

# The Effectiveness of the Hajj Queuing System in Reducing the Psychological Impact of Waiting Times on Prospective Hajj Pilgrims

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## Abstract :

This study aims to analyze the effectiveness of the Hajj queue system in reducing the psychological impacts caused by the long waiting period experienced by prospective Indonesian Hajj pilgrims. The study employed a qualitative method with a descriptive approach to understand pilgrims' experiences, perceptions, and views regarding the queue system implemented by the government. Data were collected through interviews, observations, and documentation, and were analyzed using data reduction, data presentation, and conclusion drawing techniques. The findings reveal that the Hajj waiting period, which can extend for decades, generates various psychological effects, including anxiety, uncertainty, loss of control, and dissatisfaction with services. The main factors contributing to the long waiting list include the limited Hajj quota allocated by the Saudi Arabian government, the high number of applicants, the restricted period for Hajj implementation, and the complexity of administrative and visa procedures. The implementation of a queue system based on queue numbers through the Integrated Hajj Information and Computerization System (SISKOHAT) has improved transparency, fairness, and information certainty for prospective pilgrims, thereby helping to reduce psychological pressure during the waiting period. Nevertheless, further improvements and evaluations are still needed to address disparities in waiting periods among regions and to enhance the quality of Hajj services in Indonesia.

**Keyword :** *Hajj queue system, waiting psychology, service effectiveness, SISKOHAT, prospective Hajj pilgrims.*

## Abstrak:

Penelitian ini bertujuan untuk menganalisis efektivitas sistem antrean haji dalam mengurangi dampak psikologis akibat lamanya masa tunggu keberangkatan calon jemaah haji di Indonesia. Penelitian menggunakan metode kualitatif dengan pendekatan deskriptif untuk memahami pengalaman, persepsi, dan pandangan calon jemaah terhadap sistem antrean yang diterapkan pemerintah. Data diperoleh melalui wawancara, observasi, dan dokumentasi, kemudian dianalisis menggunakan teknik reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa masa tunggu haji yang dapat mencapai puluhan tahun menimbulkan berbagai dampak psikologis, seperti kecemasan, ketidakpastian, hilangnya rasa kontrol, serta ketidakpuasan terhadap pelayanan. Faktor utama penyebab panjangnya antrean antara lain keterbatasan kuota haji dari Pemerintah Arab Saudi, tingginya jumlah pendaftar, keterbatasan waktu pelaksanaan ibadah haji, serta kompleksitas proses administrasi dan visa. Penerapan sistem antrean berbasis nomor porsi melalui Sistem Informasi dan Komputerisasi Haji Terpadu (SISKOHAT) dinilai mampu meningkatkan transparansi, keadilan, dan kepastian informasi bagi calon jemaah sehingga dapat membantu mengurangi tekanan psikologis selama masa tunggu. Namun demikian, masih diperlukan perbaikan dan evaluasi untuk mengatasi ketimpangan masa tunggu antarwilayah dan meningkatkan kualitas pelayanan haji di Indonesia.

**Kata Kunci:** *sistem antrean haji, psikologi menunggu, efektivitas pelayanan, SISKOHAT, calon jemaah haji.*

## INTRODUCTION

Etymologically, hajj means to visit or go to a place considered sacred. From the perspective of Islamic law, hajj is understood as a journey to the House of God (the Ka'bah) in Mecca to perform a series of specific acts of worship as an expression of obedience to Allah SWT. The performance of these acts of worship must fulfill the

established conditions, pillars, and obligations, and must be carried out at the designated time. Hajj is obligatory for every Muslim who meets the criteria of financial and physical ability. This obligation is based on the words of Allah SWT in Surah Al-Imran, verse 97, which affirms that Hajj is a duty owed to Allah by those who are able to undertake the journey to the House of Allah. This verse serves as the primary basis for establishing the obligation of Hajj in Islam (Alvina Dwi Natasya, 2026).

Delays in Hajj flights do not merely mean a change in the departure schedule; rather, they can lead to a wide range of far-reaching consequences. From a psychological perspective, this situation has the potential to trigger anxiety and stress among pilgrims, particularly among the elderly. Additionally, the prolonged waiting time at the airport or in dormitories can cause pilgrims' physical condition to deteriorate, and may even pose a risk of health complications. Furthermore, these delays also affect the previously planned Hajj rituals, potentially disrupting the smooth execution of the entire pilgrimage (Pribadi, 2025).

