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Comparative Analysis of *Dam Tamattu'* Regulation Across Muslim Countries: Legal, Governance, and *Maqāṣid* Perspectives

Muhammad Safdar Bhatti

The Islamia University of Bahawalpur, Bahawalpur, Pakistan

Imam Tabroni

Doctoral Program in Islamic Education Management, Universitas Islam Bunga Bangsa Cirebon, Cirebon, Indonesia

Haris Maiza Putra

National Research and Innovation Agency (BRIN), Jakarta, Indonesia

Yono Sudiono

Department of Islamic Family Law, Institut Miftahul Huda Al Azhar, Banjar, Indonesia

Arief Efendi

Department of Islamic Education, Institut Miftahul Huda Al Azhar, Banjar, Indonesia

Cut 'Izza Afkarina

Department of Islamic Education, Institut Miftahul Huda Al Azhar, Banjar, Indonesia

Rahma Syahida

Department of Islamic Family Law, Institut Miftahul Huda Al Azhar, Banjar, Indonesia

Nafingatul Adwa

Department of Sharia Economics, Institut Miftahul Huda Al Azhar, Banjar, Indonesia

Sartono

Department of Primary School Teacher Education, Institut Miftahul Huda Al Azhar, Banjar, Indonesia

Farhan Abdurrohman

Department of Primary School Teacher Education, Institut Miftahul Huda Al Azhar, Banjar, Indonesia

*Corresponding author: safdarbhatti2001@gmail.com

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Abstract

Background: The regulation of *dam tamattu'* has become increasingly significant in Muslim-majority countries due to the growing number of Hajj pilgrims, administrative reforms, and differing interpretations of Islamic law regarding sacrificial obligations. Indonesia has attracted attention through its evolving governance policies emphasizing transparency, efficiency, and socio-economic welfare.



Methods: This study employed a qualitative-comparative approach by analyzing government regulations, fatwas, official Hajj policies, and scholarly literature from Indonesia, Saudi Arabia, Malaysia, Turkey, Pakistan, and Bangladesh. Data were examined using document analysis and comparative thematic analysis.

Results: The study identifies two dominant regulatory models: the classical-territorial model, requiring *dam* implementation in the Haram area, as practiced in Saudi Arabia, Malaysia, Pakistan, and Bangladesh; and the contextual-administrative model in Indonesia, which emphasizes governance efficiency, transparency, and public welfare. Digital governance also plays an increasing role in improving accountability and administrative effectiveness.

Discussion: Indonesia demonstrates a hybrid model integrating state administration, religious authority, and *maqāṣid al-sharīʿah*-oriented legal reform. This approach reflects an adaptive interpretation of Islamic law that balances ritual compliance with contemporary social and administrative needs.

Conclusion: The regulation of *dam tamattuʿ* reflects the dynamic interaction between classical fiqh, modern governance, and contemporary socio-economic realities. The integration of *maqāṣid al-sharīʿah* strengthens ethical and welfare-oriented pilgrimage governance.

Novelty: This study provides a comparative analysis integrating Islamic legal reform, pilgrimage governance, and *maqāṣid al-sharīʿah* perspectives across several Muslim-majority countries.

Keywords: Hajj Tamattuʿ; Dam Regulation; Islamic Law; Maqāṣid al-Sharīʿah; Pilgrimage Governance.

INTRODUCTION

The pilgrimage of Hajj and Umrah holds a central place in Islam, representing not only a spiritual journey but also a complex intersection of legal, administrative, and ethical dimensions. Among these dimensions, the practice of *Dam tamattuʿ*—an expiatory sacrifice performed by pilgrims who combine Hajj with Umrah—has gained particular attention in contemporary scholarship. This ritual, while seemingly straightforward, involves multiple layers of religious, legal, and logistical considerations, which have direct implications for the welfare of pilgrims and society at large (Alimuddin, Wardah, Giling, & Umasugi, 2025). In Indonesia, where millions of Muslims perform Hajj annually, ensuring the proper implementation of *Dam tamattuʿ* is both a religious and administrative challenge, necessitating robust regulatory frameworks and institutional oversight. The significance of studying *Dam tamattuʿ* extends beyond ritual compliance. Inefficiencies or inconsistencies in its implementation can lead to social inequities, compromise the welfare of pilgrims, and potentially conflict with the broader objectives of Islamic law. The principles of *maqāṣid al-sharīʿah*, which aim to protect human welfare, promote justice, and prevent harm, provide an essential framework for evaluating the ethical and social dimensions of this practice (Al-Turabi & Auda, 2025; Brahim, Karimullah, Assaad, Septiani, & Okur, 2025). By integrating these principles, regulators and religious authorities can ensure that *Dam tamattuʿ* not only fulfills its ritual purpose but also maximizes social benefit, aligns with ethical norms, and safeguards human dignity.

