Social Conflict Dynamics in Non-Procedural Hajj Practices in Bangka Belitung Islands

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ABSTRACT

The phenomenon of non-procedural Hajj in the Bangka Belitung Islands represents a complex form of social conflict between state policy, the economic interests of travel agencies, and the spiritual motivations of the community. This study aims to understand the structural, cultural, and behavioral dimensions of non-procedural Hajj practices through a descriptive qualitative approach. Data were collected through in-depth interviews with six informants consisting of religious officials, licensed travel agency managers, and non-procedural pilgrims, then analyzed using Johan Galtung's triangle of conflict model (Contradiction, Attitude, Behavior). The results show that the conflict surrounding non-procedural Hajj stems from structural inequalities in quota policies and Hajj bureaucracy, reinforced by cultural legitimacy that places religious intentions above administrative rules, and manifested in social behavior that maintains practices outside the legal corridor. Theoretical analysis confirms that structural and cultural violence operate simultaneously, creating an illusory negative peace. This study emphasizes the need for policy transformation and social awareness towards positive peace through religious education, inclusive regulation, and value-based social mediation.

Keyword: Social Conflict; Conflict Resolution; Non-Procedural Hajj; Structural Violence; Cultural Violence.

ABSTRAK

Fenomena haji non-prosedural di Kepulauan Bangka Belitung mewakili bentuk konflik sosial yang kompleks antara kebijakan negara, kepentingan ekonomi agen perjalanan, dan motivasi spiritual masyarakat. Studi ini bertujuan untuk memahami dimensi struktural, budaya, dan

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perilaku praktik haji non-prosedural melalui pendekatan kualitatif deskriptif. Data dikumpulkan melalui wawancara mendalam dengan enam informan yang terdiri dari pejabat agama, manajer agen perjalanan berlisensi, dan jamaah haji non-prosedural. Data dianalisis menggunakan model segitiga konflik Johan Galtung (Kontradiksi, Sikap, Perilaku). Hasil menunjukkan bahwa konflik seputar haji non-prosedural berasal dari ketidaksetaraan struktural dalam kebijakan kuota dan birokrasi haji, diperkuat oleh legitimasi budaya yang menempatkan niat keagamaan di atas aturan administratif, dan tercermin dalam perilaku sosial yang mempertahankan praktik di luar koridor hukum. Analisis teoretis menegaskan bahwa kekerasan struktural dan budaya beroperasi secara bersamaan, menciptakan perdamaian negatif yang ilusif. Studi ini menekankan perlunya transformasi kebijakan dan kesadaran sosial menuju perdamaian positif melalui pendidikan agama, regulasi inklusif, dan mediasi sosial berbasis nilai.

Keyword: Konflik Sosial; Resolusi Konflik; Haji Non-Prosedural; Kekerasan Struktural; Kekerasan Kultural.

1. Introduction

The phenomenon of non-procedural Hajj pilgrimages in Indonesia continues to be a complex socio-religious issue because it involves legal, economic, and moral dimensions simultaneously (Farida, 2019). Most previous studies have focused on the managerial and diplomatic aspects of Hajj organization between countries (Utami, 2022), but few have discussed the social conflicts and religious legitimacy that arise at the local level, particularly in areas such as the Bangka Belitung Islands (Abidin, 2017). In addition, most previous studies highlight the role of the central government, rather than the dynamics between local officials, travel agents, and pilgrims in the field (Widodo, Maryono, & Hansanontha, 2024). This condition has created a research gap in the form of a lack of understanding of how social and religious conflicts are formed in the context of illegal Hajj at the community level. Therefore, this study focuses on the experiences and perceptions of local actors, including provincial officials, city officials, official Hajj organizers, and pilgrims (W1, April 24, 2025; W2, April 24, 2025)

In this study, non-procedural Hajj refers to the practice of performing the Hajj pilgrimage outside the officially regulated administrative mechanisms established by both the Indonesian government and the Saudi Arabian authorities, particularly by bypassing the quota allocation system, formal registration channels, and the requirement of taṣrīḥ or valid Hajj visas (Abidin, 2017; Farida, 2019; Yusra, 2024). In the Indonesian context, this practice commonly involves the use of non-Hajj visas, alternative departure routes through third countries, or informal facilitation by travel agents and intermediaries, which places pilgrims in administratively and legally vulnerable positions (Setiawan & Soewarno, 2024). Although such practices are often framed as "illegal," non-procedural Hajj does not always constitute a criminal act per se, particularly from a religious perspective where the ritual validity of Hajj remains debated, but it represents a clear violation of state-regulated pilgrimage governance and international mobility regulations (Vernandhie, 2019; Maram, Said, & Tutik, 2024).

