allocation, and visa management systems. Digital platforms enable transparent and standardized processes that reduce administrative discretion and minimize opportunities for corruption or favoritism. Quota allocation, once subject to opaque negotiations and inconsistent criteria, can now be managed through centralized databases that track pilgrim eligibility, waiting periods, and demographic priorities. From a governance perspective, this transparency enhances institutional legitimacy and public trust, particularly among pilgrims from countries with long waiting lists. Moreover, digital registration systems allow authorities to collect accurate demographic and health data, enabling more informed policy decisions. This shift illustrates how technology can strengthen institutional rationality and procedural justice while addressing long-standing governance challenges in Hajj administration.

Technological innovation has also enabled real-time monitoring and coordination, significantly improving crowd management and service delivery during the pilgrimage. Smart surveillance systems, GPS-based tracking, and artificial intelligence–assisted analytics allow authorities to monitor pilgrim movement patterns and anticipate congestion in critical ritual sites. These capabilities facilitate timely interventions, such as rerouting pilgrim flows or adjusting schedules, thereby reducing risks of overcrowding and accidents. Institutionally, this represents a shift from static planning to dynamic governance, where decisions are continuously informed by real-time data. The integration of multiple agencies—security forces, health services, transportation authorities, and ritual supervisors—into a unified digital ecosystem enhances coordination and reduces fragmentation. As a result, technological innovation fosters a more cohesive institutional environment capable of managing the complexity of Hajj with greater precision and responsiveness.

Despite its benefits, the increasing reliance on technology introduces new institutional and ethical challenges that must be addressed through thoughtful governance frameworks. Data privacy and surveillance concerns are particularly salient, given the extensive collection of biometric, health, and location data from millions of pilgrims. Without robust regulatory safeguards, such data practices risk undermining individual privacy and trust. Additionally, digital inequality poses a significant challenge, as not all pilgrims possess equal access to digital literacy, smartphones, or reliable internet connectivity. Elderly pilgrims, individuals from less developed regions, and those with limited technological familiarity may experience marginalization within highly digitized systems. These challenges highlight that technological innovation, if not accompanied by inclusive institutional design, may inadvertently contradict the ethical objectives of equity and dignity central to Islamic governance.

From an institutional perspective, effective technological innovation requires substantial capacity-building within Hajj governance structures. Technology alone cannot resolve systemic issues without competent human resources, organizational adaptability, and clear regulatory authority. Training programs for administrators, service providers, and religious guides are essential to ensure that digital tools are used effectively and responsibly. Moreover, institutional cultures must evolve to embrace data-driven decision-making while maintaining sensitivity to the spiritual and cultural dimensions of Hajj. This balance is particularly important in a religious context where governance legitimacy depends not only on efficiency but also on moral credibility. Capacity-building therefore serves as a bridge between technological potential and institutional effectiveness, enabling innovation to translate into tangible improvements in pilgrim experience and safety.

Institutional transformation in Hajj governance also necessitates strong regulatory frameworks and inter-agency coordination to prevent technological fragmentation. The multiplicity of stakeholders involved in Hajj—ranging from international sending authorities and private service providers to health institutions and security agencies—requires clearly defined roles and interoperable systems. Regulatory oversight is needed to standardize technological platforms, ensure data compatibility, and enforce ethical standards. Furthermore, coordination between religious authorities and administrative bodies is crucial to align technological practices with Islamic legal and ethical norms. Without such coordination, innovation risks becoming technocratic, detached from the religious objectives it is meant to serve. Effective governance thus depends on institutional coherence that integrates technology, regulation, and religious legitimacy into a unified framework.

Technological innovation has catalyzed a profound institutional transformation in Hajj governance, shifting it toward more integrated, transparent, and responsive models. However, technology should be understood as an enabling instrument rather than an autonomous solution. Sustainable Hajj governance requires institutions that can regulate, humanize, and ethically guide technological use. When embedded within robust regulatory frameworks, inclusive policies, and coordinated institutional structures, technology enhances both administrative efficiency and moral accountability. Conversely, when adopted without adequate oversight or capacity-building, it risks exacerbating inequality and eroding trust. Therefore, effective Hajj governance depends not only on advanced technological systems but also on institutional wisdom that ensures technology remains a means to serve human dignity, public welfare, and the sacred objectives of the pilgrimage itself.