Indonesia's Hajj administration has undergone substantial reforms over the past decades to address challenges in organization, financing, and service provision. The Ministry of Hajj, alongside national agencies and private organizers, oversees all aspects of the pilgrimage, from registration and payment to transportation and health services (Qosim, Atmaja, & Prihantono, 2026). Despite these improvements, significant challenges remain in regulating *Dam tamattuʿ*. Issues include unclear procedural guidelines, lack of transparency in fund management, and



discrepancies in the distribution of sacrificial proceeds. These challenges highlight the need for research that evaluates both legal compliance and social outcomes of Dam tamattu' implementation in Indonesia (Aswadi, Yusuf, Jannah, Tawwabuddin, & Ezzerouali, 2026). A growing body of literature emphasizes the importance of integrating maqāṣid al-sharī'ah in contemporary Islamic legal practice. This approach provides a normative framework for assessing policies and regulations, ensuring that religious obligations contribute to the broader public interest (Fatarib, Ali, Arifin, Najib, & Fathoni, 2025; Laksana, Lubis, Suwondo, Ngazis, & Sari, 2025a). In the context of Dam tamattu', maqāṣid principles guide not only the fulfillment of ritual duties but also the ethical management of resources, protection of vulnerable populations, and promotion of social equity. Incorporating maqāṣid-based evaluation into Hajj regulation allows authorities to address practical problems while adhering to foundational Islamic values.

Comparative studies indicate that different Muslim-majority countries have adopted varied approaches to regulating Dam tamattu'. For instance, Saudi Arabia employs centralized monitoring and digital tracking systems to ensure proper execution, while Malaysia emphasizes community engagement and ethical oversight in the sacrificial process (Arafat & Asmuni, 2025; Alghamdi, Bahaddad, Almarhabi, & Al-Zobidi, 2026). Jordan, in turn, has integrated investment mechanisms such as Hajj fund sukuk to finance Dam efficiently while promoting economic participation among Muslims (Almrafee, 2024). These international experiences demonstrate the potential benefits of combining technological, administrative, and legal innovations to enhance the transparency, accountability, and effectiveness of Dam implementation. The study of Dam tamattu' is further justified by recurring incidents in the Hajj and Umrah industry where pilgrims' rights have been compromised due to mismanagement or fraudulent practices. In Indonesia, cases of unregulated agents, delayed payments, or improper sacrificial arrangements have raised concerns about consumer protection and social justice (Abdillah, Ahmad, Jannah, & Anugra, 2026; Setiawan, 2025). Such challenges underscore the need for robust legal frameworks that integrate both procedural compliance and ethical oversight. Research that examines these issues from a maqāṣid perspective can provide policymakers with actionable recommendations to prevent exploitation and ensure that Dam fulfills its intended spiritual and social purposes.

Health and safety considerations also intersect with the administration of Hajj and Dam tamattu'. Mass gatherings like Hajj present unique public health challenges, including the spread of infectious diseases, heat-related illnesses, and accidents among pilgrims (Alhamaid et al., 2026; Alkeridy et al., 2025). While these issues extend beyond sacrificial rituals, the planning and execution of Dam can impact the overall safety and well-being of pilgrims, especially when large numbers of animals are transported, slaughtered, and distributed. Therefore, integrating health, safety, and ethical governance in Dam regulation is crucial for achieving holistic maqāṣid-based compliance. This research focuses on addressing critical gaps in understanding the Indonesian Dam tamattu' regulatory system. Existing literature often emphasizes legal textual analysis or general Hajj administration without thoroughly examining the integration of maqāṣid principles or providing cross-country comparisons (Aswadi et al., 2026; Alimuddin et al., 2025). By situating the study at the intersection of legal compliance, ethical governance, and social welfare, this research seeks to provide comprehensive insights into how Dam tamattu' can be implemented effectively, transparently, and in alignment with both shari'ah objectives and modern administrative standards. The primary research questions



guiding this study are: how is Dam tamattu' implemented in Indonesia relative to other Muslim-majority countries, and how are maqāsid al-sharī'ah principles reflected in legal, administrative, and social practices? Correspondingly, the objectives are to evaluate the regulatory framework, assess institutional roles, analyze the integration of maqāsid principles, and compare traditional and contemporary implementation models. Addressing these questions is expected to offer both theoretical and practical contributions, enriching the discourse on maqāsid-based governance of religious practices and providing policymakers with actionable recommendations for improving the social, ethical, and spiritual outcomes of Hajj and Umrah rituals (Al-Turabi & Auda, 2025; Abdillah et al., 2026).

In summary, Dam tamattu' represents a critical intersection of religious obligation, administrative management, and social welfare. By examining its regulation through the lens of maqāsid al-sharī'ah, this research aims to provide a holistic understanding that integrates legal compliance, ethical governance, and practical implementation. The study not only addresses gaps in contemporary scholarship but also seeks to support Indonesia's ongoing efforts to ensure that pilgrims' spiritual duties are fulfilled while promoting justice, welfare, and transparency within the Hajj and Umrah system (Alghamdi et al., 2026; Aswadi et al., 2026). Through this integrative approach, the research contributes to both academic discourse and policy development, offering pathways for the sustainable and equitable administration of religious obligations in modern Muslim societies.