Some classical conflict theories emphasize political and economic aspects, making them inadequate for explaining social conflicts based on religious values and legitimacy (Ramsbotham, Woodhouse, Miall, & Mitchell, 2016). In religious contexts such as the hajj, conflicts arise not only from material interests but also from clashes of spiritual meanings and interpretations (Galtung, 1996). Galtung's (1990) triangular theory of conflict, which includes contradictions, attitudes, and behaviors, as well as the concepts of structural and cultural violence, can explain the relationship between government policy, pilgrim behavior, and religious legitimacy used to justify administrative violations. However, the application of Galtung's conflict theory in the religious context in Indonesia is still rare, resulting in a theory gap in explaining the dynamics of illegal hajj conflicts in the region. This study attempts to bridge this gap by integrating legal, social, and theological dimensions into a single community-based conflict analysis (Kriesberg, 1982; Barash & Webel, 2022).

From a methodological perspective, most previous studies have used a descriptive normative approach that focuses on regulations and governance of the hajj (Vernandhie, 2019). Such an approach has not been able to explore the subjective meanings, spiritual motivations, and social perceptions of those involved in illegal hajj practices (Cropley, 2021). Therefore, this study uses a qualitative approach with a constructionist case study design, which allows for an in-depth

understanding of the narratives, experiences, and moral justifications of the actors in the Bangka Belitung Islands (Lamont, 2022). This study involved two official Hajj organizers with different characteristics: one is a licensed national travel agency with a branch office in Pangkalpinang City, and the other is a licensed local travel agency from the same region (W3, April 30, 2025; W4, April 30, 2025). The novelty of this study lies in the integration of social conflict theory and empirical data obtained from official actors and pilgrims. The focus of the study is limited to three main groups, namely local government officials (provincial and city), official Hajj organizers, and illegal pilgrims in the Bangka Belitung Islands. The purpose of this constructionist case study is to understand the phenomenon of social conflict in the organization of illegal Hajj for local actors and stakeholders in the Bangka Belitung Islands. At this stage, the phenomenon of social conflict is broadly defined as a clash of religious values, rules, and interests that creates tension between spiritual legitimacy and administrative legality.

The selection of this topic is based on the moral and social urgency to understand how society interprets legal violations within a religious framework and how the bureaucracy deals with ethical dilemmas within it (Maram et al., 2024). Illegal hajj conflicts not only have an impact on legal aspects, but also on public trust in religious institutions and the legitimacy of the state (Syam, Fuadi, & Machfudz, 2022). To avoid bias in the analysis process, researchers applied the principles of reflexivity and ethical neutrality by maintaining distance from personal moral positions and verifying all data through source triangulation (Suyitno, 2018; Lamont, 2022). This study is expected to provide three main benefits: first, theoretical benefits, namely expanding the application of social conflict theory in a religious context; second, practical benefits, namely providing new insights for religious institutions and Hajj organizers in anticipating value-based social conflicts; and third, policy benefits, namely providing input for the government in formulating more humane and participatory policies towards illegal Hajj practices (Setiawan & Soewarno, 2024).

2. Theoretical Review

Modern social conflict theory departs from the assumption that conflict is an inherent part of social life and arises when two or more parties have interests, values, or goals that cannot be fulfilled simultaneously (Ramsbotham et al., 2016). In Johan Galtung's view, conflict is not always negative, but is a social dynamic that, if not managed, can develop into violence in various forms (Galtung, 1990). Galtung (1990) formulated a model of conflict analysis best known as the Conflict Triangle (ABC Model), which explains that every conflict consists of three main elements: Contradiction (C), which represents the structure or source of the conflict; Attitude (A), which represents the attitudes and perceptions of the parties in conflict; and Behavior (B), which represents the actions or expressions of the conflict. These three elements form a system that influences each other, and changes in one dimension can affect the overall dynamics of the conflict (Barash & Webel, 2022).