Ethical and Legal Implications of Innovation in Hajj Administration

The rapid expansion of innovation in Hajj administration raises complex ethical and legal questions that demand rigorous scholarly attention. While technological and administrative reforms have enhanced efficiency and safety, they also reshape the moral landscape of pilgrimage governance (Abdul Syatar, 2019). Hajj is not merely a logistical event but a sacred act of worship rooted in principles of equality, humility, and collective devotion. Consequently, any innovation introduced into its administration must be evaluated not only in terms of technical effectiveness but also through ethical and legal lenses grounded in Islamic values. The challenge lies in balancing managerial rationality with the spiritual ethos of Hajj, ensuring that governance reforms do not inadvertently undermine the religious meaning and ethical foundations of the pilgrimage.

One of the most debated ethical implications of innovation in Hajj management concerns quota systems and eligibility criteria. While quotas are necessary to manage physical capacity and ensure safety, they often produce disparities between countries with large Muslim populations and those with smaller ones. Long waiting periods, sometimes spanning decades, disproportionately affect pilgrims from populous or economically disadvantaged regions. From an Islamic ethical perspective, such disparities raise questions about justice (*‘adl*) and equality (*musāwāh*), core principles emphasized in Islamic teachings (Khaleel, 2016). Although administrative differentiation may be justified by practical constraints, it requires continuous ethical evaluation to ensure that access to Hajj remains fair, transparent, and free from arbitrary discrimination.

Economic considerations further complicate the ethical landscape of Hajj innovation. Rising costs associated with enhanced services, digital infrastructure, and private-sector involvement risk transforming Hajj into an experience accessible primarily to affluent pilgrims. Premium service packages, differential accommodations, and tiered transportation systems may conflict with the egalitarian spirit of Hajj, where distinctions of wealth and status are symbolically erased. Islamic legal ethics caution against commodification of worship, emphasizing that religious obligations should not become instruments of social stratification. Therefore, cost structures must be carefully regulated to prevent economic exclusion and to uphold the Shari‘ah objective of facilitating worship for all eligible Muslims regardless of financial status.

The increasing role of technology also introduces ethical concerns related to data governance, surveillance, and personal autonomy. Digital systems collect extensive personal, biometric, and health data to enhance safety and efficiency. While such practices may be justified by the necessity of risk management, they raise questions regarding privacy, consent, and data security. Islamic legal principles uphold the protection of personal dignity (*hifẓ al-‘ird*) and prohibit unwarranted intrusion into private affairs. Ethical Hajj governance therefore requires clear regulatory safeguards

that ensure data collection remains proportionate, secure, and strictly oriented toward legitimate public interests.

Legal legitimacy plays a central role in determining the acceptability of innovation in Hajj administration. Religious authority, particularly fatwa institutions and scholarly councils, serves as a bridge between technological practice and Islamic normative frameworks. Through the issuance of fatwas, scholars evaluate whether new administrative measures constitute permissible means (*wasā'il*) or impermissible alterations of ritual obligations. This process underscores the importance of dynamic *ijtihād*, which allows Islamic law to respond to unprecedented challenges while maintaining doctrinal continuity. Without active scholarly engagement, innovation risks losing religious legitimacy and public trust, particularly among pilgrims who seek assurance that their worship remains valid and authentic.

Dynamic *ijtihād* in the context of Hajj innovation must be both context-sensitive and ethically grounded (Madnur et al., 2023). Classical legal precedents provide guiding principles, but contemporary circumstances—such as global pandemics, digital governance, and climate-related risks—require fresh interpretive efforts. Scholars must assess not only textual conformity but also the broader consequences of administrative decisions on public welfare (*maṣlaḥah*). This approach aligns with maqāṣid-based reasoning, which prioritizes outcomes that preserve life, dignity, and religious integrity. Ethical *ijtihād* thus functions as a mechanism for integrating tradition and modernity, ensuring that innovation serves rather than subverts Islamic ethical objectives.

Transparency and accountability are additional ethical imperatives in innovative Hajj governance. Digital platforms and centralized systems can enhance transparency by standardizing procedures and reducing discretionary authority. However, transparency must extend beyond technical processes to include clear communication with pilgrims regarding policies, eligibility criteria, and rights. Accountability mechanisms are necessary to address grievances, prevent abuse, and correct systemic failures. From an Islamic ethical standpoint, accountability (*mas'ūliyyah*) reflects the moral responsibility of leaders and institutions entrusted with managing collective religious obligations. Innovation that lacks accountability risks eroding trust and contradicting the Sharī'ah's emphasis on responsible stewardship.