LITERATURE REVIEW

The scholarly discourse surrounding the implementation of Dam tamattu' and Hajj administration in Indonesia has grown considerably in recent years, particularly as the country manages one of the largest Muslim populations participating in Hajj annually. Previous studies have highlighted how the intersection of legal, administrative, and social factors shapes the experience of pilgrims and the effectiveness of religious rituals. Abdillah, Ahmad, Jannah, and Anugra (2026) emphasize that consumer protection in Indonesia's Hajj and Umrah industry remains a significant concern due to fraudulent organizers and administrative failures, underscoring the need for legal and regulatory frameworks that safeguard pilgrims' rights. The management of Dam tamattu', as part of the Tamattu' Hajj ritual, is directly implicated in this context, since procedural inefficiencies or ethical lapses in sacrificial practice can compromise the spiritual and social objectives of the pilgrimage. From a religious-legal perspective, the integration of maqāsid al-sharī'ah into regulatory frameworks has emerged as a key strategy for ensuring that Hajj and Umrah practices align with the overarching objectives of Islamic law. Alimuddin, Wardah, Giling, and Umasugi (2025) explore the implementation of the Tamattu' Hajj Dam in Indonesia through a maqāsid perspective, demonstrating how principles such as protection of life, wealth, religion, intellect, and lineage can inform both ritual compliance and social welfare. Similarly, Al-Turabi and Auda (2025) argue that a maqāsid-based legal reform framework provides systemic thinking that bridges traditional jurisprudence with contemporary socio-legal challenges, emphasizing the transformative potential of integrating ethical objectives into formal legislation and institutional practice. These studies collectively indicate that a maqāsid-oriented approach not only guides ritual observance but also ensures equitable treatment of pilgrims and optimal distribution of sacrificial benefits.



Health and safety have been critical dimensions of recent Hajj scholarship, particularly given the logistical and epidemiological challenges of mass gatherings. Alhamaid et al. (2026) demonstrate that despite heightened awareness, pilgrims often struggle to implement preventive measures against heat-related illnesses, suggesting a gap between knowledge and practice that can exacerbate health risks during Hajj and Umrah. Alkeridy et al. (2025) similarly highlight the vulnerability of older pilgrims to falls and accidents, with spatial and environmental factors influencing injury patterns. Alotaibi, Malleson, and Clarke (2025) propose location models to optimize safety and service distribution in temporary pilgrimage cities, while Alsaeed et al. (2026) argue that artificial intelligence can enhance surveillance and outbreak prevention in mass gatherings. Collectively, these studies illustrate that health and safety are inseparable from effective pilgrimage management, and that ethical governance frameworks, including maqāṣid principles, should consider the protection of pilgrims' physical well-being as integral to ritual administration.

Epidemiological research has further shaped contemporary understanding of Hajj administration, particularly in light of infectious disease risks. Alandijany et al. (2024) and Mathkor et al. (2025) provide evidence of COVID-19 and other respiratory or gastrointestinal infections among Hajj pilgrims, emphasizing the necessity of both preventive vaccination campaigns and real-time disease surveillance. Alsaeed et al. (2025) extend this focus to immunocompromised individuals, proposing targeted care strategies within mass gatherings. These findings resonate with public health-oriented maqāṣid objectives, where the preservation of life and prevention of harm serve as ethical imperatives guiding legal and administrative decisions in pilgrimage contexts. Ensuring proper implementation of sacrificial rituals like *Dam tamattu'* must therefore account not only for ritual correctness but also for associated health risks, particularly in the handling and distribution of sacrificial animals. Technological innovations have emerged as powerful tools in improving pilgrimage management, from crowd control to service monitoring. Ragab (2025) and Rmili et al. (2025) explore the use of wearable sensors and RFID technologies to track pilgrims' movements, optimize crowd flow, and reduce bottlenecks, while Alghamdi et al. (2026) utilize machine learning and predictive KPIs to enhance Hajj and Umrah performance monitoring. These developments reflect a broader trend toward integrating digital infrastructure into ritual administration, aligning operational efficiency with maqāṣid-based principles such as the protection of life and facilitation of public welfare. In this context, digital solutions can support not only logistical outcomes but also ethical objectives, ensuring equitable access to services and transparent management of resources like *Dam funds*.

Socio-legal studies underscore the economic and ethical dimensions of pilgrimage administration. Setiawan (2025) and Almrafee (2024) examine financial malpractices, including Ponzi schemes and unethical investment practices associated with Hajj funds, highlighting vulnerabilities in pilgrims' financial security. Qosim, Atmaja, and Prihantono (2026) detail Indonesia's institutional approach to Hajj administration, emphasizing the role of governmental oversight in ensuring regulatory compliance and social accountability. Meanwhile, Aswadi et al. (2026) provide a socio-legal analysis of *Dam Tamattu'*, arguing that Qur'anic exegesis supports not only ritual correctness but also social justice, transparency, and equitable distribution of sacrificial benefits. Together, these studies suggest that the ethical administration of Hajj, including *Dam tamattu'*, requires harmonizing financial integrity, legal oversight, and religious obligation.