Figure 1. Johan Galtung's Triangle of Conflict Model
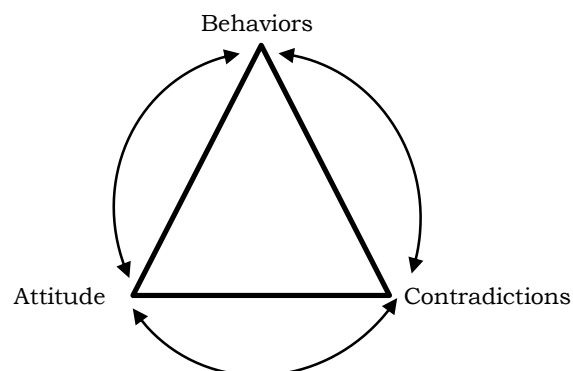
The triangular model of conflict above provides a conceptual basis for explaining how social conflicts develop and are maintained within complex social systems. Contradiction (C) represents the structural aspect, namely the objective and systemic conditions that create inequality or imbalance in the distribution of resources, access, and power (Ramsbotham et al., 2016). In a broader social context, this dimension includes institutional arrangements, policies, and social mechanisms that shape the relative positions of actors (Kriesberg, 1982). Attitude (A) reflects cultural aspects, namely perceptions, values, beliefs, and emotions that influence how

social actors interpret conflict situations (Galtung, 1990). This dimension explains how legitimacy, trust, and ideology can reinforce or mitigate conflict through the construction of social meaning. Meanwhile, Behavior (B) represents the social behavioral aspect, namely the tangible manifestation of conflict that is realized in the actions, communication, or strategies taken by the conflicting parties (Barash & Webel, 2022).

These three dimensions form a holistic system of analysis of social conflict, in which structure provides the context, culture shapes perceptions, and behavior becomes an expression of social tension. The basic assumption of this theory is that conflict cannot be understood from just one dimension, but rather through the simultaneous interaction of all three (Galtung, 1996). In this case, violence is not always physically apparent, but can take the form of structural violence, namely systemic inequalities that cause suffering without direct violence, and cultural violence, namely value systems or symbols that legitimize such injustice and inequality (Galtung, 1990). This perspective is further reinforced by contemporary approaches to conflict resolution that highlight the importance of structural and cultural transformation as part of a sustainable solution (Kriesberg, 1982; Ramsbotham et al., 2016).

A number of recent studies have applied Galtung's theory to examine conflicts arising from structural inequality and value legitimacy, including in the context of religious governance and public policy (Vernandhie, 2019; Barash & Webel, 2022). Recent studies show that the ABC model is effective in explaining how social conflicts can escalate due to power imbalances and differences in moral perceptions (Widodo et al., 2024). In the religious sphere, this theory is also used to interpret conflicts based on spiritual legitimacy that interact with state legal structures and policies (Maram et al., 2024; Yusra, 2024). Conceptually, the use of Galtung's conflict theory provides a strong basis for this study to identify and explain the dynamics of social, structural, and cultural conflicts simultaneously. Thus, the theoretical framework of this study assumes that the social conflicts that are the focus of this study are rooted in the interaction of three main dimensions: (a) social structures and policies that shape the objective conditions of inequality, (b) value systems and cultures that produce social legitimacy for certain actions, and (c) social behaviors that are direct manifestations of the tension between these structures and cultures (Galtung, 1990; Ramsbotham et al., 2016). The relationship between these three dimensions will be used as an analytical framework to understand the patterns and dynamics of asymmetrical social conflict in the phenomenon under study.

3. Method

This study uses a descriptive-interpretative qualitative method with a constructionist approach based on the tradition of social constructivism, in which reality is understood as the result of intersubjective construction between social actors (Moses & Knutsen, 2012). This paradigm is used because the purpose of the study is not to test causal relationships, but rather to understand the social meaning and process of conflict formation in the implementation of non-procedural Hajj in the Bangka Belitung Islands region. This approach allows researchers to interpret the experiences of social actors, ranging from officials in charge of Hajj administration, licensed travel agency managers, to pilgrims who depart outside of official procedures, as part of a system of meaning constructed by policies, religious norms, and social needs (Suyitno, 2018). Strategically, this study applies an intrinsic case study design, as it focuses on one specific case with a distinctive social, cultural, and administrative context, thereby enabling a comprehensive description of the phenomenon of social-asymmetric conflict (Lamont, 2022).