Overall, flight delays and other issues affecting Hajj pilgrims are complex matters that require serious attention from all relevant parties. This paper aims to explore in greater depth the contributing factors, the resulting impacts, and potential solutions that can be implemented to ensure a smoother and more comfortable Hajj journey for pilgrims in the future. Mina, a valley east of Mecca, plays a central role in the Hajj rituals, particularly as a place for pilgrims to spend the night (mabit). However, every year, this area witnesses the major challenges faced by millions of pilgrims, namely extreme overcrowding and inadequate tent facilities. These issues are not merely a matter of discomfort but concern the health, safety, and spiritual focus of the pilgrims' worship. The primary issue underlying the overcrowding in Mina is the imbalance between the available area and the ever-increasing number of Hajj pilgrims. According to data from the Indonesian Ministry of Religious Affairs (Kemenag), the total area of Mina is only about 7.82 km<sup>2</sup>, and a significant portion (about 39%) consists of steep mountainous terrain. This means that the area suitable for mabit is very limited, amounting to approximately 2.2 km<sup>2</sup> after accounting for roads, sidewalks, and other public facilities (Pribadi, 2025).

To address this issue, the Indonesian government, through the Ministry of Religious Affairs, has implemented a Hajj waiting list mechanism using quota numbers. This system was designed to ensure transparency, fairness, and certainty in the process of sending pilgrims on the Hajj. In addition, the implementation of digitalization in the Hajj information system is also intended to make it easier for the public to access and monitor their position in the waiting list.

## RESEARCH METHOD

This study employs a qualitative method with a descriptive approach. The qualitative method was chosen because it aims to gain an in-depth understanding of the experiences, perceptions, and views of prospective Hajj pilgrims regarding the effectiveness of the queuing system in alleviating the psychological impact of long waits. The descriptive approach was used to describe the phenomena observed based on facts and information obtained directly from informants. Research data were collected through interviews, observations, and documentation. The research informants consisted of prospective Hajj pilgrims currently in the waiting period as well as parties involved in Hajj services. The data

obtained were then analyzed through the stages of data reduction, data presentation, and drawing conclusions so as to provide a clear picture of the effectiveness of the Hajj queuing system in reducing the psychological impact of long wait times for departure.

## **FINDINGS AND DISCUSSION**

### **Long Waits in the Context of the Hajj**

The phenomenon of “long waits” is not only related to the objective duration of the wait but is also influenced by how individuals perceive that time. Maister (1985) explains that waiting periods that lack certainty and are not well-organized tend to feel longer than those accompanied by clear and structured information.

In the context of the Hajj pilgrimage in Indonesia, waiting periods that can last for decades give rise to various psychological reactions, including: anxiety due to uncertainty about future conditions such as health and age (Taylor, 2018), the perception that time passes more slowly than it actually does, a sense of loss of control because individuals have no say in the waiting process, and the emergence of frustration and dissatisfaction with the existing service system (Cornelis Deda1, 2022).

One factor contributing to the length of the waiting list is the availability of Hajj bridge loans from banks to prospective pilgrims. Initially, this scheme was intended to facilitate the Hajj registration process for Muslims. However, over time, this policy has actually created new problems in the form of an increasing number of registrants and an ever-lengthening waiting list for Hajj departures. Given these circumstances, a reassessment is needed to reevaluate this policy, both from the perspective of Sharia as the legal basis and in terms of its resulting impacts. This is crucial for safeguarding religious protection (*ḥifẓ al-dīn*) and ensuring the greater good for Muslims, particularly prospective pilgrims still on the waiting list. In the view of the scholars, the Hajj is obligatory only once in a lifetime. Abu Hanifah, al-Amidi, as-Subki, and the majority of Shafi'i and Mu'tazili scholars hold the view that the command to perform the Hajj does not imply an obligation to repeat it. This aligns with the legal principle stating that “a command does not imply an obligation to perform it repeatedly” (Ahmad Noor Islahuddin, 2021).

### **Here are some reasons why the waitlist for the Hajj is so long:**

1. Hajj quota restrictions imposed by the Saudi Arabian government

The Saudi Arabian government has implemented a policy of limiting Hajj quotas to control the number of pilgrims departing each year. This measure is taken to ensure safety, order, and comfort during the Hajj.

Each country receives a quota allocated based on the proportion of its Muslim population. This situation leads to long waiting lists, as the number of applicants far exceeds the available quota, forcing many prospective pilgrims to wait for years to get the chance to go.

2. High demand from Muslims worldwide

The demand to perform the Hajj among Muslims worldwide is extremely high. The Hajj itself is one of the five pillars of Islam that must be performed by every Muslim who meets the physical and financial requirements.