Comparative analyses of international Hajj practices reveal diverse approaches to governance and risk mitigation. Arafat and Asmuni (2025) highlight how Saudi Arabia, Malaysia, and Iran implement maqāṣid-aligned reforms in different legal domains, including criminal and administrative law, while Alghamdi et al. (2026) demonstrate the benefits of integrating predictive analytics into performance management. Baklola, Terra, and Alshahrani (2024) and Alshamrani et al. (2024) document the lessons from tragic incidents during Hajj, stressing the need for proactive measures grounded in both technology and ethical accountability. Such comparative evidence provides valuable insights for Indonesia, suggesting that integrating international best practices with maqāṣid principles can enhance both the efficacy and moral legitimacy of Hajj administration, including the performance of *Dam tamattu'*. Pilgrim welfare encompasses a multidimensional set of concerns beyond ritual performance, including physical, social, and spiritual dimensions. Studies by Ibrahim et al. (2024) and Khaled et al. (2026) address chronic disease management and remote cardiac monitoring during Hajj, demonstrating that effective pilgrimage administration extends to individualized care. Similarly, Ebrahim et al. (2025, 2026) emphasize the need for holistic public health strategies, including palliative care integration in mass gatherings. The implication for *Dam tamattu'* regulation is that safeguarding pilgrims' well-being is not limited to procedural compliance but also entails broader ethical stewardship that aligns with maqāṣid principles, ensuring that religious practice contributes to overall human flourishing.

Finally, the integration of maqāṣid-based governance in contemporary Hajj administration remains an evolving research agenda. Fatarib et al. (2025) and Laksana et al. (2025a) demonstrate the theoretical and practical utility of maqāṣid in guiding contemporary Islamic legal reform, particularly in areas where ritual compliance intersects with social welfare and ethical governance. Harahap et al. (2025) extend this reasoning to Muslim-friendly tourism, highlighting how maqāṣid principles can inform policy, service provision, and community engagement. By synthesizing these insights, the literature indicates that successful *Dam tamattu'* implementation depends on a multidimensional approach that balances ritual fidelity, institutional efficiency, technological innovation, and social justice, providing a robust foundation for empirical investigation in the Indonesian context.

METHODOLOGY

This study employs a qualitative-comparative research design to examine the regulation of *Dam tamattu'* across selected Muslim-majority countries, specifically Indonesia, Malaysia, Saudi Arabia, Pakistan, Bangladesh, and Turkey. The qualitative approach is deemed appropriate for exploring complex legal, administrative, and socio-religious phenomena, particularly those intersecting with maqāṣid al-sharī'ah principles (Al-Turabi & Auda, 2025; Brahim et al., 2025). Data collection involves three main sources: primary legal documents, including government regulations, ministerial decrees, and fatwas; scholarly literature analyzing *Dam* practices; and policy reports or official statements issued by relevant authorities. In Indonesia, in-depth interviews with Hajj officials, religious scholars, and operators of pilgrimage services provide contextual understanding of administrative challenges, fund management, and procedural implementation (Aswadi et al., 2026; Abdillah et al., 2026). This mixed-document and interview strategy allows the research to capture both normative legal frameworks and practical administrative realities, ensuring that the analysis reflects the multidimensional nature of *Dam* regulation.



Comparative data collection focuses on extracting legal texts, guidelines, and fatwas that regulate *Dam tamattu'* in the selected countries. Emphasis is placed on identifying differences in procedural requirements, governance structures, and interpretations of Islamic law, particularly in relation to the objectives of *maqāṣid al-sharī'ah*, such as the protection of human welfare, equity, and social justice (Fatarib et al., 2025; Laksana et al., 2025a). Data from international sources are obtained from online legal databases, government portals, and peer-reviewed publications, enabling systematic cross-country comparisons. To enhance analytical rigor, each country's regulatory approach is coded based on predefined criteria: classical versus contextual models, degree of state involvement, transparency in fund management, integration of digital tools, and alignment with *maqāṣid* principles (Alimuddin et al., 2025; Qosim et al., 2026). The combination of document analysis and coding provides a structured framework for comparing regulatory strategies while maintaining attention to socio-religious objectives and ethical considerations inherent in Islamic law.

Data analysis is conducted using a thematic-comparative method, which facilitates the identification of recurring patterns, divergences, and innovative practices in *Dam* regulation across the countries under study. Initially, textual analysis is applied to legal documents, fatwas, and policy reports to extract relevant themes, including procedural compliance, institutional roles, governance efficiency, socio-economic considerations, and *maqāṣid*-oriented outcomes (Aswadi et al., 2026; Alghamdi et al., 2026). Simultaneously, interview data from Indonesian stakeholders are analyzed using open and axial coding, allowing triangulation with document-based findings to ensure internal validity. Comparative analysis then highlights distinctions between classical-territorial approaches—common in Saudi Arabia, Malaysia, Pakistan, and Bangladesh—and contextual-administrative approaches, as exemplified by Indonesia's hybrid system integrating state oversight, religious authority, and socio-economic priorities (Alimuddin et al., 2025; Al-Turabi & Auda, 2025). By combining thematic and comparative techniques, the study systematically evaluates the effectiveness, transparency, and ethical alignment of *Dam* regulation, providing insights into best practices that reconcile ritual obligations with modern governance and *maqāṣid* objectives.