Data were collected through in-depth interviews, limited observations, and document reviews by applying the principle of source triangulation to ensure the validity of the information (Mustari & Rahman, 2012). Informants were selected using purposive sampling and developed using snowball sampling in order to trace the network of actors involved in non-procedural Hajj practices (Mohajan, 2018). This study involved four main informants: an official in charge of Hajj administration at the provincial level (W1, April 24, 2025), an official at the city-level Hajj office (W2, April 24, 2025), the manager of a licensed travel agency that is a branch of a national travel agency (W3, April 30, 2025), and a manager of a licensed local travel agency in Pangkalpinang City (W4, April 30, 2025). The results of interviews with these informants show a correlation between top-down policies and local social dynamics that encourage pilgrims to depart outside of the official mechanism. The selection of the Bangka Belitung Islands Province was based on empirical and theoretical relevance: empirically, this region exhibits interregional access inequalities that encourage non-procedural hajj practices, while theoretically, the archipelagic context allows for the simultaneous application of Galtung's three dimensions of social conflict (structural, cultural, and behavioral) (Suyitno, 2018; Lamont, 2022). This access

inequality is evidenced by the exceptionally long waiting period for regular Hajj departures in the Bangka Belitung Islands—reaching approximately 27–28 years—combined with the concentration of Hajj administrative services in Pangkalpinang, which requires prospective pilgrims from outer districts and islands to manage their registration and coordination through the provincial capital, while limited human resources and outreach capacity of the Ministry of Religious Affairs restrict systematic public education in peripheral areas; under these conditions, many pilgrims are drawn to offers of "Hajj without waiting" as a response to structural access constraints rather than as a deliberate intention to violate the law (W1, April 24, 2025; W2, April 24, 2025).

Data analysis was conducted descriptively and interpretively, following the principles of systematic and reflective qualitative analysis (Mustari & Rahman, 2012; Mohajan, 2018). The analysis began with data reduction, which is the process of sorting and grouping information based on Galtung's three dimensions of social conflict, namely structural, cultural, and behavioral. Next, the data was presented in the form of narratives and thematic matrices to map the relationships between actors and social contexts, as well as to draw meaning, which is the process of in-depth interpretation of the patterns of conflict and social legitimacy found. The analysis process is iterative: researchers review the interpretation results each time new data is obtained or confirmation from informants is received. The final interpretation describes how policy structures, cultural norms, and social actions interact in shaping asymmetrical social conflicts in the context of non-procedural Hajj administration.

All research activities were conducted in accordance with the principles of social research ethics, including informed consent, anonymity, and confidentiality of information (Suyitno, 2018). Sensitive data that could potentially defame informants were not included in the publication, but were still used in internal analysis to maintain the integrity of the interpretation. Interviews were conducted in Indonesian, and each informant understood the purpose of the research and agreed to its use for academic purposes (W1–W4 and J1-J2, 2025). In the spirit of scientific replicability, the researchers provided annotated transcripts and field notes in an anonymized format, which can be accessed for methodological verification by other researchers while respecting ethical boundaries and data confidentiality (Lamont, 2015).

4. Results

Johan Galtung's conflict theory explains that every social conflict consists of three main elements, namely Contradiction (C), Attitude (A), and Behavior (B), which form a mutually influential system. Changes in one element can affect the overall dynamics of the conflict (Barash & Webel, 2022). Based on in-depth interviews with six informants, consisting of provincial-level officials (W1), city-level officials (W2), two licensed travel agency managers (W3 and W4), and two non-procedural pilgrims (J1 and J2), empirical findings were obtained regarding the social, structural, and cultural conflicts surrounding non-procedural Hajj practices in the Bangka Belitung Islands Province.

4.1. Contradiction (C): Sources of Structural Conflict

The Contradiction element refers to the structural dimension of conflict, namely imbalances and contradictions arising from social policies and systems. According to provincial officials (W1, April 24, 2025), the top-down structure of national hajj administration creates a gap between central government policy and implementation capacity in the islands. This imbalance is exacerbated by quota limitations and administrative infrastructure, which require prospective pilgrims in certain areas, such as Belitung and East Belitung, to arrange their departure through travel agencies in the city of Pangkalpinang. According to city officials (W2, April 24, 2025), limited human resources and weak supervision at the regional level make it difficult to consistently monitor non-procedural Hajj practices.