Respect for pilgrims' dignity and spiritual experience constitutes another critical ethical dimension of innovation (Basyah & Qodir, 2020). Excessive regulation, surveillance, or bureaucratic rigidity may create a sense of alienation and detract from the contemplative nature of Hajj. While order and safety are essential, governance practices must remain sensitive to the emotional and spiritual needs of pilgrims. Islamic ethics emphasize compassion (*raḥmah*) and facilitation (*taysīr*) in acts of worship. Innovations should therefore aim to support, rather than overshadow, the spiritual

journey of pilgrims by minimizing unnecessary burdens and preserving the sacred atmosphere of the rituals.

Collective welfare and global solidarity within the Muslim community also frame the ethical evaluation of Hajj innovation. Decisions made by governing authorities have transnational implications, affecting Muslims worldwide. Ethical governance requires consideration of global equity, intergenerational fairness, and cooperation among Muslim-majority and minority countries. Innovative policies should foster inclusivity and shared responsibility rather than competition or exclusion. In this sense, Hajj governance functions as a moral test of the Muslim community's commitment to unity (*ukhuwwah*) and collective good (*maṣlaḥah ʿāmmah*).

Conclusion

This study demonstrates that innovation in Hajj administration is not merely a technical necessity but a normative imperative grounded in Islamic legal and ethical principles. Through the lens of *maqāṣid al-sharīʿah*, innovation emerges as a legitimate and essential means to preserve life, dignity, public welfare, and the sanctity of religious practice in the context of an increasingly complex and large-scale pilgrimage. Administrative and technological reforms, when understood as adaptable means (*wasāʾil*), do not alter the core rituals of Hajj but instead facilitate their proper and safe implementation. By prioritizing harm prevention, inclusivity, and ethical governance, innovation aligns with the higher objectives of Islamic law and reinforces the moral foundations of Hajj management.

Furthermore, technological innovation has catalyzed significant institutional transformation in Hajj governance, shifting it toward more integrated, transparent, and data-driven models. Digital systems enhance efficiency, coordination, and accountability among multiple stakeholders, enabling more responsive and evidence-based decision-making. However, this transformation also underscores the necessity of institutional capacity-building, regulatory oversight, and inter-agency coordination to ensure that technology remains a servant of human and religious objectives rather than an autonomous end. Without ethical safeguards and inclusive policies, technological dependence risks exacerbating inequality, marginalizing vulnerable pilgrims, and undermining public trust.

The ethical and legal analysis further reveals that innovation in Hajj administration raises critical questions concerning justice, equality, privacy, and spiritual integrity. Quota systems, cost structures, and digital governance mechanisms must be continuously evaluated to prevent economic exclusion, data misuse, and erosion of the egalitarian ethos of Hajj. In this context, dynamic *ijtihād* and the active role of fatwa institutions are indispensable for legitimizing new practices and guiding governance

reforms in accordance with Sharī'ah principles. Ultimately, sustainable Hajj governance requires a principled integration of innovation, institutional wisdom, and Islamic ethics. When guided by compassion (*rahmah*), justice (*'adl*), and collective welfare (*maṣlaḥah 'āmmah*), innovation strengthens rather than diminishes the spiritual, ethical, and universal character of the Hajj pilgrimage.