RESULTS

The analysis of *Dam tamattu'* regulation across six Muslim-majority countries—Indonesia, Malaysia, Saudi Arabia, Pakistan, Bangladesh, and Turkey—reveals significant variations in legal frameworks, administrative procedures, and integration of *maqāṣid al-sharī'ah* principles. These differences stem from historical interpretations of Islamic law, state governance capacities, socio-economic conditions, and public welfare considerations. The results demonstrate that while all countries recognize *Dam* as an obligatory act for pilgrims performing *Hajj Tamattu'*, the operationalization of this obligation diverges considerably, particularly in terms of procedural compliance, institutional responsibility, financial management, and ethical oversight. A comparative perspective highlights two dominant models: the classical-territorial model, which emphasizes ritual location and strict adherence to traditional *fiqh*, and the contextual-administrative model, which incorporates governance efficiency, transparency, and socio-economic considerations into the sacrificial process (Alimuddin et al., 2025; Aswadi et al., 2026).



In Indonesia, *Dam tamattu'* is regulated through a hybrid system that combines state administration, religious authority, and adherence to *maqāsid al-sharī'ah*. The Ministry of Hajj oversees all stages of *Dam* management, from payment collection to coordination with local slaughterhouses and distribution agencies, while religious scholars issue interpretive guidelines to ensure compliance with Sharia principles (Qosim et al., 2026). Interviews with Indonesian officials indicate that the introduction of digital payment platforms has increased transparency and accountability in fund collection, allowing pilgrims to track payments and the allocation of sacrificial animals. Additionally, procedural manuals issued by the Ministry integrate socio-economic considerations, such as prioritizing economically vulnerable beneficiaries in the distribution of meat, reflecting *maqāsid*-oriented objectives to promote social justice and human welfare (Aswadi et al., 2026).

These findings suggest that Indonesia exemplifies a contextual-administrative model, in which ritual compliance, administrative efficiency, and socio-ethical objectives are harmonized. Malaysia presents a similar but less centralized approach, relying on collaborative governance between the Ministry of Religious Affairs and local Islamic councils. The Malaysian model emphasizes community involvement and ethical oversight, particularly regarding the selection of sacrificial animals and verification of vendors. Fatwas issued by the national council clarify the minimum requirements for *Dam* performance, while digital monitoring systems, though available, are less comprehensive compared to Indonesia (Arafat & Asmuni, 2025). In Saudi Arabia, the classical-territorial model dominates. The General Presidency for the Affairs of the Two Holy Mosques manages *Dam tamattu'* in the Haram region, ensuring strict compliance with traditional *fiqh*. Centralized procedures include pre-approved sacrificial schedules, oversight of slaughterhouses, and distribution protocols. While digital platforms support monitoring, their primary function is logistical coordination rather than socio-economic optimization or *maqāsid*-oriented intervention (Alghamdi et al., 2026).

Pakistan and Bangladesh demonstrate hybrid regulatory tendencies that combine adherence to classical *fiqh* principles with limited contemporary administrative supervision. In Pakistan, religious councils primarily determine the legal obligations related to the performance of *Dam Tamattu'*, while local mosques and community-based institutions oversee the collection and distribution of sacrificial animals. Nevertheless, transparency and accountability remain significant concerns, as pilgrims often lack adequate mechanisms to monitor payment management and the final distribution process. Similarly, Bangladesh has introduced centralized collection systems in several urban areas to improve organizational efficiency; however, many rural pilgrims still depend on intermediaries, creating potential risks of inequity, mismanagement, and fraudulent practices (Setiawan, 2025; Abdillah et al., 2026).

Turkey presents a comparatively more adaptive approach. Although the country generally adheres to the classical-territorial model, it increasingly incorporates modern administrative instruments, including digital payment verification systems, health compliance monitoring, and institutional coordination mechanisms. These developments indicate an emerging contextual adaptation aimed at improving efficiency and public trust while maintaining conformity with established Islamic legal principles (Alimuddin et al., 2025). Overall, the comparative findings reveal important variations among Muslim countries in terms of legal interpretation, institutional governance, financial management, technological integration, and the application



of maqāṣid al-sharī‘ah principles in the administration of *Dam Tamattu’*. These differences are summarized in Table 1.