From the perspective of travel agencies, the manager of a licensed national travel agency (W3, April 30, 2025) explained that the licensing system and official quotas often create competitive pressure among travel agencies, with some operators trying to find loopholes so they can continue to send pilgrims outside the official mechanism. Licensed local travel operators (W4, April 30, 2025) added that overlapping regulations between special hajj and umrah permits cause administrative uncertainty, which is then exploited by certain individuals. This situation shows that structural contradictions occur not only between the public and the government, but also among operators working within the same regulatory system. Despite periodic adjustments in Indonesia's national Hajj quota over recent years, local officials noted that these changes have not significantly reduced the waiting period in the Bangka Belitung

Islands, which remains at approximately 27–28 years, thereby reinforcing structural pressures that drive pilgrims and travel agencies to seek departures outside the official mechanism (W1, April 24, 2025; W2, April 24, 2025).

4.2. Attitude (A): Cultural Perception and Legitimacy

The Attitude element describes the cultural dimension of conflict, namely attitudes, beliefs, and perceptions that influence how social actors interpret situations of conflict. Based on the interview results, it was found that there are layered value constructions in interpreting non-procedural Hajj practices. According to a provincial official (W1, April 24, 2025), some people perceive that going on Hajj is a matter of personal intention and sincerity, not a matter of administrative legality. This is in line with the view of a city official (W2, April 24, 2025), who said that public education on Hajj procedures is still weak, so many prospective pilgrims trust religious leaders or travel agents more than government authorities.

From the organizer's perspective, a licensed national travel operator (W3, April 30, 2025) stated that some pilgrims "did not want to wait in long queues" and chose a route that was considered faster, believing that "good intentions were sufficient justification." A similar sentiment was expressed by licensed local travel operators)(W4, April 30, 2025), who assessed that public trust in travel agencies is higher than in the official system, as they are considered more "socially and spiritually close." Meanwhile, the first non-procedural pilgrim (J1, May 2, 2025) admitted that he was aware that his journey was not in accordance with the rules, but felt "not guilty because he only wanted to fulfill his religious calling." The second pilgrim (J2, May 3, 2025) even emphasized that the decision to depart outside the official channels was a form of "effort so as not to wait for years," with the belief that "Allah judges intentions, not procedures." These findings indicate cultural violence in the form of legitimizing religious values that normalize administrative violations and reinforce existing structural contradictions.

4.3. Behavior (B): Conflict Expression and Actions

The Behavior element represents the actual behavior of social actors in expressing and responding to conflict. Based on the statement of a provincial official (W1, April 24, 2025), the handling of non-procedural Hajj practices is still carried out persuasively and administratively, because local governments do not have direct legal authority to take action against travel agencies operating under central government licenses. City officials (W2, April 24, 2025) stated that the only actions that can be taken are to issue warnings or recommendations for guidance to travel agencies that are indicated to have committed violations.

From the business perspective, licensed national travel operators (W3, April 30, 2025) admit that some travel operators cover up non-procedural departures by taking advantage of the umrah plus or furoda status. Licensed local travel operators (W4, April 30, 2025) stated that this practice has become an "open secret" among travel agents, but not all operators have bad intentions; some are simply trying to meet the demands of people who are impatient to wait for the official quota. Meanwhile, the first (J1, May 2, 2025) and second (J2, May 3, 2025) non-procedural pilgrims both said that they obtained information about their departure through social networks such as religious gatherings or relatives who had "already departed through alternative channels." This pattern indicates complex social dynamics, where the behavior of perpetrators and pilgrims is shaped by the interaction between spiritual needs, social pressures, and structural limitations.