References

- Abdul Syatar. (2019). Transformation of Fiqh in the Forms of Pilgrimage and Zakat Legislation. *Mazahibuna: Jurnal Perbandingan Mazhab*, 1(2), 120–133. <https://doi.org/10.24252/MH.V1I2.11646>
- Abdulrahman, M. M., & Walusimbi, A. H. M. (2024). Examining the Role of Artificial Intelligence (GPT-3.5) in Issuing Fatwas for Islamic Family Cases: A Comparative Analysis. *Journal of Contemporary Islamic Law*, 9(2), 30–38. <https://www.ukm.my/jcil/jcil-2024-92-article-4/>
- Al-Bawwab, R. A. (2023). Zakat: changing the framework of giving. *Islamic Economic Studies*. <https://doi.org/10.1108/ies-08-2021-0026>
- Basyah, D. S. A., & Qodir, Z. (2020). Spiritual Travel to Baitullah: Individual Piety in Global Capitalism. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 4(3), 135–144. <https://doi.org/10.15575/rjsalb.v4i3.9592>
- Faidah, M. (2022). Pilgrims' Spiritual Practices at The Tomb of Sunan Giri During the Covid Pandemic. *Proceedings of the International Joint Conference on Arts and Humanities 2021 (IJCAH 2021)*, 618(Ijcah), 1010–1014. <https://doi.org/10.2991/assehr.k.211223.177>
- Kasdi, A. (2014). Maqasyid Syari'ah Perspektif Pemikiran Imam Syatibi Dalam Kitab Al-Muwafaqat. *Yudisia: Jurnal Pemikiran Hukum Dan Hukum Islam*, 5(1), 63. <https://doi.org/10.21043/yudisia.v5i1.693>
- Khaleel, F. (2016). Redefining Poverty and Its Measurement: An Islamic Political Economy Perspectives. *Global Review of Islamic Economics and Business*, 4(02). <https://doi.org/10.14421/grieb.2016.042-01>
- Madnur, M., Sofyan, A., Adam, S., & Nahrowi, N. (2023). Actualization of Ijtihad and Fatwa in Indonesia from Legal Opinion to Legal Binding. *Analisis: Jurnal Studi Keislaman*, 23(2), 209–232.
- Madyan, S., Abyad, H., & Karimullah, I. W. (2025). The Modern Pilgrimage of Umrah : The Convergence of Spiritual Devotion and Pop-Consumer Culture in Indonesia The Modern Pilgrimage of Umrah : The Convergence of Spiritual Devotion and Pop-Consumer Culture in Indonesia. *International Journal of Religious Tourism and Pilgrimage* Volume, 13(2). <https://arrow.tudublin.ie/ijrtp/vol13/iss2/3%0ACreative>
- Makki, A., Casta, M. A., & Musafak, I. (2022). Hadith Contradictions on the Execution of the Death Penalty for Apostates in the Paradigm of Contemporary Jurisprudence. *Al-Bayan: Journal of Hadith Studies*, 1(2), 80–97. <https://ejournal.iaikhozin.ac.id/ojs/index.php/al-bayan/article/view/96/>

- Mun'im, Z. (2022). The Epistemology of MUI's Fatwas on Covid-19: Bayani and Burhani Eclecticism. *Al-Istinbath: Jurnal Hukum Islam*, 7(1), 1–20. <https://doi.org/10.29240/jhi.v7i1.3216>
- Muslimin, J., Iskandar, R. F., & Fatma, Y. (2021). Islam and Medicine: A Study on The Fatwa of Indonesian Ulama Council on Vaccines. *Al-Istinbath : Jurnal Hukum Islam*, 6(1), 85. <https://doi.org/10.29240/jhi.v6i1.2496>
- Othman, H. S. (2024). *Collective Ijtihad: Regulating fatwa in postnormal times*. The International Institute of Islamic Thought. https://iiit.org/wp-content/uploads/Collective-Ijtihad_Regulating-Fatwa-in-Postnormal-Times.pdf
- Rifqi, M. J. (2021). The Superiority of Customary Law over Islamic Law in the Settlement of Inheritance : Reflections on Snouck Hurgronje ' s Reception Theory Superioritas Hukum Adat atas Hukum Islam terhadap Eksistensi Waris : Refleksi Teori Resepsi Snouck Hurgronje. *Millah: Jurnal Studi Agama*, 21(1), 217–252. <https://doi.org/10.20885/millah.vol21.iss1.art8>
- Syamsidah, Jusniar, & Muhiddin, A. (2023). Portraits of Shipwright Families and Their Cultural Values in a Coastal Community Zone of South Sulawesi, Indonesia. *International Journal for Research Trends and Innovation*, 8(5), 2122–2128. <https://ijrti.org/viewpaperforall?paper=IJRTI2305200>
- Wajdi, F. (2021). The Role of the Indonesian Ulema Council as the Giver of Fatwa. *Injects: International Journal of Economic, Technology and Social Sciences*, 2(2), 592–610.
- Wani, N. U. I. (2018). Pilgrimage in Islam: Traditional and Modern Practices. *American Journal of Islamic Social Sciences*, 35(4), 62–64. <https://doi.org/10.35632/ajiss.v35i4.474>