Table 1: Comparative Overview of Dam Tamattu’ Implementation Across Selected Muslim Countries

<i>Country</i>	<i>Model Type</i>	<i>Administrative Oversight</i>	<i>Digital Integration</i>	<i>Maqāṣid Compliance</i>	<i>Transparency in Fund Use</i>	<i>Social Welfare Focus</i>
Indonesia	Contextual-Administrative	Ministry of Hajj + Religious Scholars	High	High	High	High
Malaysia	Hybrid	Ministry + Local Islamic Councils	Medium	Medium	Medium	Medium
Saudi Arabia	Classical-Territorial	General Presidency, Haram Oversight	Medium	Low	Medium	Low
Pakistan	Classical-Hybrid	Religious Councils + Local Mosques	Low	Medium	Low	Medium
Bangladesh	Classical-Hybrid	Central Collection Centers	Low	Medium	Low	Medium
Turkey	Emerging Contextual	Religious Authority + Municipal Offices	Medium	Medium	Medium	Medium

Source: Processed by the author, 2026

Analysis of procedural requirements further indicates that Indonesia uniquely mandates both ritual and administrative compliance as part of Dam performance. Pilgrims are required to complete payment through official channels, and the Ministry verifies each step, ensuring adherence to both Sharia principles and national regulations. In contrast, Malaysia relies more heavily on religious oversight, with administrative monitoring secondary to traditional compliance (Arafat & Asmuni, 2025). Saudi Arabia maintains strict ritual observance but does not prioritize socio-economic redistribution, reflecting its adherence to the classical-territorial model (Alghamdi et al., 2026). Pakistan and Bangladesh demonstrate gaps in procedural standardization, often resulting in delayed sacrificial execution or unequal distribution of benefits (Abdillah et al., 2026; Setiawan, 2025). The study also reveals the increasing role of digital governance tools. Indonesia leads in employing integrated platforms for payment, distribution tracking, and beneficiary verification, which contributes to higher transparency and accountability. Malaysia and Turkey are gradually adopting such tools, but limitations in coverage and user accessibility constrain their effectiveness (Alimuddin et al., 2025; Ragab, 2025). In Saudi Arabia, digital systems focus mainly on logistics rather than social or ethical oversight, while Pakistan and Bangladesh show minimal integration, leaving pilgrims reliant on traditional intermediaries.

The digitalization of Dam administration not only facilitates operational efficiency but also aligns with maqāṣid objectives by enabling equitable distribution and reducing opportunities for mismanagement or fraud (Abdillah et al., 2026; Aswadi et al., 2026). Furthermore, the



integration of maqāṣid al-sharī'ah principles varies considerably. Indonesia's regulatory framework emphasizes social justice, transparency, and the protection of vulnerable groups, reflecting high maqāṣid compliance. Malaysia demonstrates moderate compliance, prioritizing ritual integrity while providing partial socio-economic safeguards. Saudi Arabia maintains low maqāṣid integration, focusing on traditional ritual obligations without systematic redistribution or welfare consideration. Pakistan and Bangladesh show medium compliance, often constrained by administrative inefficiencies and limited oversight capacity. Turkey presents an emerging contextual model, integrating digital governance and social considerations alongside traditional ritual requirements (Al-Turabi & Auda, 2025; Brahim et al., 2025).

Financial management practices also reflect these patterns. Indonesia ensures that all payments are centralized and recorded digitally, minimizing the risk of fraud and enhancing equitable distribution. Malaysia maintains local-level accounting through religious councils, allowing some oversight but limiting nationwide transparency. Saudi Arabia's financial monitoring focuses primarily on logistical efficiency rather than social equity. Pakistan and Bangladesh frequently rely on intermediaries for fund collection and distribution, creating potential gaps in accountability. Turkey has begun centralizing payments, particularly for urban pilgrims, but gaps remain in rural implementation (Setiawan, 2025; Abdillah et al., 2026).

Lastly, socio-ethical outcomes demonstrate that Indonesia's approach provides the highest alignment with maqāṣid objectives. Vulnerable groups receive prioritized access to sacrificial meat, transparency mechanisms minimize fraud, and digital governance ensures compliance with both religious and administrative obligations. Malaysia and Turkey show moderate alignment, whereas Saudi Arabia, Pakistan, and Bangladesh lag behind, particularly in equitable distribution and social welfare considerations (Aswadi et al., 2026; Alghamdi et al., 2026). The findings highlight that regulatory innovation, institutional collaboration, and digital governance can enhance both ritual compliance and social justice, illustrating the potential benefits of a contextual-administrative approach. In conclusion, the results demonstrate that while all countries mandate *Dam tamattu'* for Hajj *Tamattu'* pilgrims, the models of implementation differ substantially in governance, procedural rigor, transparency, and maqāṣid integration. Indonesia emerges as the most comprehensive example of a contextual-administrative model, combining state oversight, religious authority, digital governance, and socio-ethical objectives to ensure both ritual and social compliance. Malaysia and Turkey exhibit hybrid tendencies, Saudi Arabia maintains a classical-territorial focus, and Pakistan and Bangladesh face challenges in procedural standardization and equitable distribution. These findings underline the critical role of governance structures, digital tools, and maqāṣid-oriented strategies in enhancing the effectiveness, transparency, and ethical integrity of *Dam tamattu'* regulation, providing valuable lessons for policymakers and religious authorities across the Muslim world (Aswadi et al., 2026; Alghamdi et al., 2026; Abdillah et al., 2026).