Every year, millions of people register for the Hajj. However, this high level of interest is not matched by the available quota, resulting in a fairly long waiting period. This situation is also influenced by the continuing growth of the global Muslim population.

### 3. The Hajj is held during a limited time frame

The Hajj can only be performed during a specific time designated in the Hijri calendar, namely the month of Dhu al-Hijjah. Because it is restricted to this specific period, the capacity to accommodate pilgrims is limited. This is one of the reasons for the long waiting lists for the Hajj in Indonesia and in many other countries.

Unlike the Umrah, which can be performed year-round, the Hajj has a specific timeframe. This leads to a surge in applicants wishing to depart at the same time, thereby extending the waiting period for departure.

### 4. Complex visa and administrative processes

The visa and administrative processes for the Hajj are generally quite complex and time-consuming. Prospective pilgrims must go through a number of stages, ranging from registration, document review and verification, to processing the Hajj visa, which involves various relevant agencies.

In addition, each country implements different regulations and procedures, which can slow down the administrative process. These complexities often result in delays and prolong the waiting period for prospective pilgrims planning to perform the Hajj.

## **Hajj Queueing System**

The increase in the number of Hajj pilgrims should be accompanied by an improvement in the quality of Hajj services. However, in reality, the quality of Hajj services still faces many issues, ranging from a lack of transparency in the queueing system, unclear Hajj registration information, registration procedures that are considered complicated, the processing of Hajj documents that is perceived as time-consuming, inconsistent health screenings, suboptimal Hajj preparation guidance, Hajj supplies that seem make-do, inadequate accommodation services, the continued occurrence of stranded pilgrims, long flight wait times, and insufficient medical care for sick pilgrims (Fahmi, 2021).

The Hajj queue system is a mechanism for managing registration and departure for the Hajj pilgrimage, organized based on the chronological order in which individuals register. This system is implemented in Indonesia because the number of prospective pilgrims far exceeds the annual departure quota allocated by the Government of Saudi Arabia. To ensure fairness, order, and transparency, each registered prospective pilgrim will receive a quota number as an official indicator of their position in the national Hajj waiting list.

In practice, this system is managed by the Ministry of Religious Affairs of the Republic of Indonesia through an integrated system called SISKOHAT (Integrated Hajj Information and Computerization System). Prospective pilgrims must first register at a designated bank by paying an initial deposit for the Hajj Pilgrimage Expenses (BPIH). Once this process is complete, the pilgrims' data is entered into the national system, which generates a quota number indicating their order of departure. This number is then used to estimate the year of departure based on the national Hajj quota set annually, although this estimate is subject to change depending on fluctuations in the number of registrants and quota policies.

The primary objectives of implementing the Hajj queueing system are to ensure fair quota distribution, provide certainty for prospective pilgrims, and enhance transparency and efficiency in the administration of the Hajj. This system also helps the government

organize departures in a more orderly and structured manner. However, the Hajj queue system still faces challenges, particularly regarding extremely long waiting times and disparities in waiting periods across regions. These conditions often lead to psychological impacts such as anxiety, uncertainty, and worry, especially among elderly prospective pilgrims (Wihdaniah1, 2018).

## CONCLUSION

The phenomenon of waiting during the Hajj pilgrimage is not only understood in terms of the actual duration of time but is also related to how individuals perceive and experience the waiting process. The waiting period for the Hajj, which can span decades, can lead to various psychological effects, such as anxiety, the perception that time is passing more slowly, a loss of control over the situation, and dissatisfaction with existing services. This is influenced by a number of factors, both policy-related and external, including the availability of Hajj loans that have increased the number of applicants, the high interest among Muslims worldwide, the limited time window for performing the Hajj, and the complexity of administrative and visa processing procedures.

In addition, the Saudi Arabian government's policy of limiting Hajj quotas which is adjusted according to the Muslim population in each country is a major cause of the long waiting lists. The imbalance between the high number of applicants and the limited available quotas results in increasingly longer waiting periods, particularly in countries with a large number of Hajj applicants, such as Indonesia.

As a management measure, the Indonesian government has implemented a Hajj queueing system based on quota numbers, managed through SISKOHAT by the Ministry of Religious Affairs. This system is designed to ensure fairness, transparency, and certainty in the pilgrims' departure process. However, its implementation still faces challenges in the form of long waiting times and disparities in waiting periods across regions, which can affect the psychological well-being of prospective pilgrims.

Overall, the Hajj queue system is an important step toward creating a more orderly and fair Hajj management system, although evaluation and improvements are still needed to provide greater certainty and reduce the psychological impact on prospective pilgrims.

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