DISCUSSION

The management of Hajj and Umrah pilgrimages presents a multifaceted challenge that intertwines regulatory frameworks, public health concerns, technological innovation, and the application of Maqāṣid al-Sharī'ah principles within contemporary contexts. Evidence indicates that consumer protection within Indonesia's Hajj and Umrah industry remains susceptible to fraudulent practices and organizer failures, highlighting a persistent vulnerability



in safeguarding pilgrims' rights (Abdillah, Ahmad, Jannah, & Anugra, 2026; Setiawan, 2025). Such challenges necessitate a robust regulatory approach that harmonizes Islamic legal principles with modern consumer protection mechanisms. The integration of Maqāsid al-Sharī'ah, emphasizing justice, welfare, and security, offers a coherent framework for enhancing policy effectiveness, corroborating prior research that underscores the utility of maqāsid-based legal reforms in contemporary Islamic jurisprudence (Fatarib, Ali, Arifin, Najib, & Fathoni, 2025; Brahim, Karimullah, Assaad, Septiani, & Okur, 2025). This synthesis of normative and regulatory perspectives forms the foundation for ensuring both ritual compliance and socio-legal protection.

Public health considerations remain central to the successful administration of mass gatherings such as Hajj and Umrah, particularly in light of infectious disease transmission risks. Epidemiological studies consistently demonstrate that high-density pilgrim congregations necessitate comprehensive health surveillance, vaccination campaigns, and preventive strategies to mitigate the spread of COVID-19 and other respiratory illnesses (Alandijany et al., 2024; Khan, Balkhi, Alamri, Alsaleh, Al-Tawfiq, & Jokhdar, 2025). Respiratory and gastrointestinal infections persist as the most prevalent health issues among pilgrims, as shown in longitudinal analyses of Hajj seasons from 2012 to 2025 (Mathkor et al., 2025), aligning with evidence on the critical role of heat-related illness prevention and general health awareness (Alhamaid et al., 2026). These findings suggest that targeted educational initiatives, coupled with rigorous health monitoring, can substantially enhance both individual and collective resilience during pilgrimages. The integration of digital technologies into pilgrimage management has emerged as a pivotal innovation for crowd control and disease mitigation. Wearable sensors, mobile applications, and artificial intelligence algorithms enable real-time monitoring, predictive modeling, and early detection of health risks (Ragab, 2025; Alsaeed et al., 2026). For instance, sensor-based bracelets allow authorities to identify potential infectious disease outbreaks and anticipate crowd congestion, thereby reducing both health and safety risks (Maddah, Verma, & Ainsworth, 2025; Rmili et al., 2025). This technological adoption complements predictive analytics approaches using machine learning to optimize Hajj and Umrah operational performance (Alghamdi, Bahaddad, Almarhabi, & Al-Zobidi, 2026). Nevertheless, the deployment of such technologies must navigate ethical considerations, data security, and resource allocation to avoid creating additional risks or inequities among pilgrims (Sulaiman et al., 2026).

From a regulatory perspective, the adaptation of Fiqh al-Mu'assasāt and Fiqh al-Aqalliyāt illustrates the flexibility of Islamic jurisprudence in responding to local and minority contexts, including Indonesia and Muslim communities abroad (Qosim, Atmaja, & Prihantono, 2026; Rohayana, Ahmad, Rohman, & Gazali, 2025). The application of Maqāsid al-Sharī'ah transcends ritual observance to encompass social welfare, security, and human rights considerations, reflecting an integrated approach to legal governance. Comparative analyses across Saudi Arabia, Iran, and Malaysia indicate that maqāsid-informed reforms effectively balance spiritual obligations with social and administrative needs, reinforcing the legitimacy and adaptability of Islamic legal frameworks in modern settings (Arafat & Asmuni, 2025; Al-Turabi & Auda, 2025). Physical safety constitutes a critical concern, particularly for elderly pilgrims, who exhibit elevated risks of falls and injuries within congested or structurally challenging environments (Alkeridy et al., 2025). Strategic placement of healthcare facilities, risk mapping, and proactive preventive measures have demonstrated efficacy in reducing



adverse outcomes, as supported by location-based public safety models (Alotaibi, Malleson, & Clarke, 2025). Additionally, integrating palliative care and chronic disease management into pilgrimage health planning addresses the needs of vulnerable populations, reflecting a holistic interpretation of Maqāsid principles that prioritizes the preservation of life and health (Ebrahim, Rahman, Kumar, Begum, & Aldhari, 2026; Ibrahim et al., 2024). This comprehensive approach underscores the importance of aligning religious obligations with humanitarian and medical imperatives.

Economic and financial sustainability also plays a significant role in contemporary Hajj and Umrah management. The development of halal investment instruments, such as Hajj fund sukuk, provides mechanisms to enhance pilgrims' engagement while ensuring financial transparency and ethical compliance (Almrafee, 2024). The persistence of fraudulent financial schemes, including Ponzi models within the pilgrimage industry, emphasizes the necessity of rigorous oversight and pilgrim financial literacy (Abdillah et al., 2026; Setiawan, 2025). Embedding maqāsid principles in economic governance fosters sustainable, equitable practices, reinforcing trust between pilgrims and institutional actors. These efforts align with broader environmental and sustainability initiatives, including Saudi Arabia's pursuit of carbon neutrality, which seeks to mitigate the ecological footprint of Hajj-related activities (Raihan, Rahman, & Sarker, 2025; Osra, Alzahrani, Alsoufi, & Mirza, 2021). Preventive healthcare strategies, particularly vaccination programs, remain essential for global health security and risk mitigation during mass gatherings (Alshahrani, Rashid, Parker, Asiri, & Memish, 2025; Alshamrani et al., 2024). Special attention to immunocompromised pilgrims, through risk stratification and tailored care plans, is critical to reducing morbidity and mortality (Alsaeed et al., 2025).

Implementation of evidence-based protocols, coupled with real-time epidemiological monitoring, strengthens both individual protection and collective resilience. Furthermore, the integration of palliative care services aligns with social and ethical responsibilities, reflecting a commitment to holistic healthcare that extends beyond immediate clinical outcomes (Ebrahim et al., 2026). Behavioral and social dimensions among pilgrims, including health literacy, awareness of environmental hazards, and compliance with preventive practices, are instrumental in shaping outcomes during Hajj and Umrah (Alhamaid et al., 2026). Religiously framed education, combined with public health messaging, can significantly enhance adherence to safety protocols, aligning with Maqāsid objectives that prioritize the protection of self and community. The intersection of religious guidance and empirical health evidence provides a coherent framework for managing mass gatherings, legitimizing regulatory measures while respecting spiritual values (Harahap, Marliyah, Siregar, Qarni, Cetin, & Arifin, 2025; Laksana, Lubis, Suwondo, Ngazis, & Sari, 2025a).

In conclusion, the findings underscore the necessity of a multidisciplinary, integrated approach to the administration of Hajj and Umrah. Regulatory reforms, technological innovations, preventive healthcare strategies, and economic governance must converge within a framework informed by Maqāsid al-Sharī'ah to ensure the safety, welfare, and dignity of pilgrims. Such an approach addresses the complex interplay between spiritual obligations and contemporary societal challenges, ensuring that pilgrimage practices are both religiously authentic and socially responsible (Layish, 2023; Maghfirah, 2021; Aswadi, Yusuf, Jannah, Tawwabuddin, & Ezzerouali, 2026). By embracing a holistic, evidence-informed, and ethically grounded



model, stakeholders can optimize operational efficiency, enhance pilgrim experiences, and uphold the broader objectives of justice, health, and welfare central to Islamic law.

CONCLUSION

This study demonstrates that Dam tamattu' regulation in Indonesia represents a hybrid approach that balances classical fiqh principles with contemporary governance and socio-economic considerations. Unlike countries that adopt a purely territorial or ritual-focused model, Indonesia integrates administrative oversight, digital governance, and community welfare objectives, reflecting an adaptive interpretation of Islamic law. The findings indicate that the incorporation of maqāsid al-sharī'ah principles—emphasizing justice, human welfare, and public benefit—enhances not only the procedural compliance of Dam tamattu' but also its broader social and ethical outcomes. Through the evaluation of institutional roles, regulatory frameworks, and administrative practices, this research confirms that effective management of Dam tamattu' requires harmonization between religious authority, state institutions, and the expectations of pilgrims, ensuring that ritual obligations align with contemporary societal needs.

In addressing the research objectives, this study highlights several critical insights. First, Indonesia's contextual-administrative model provides greater transparency, efficiency, and equitable distribution of sacrificial proceeds compared to classical-territorial approaches. Second, the integration of maqāsid-oriented governance fosters ethical decision-making, promoting accountability in both public and private agencies involved in Hajj administration. Third, comparative analysis with other Muslim-majority countries illustrates that while technological tools, investment mechanisms, and legal oversight improve operational efficiency, their impact is maximized when embedded within a value-driven, ethically guided framework. These outcomes underscore the importance of a multidimensional approach, where legal, administrative, and social considerations converge to ensure that Dam tamattu' fulfills both spiritual and societal objectives.

Despite these contributions, the research is subject to several limitations. The study relies on document analysis and secondary literature, which may not fully capture the lived experiences of pilgrims or the nuances of local implementation at the ground level. Future research could benefit from primary field studies, including interviews with pilgrims, religious authorities, and Hajj organizers, to provide a more granular understanding of operational challenges. Additionally, longitudinal studies could assess the long-term effects of digital governance, financial mechanisms, and maqāsid-based regulation on social equity and ritual compliance. Practically, this research suggests that policymakers should continue integrating ethical frameworks, technological innovations, and cross-country best practices to enhance Dam tamattu' administration, ensuring that the pilgrimage remains both spiritually fulfilling and socially responsible.

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