5. Discussion

This discussion stems from empirical findings that describe how social conflicts in non-procedural Hajj practices in the Bangka Belitung Islands are formed through interactions between policy structures, social attitudes, and the behaviors of actors that influence each other. Based on Johan Galtung's conflict triangle model, every social conflict consists of three main elements, namely Contradiction (C), Attitude (A), and Behavior (B), which form a dynamic system in which changes in one element can affect the entire conflict structure (Barash & Webel, 2022). In this study, these three elements are not only seen as categories of analysis, but also as social mechanisms that explain why non-procedural Hajj practices persist despite being regulated by law. Therefore, this section interprets the research results through the framework of social conflict theory and expands the analysis with the concepts of structural and cultural violence (Galtung, 1969, 1990, 1996), the conflict cycle (Kriesberg,

1982), and the value-based peaceful resolution approach (Yuji & Panggabean, 1996) to understand the dynamics and direction of conflict transformation more comprehensively.

5.1. Non-Procedural Hajj as a Universal Socio-Religious Conflict

Social conflict, as emphasized by Ramsbotham, Woodhouse, Miall, & Mitchell (2016), is a universal phenomenon in human life that arises from social, economic, cultural, and political differentiation. Conflict does not merely signify social destruction, but rather a form of change that reflects tensions between different interests, values, and aspirations. In the context of non-procedural Hajj pilgrimage in the Bangka Belitung Islands, conflict arises between three main actors: the government as the regulator of the system and quotas, travel agencies as economic-religious implementers, and pilgrims as spiritual subjects driven by religious needs. These three actors have seemingly incompatible goals, namely administrative compliance on the one hand and fulfillment of the call to worship on the other.

According to Morton Deutsch (1949, cited in Ramsbotham et al., 2016), conflict can be destructive or constructive depending on how the parties involved manage it. In the case of non-procedural Hajj, conflict tends to be destructive because there is no social mechanism capable of channeling the religious aspirations of the community without violating administrative rules. When regulations are perceived as barriers to worship, while the bureaucracy is not sufficiently responsive to the needs of pilgrims, conflict becomes institutionalized in the form of tension between legal norms and religious values. This shows that the phenomenon of non-procedural Hajj is not merely an individual deviation, but a reflection of broader social dynamics between the state structure and religious society

5.2. Galtung Conflict Analysis Based on Galtung's Triangle Model (ABC)

The triangle model of conflict developed by Johan Galtung (1969, 1996) provides a holistic view of social conflict through three interacting elements: Contradiction (C), Attitude (A), and Behavior (B). In the findings of this study, these three elements are present simultaneously and reinforce each other. The Contradiction element is reflected in structural and policy inequalities that cause disparities in access to the hajj between regions. The Attitude element is evident in the perception among the public that departure for the pilgrimage does not have to be subject to formal procedures, while the Behavior element is seen in concrete actions such as the practice of non-procedural hajj by some travel agencies and the active participation of pilgrims outside the official mechanism.

This interconnection between elements illustrates that non-procedural Hajj conflicts have reached a manifest stage, rather than a latent one. As explained by Galtung (1996), conflicts become actual when unbalanced structures, mutual suspicion, and conflicting actions coexist within the same social system. In this context, the tension between the legal system and the religious consciousness of the community creates a cycle of conflict that is difficult to stop because every attempt at administrative control actually reinforces the perception of injustice at the grassroots level. This explains why, even though supervision continues to be tightened, non-procedural Hajj practices continue to take place through various social and administrative loopholes.

5.3. Non-Prosedural Structural and Cultural Violence in the Dynamics of Non-Procedural Hajj

As explained by Barash and Webel (2022), social conflict often stems from invisible forms of violence, namely structural violence and cultural violence. Structural violence occurs when social and institutional systems create inequality and suffering without direct violence, while cultural violence is the ideological and symbolic legitimization that makes such inequality seem normal. In the case of non-procedural hajj, structural violence is evident in the uneven distribution of quotas, the complexity of the administrative process, and the limited capacity of regional authorities to manage hajj services. The multi-layered bureaucratic structure causes frustration among the public, especially those who feel that they "never get their turn" despite having waited for a long time.

Meanwhile, cultural violence is present through religious narratives used to justify rule violations. Some pilgrims interviewed (J1, J2) believe that sincere intentions to worship can erase administrative errors, while some travel agency employees (W3, W4) consider expediting the departure of pilgrims to be a form of spiritual service. This narrative becomes a moral justification for structural inequality that actually originates from the system. As Galtung (1990) said, cultural violence functions as "ideological fertilizer" for structural violence, because it

makes injustice appear sacred and unquestionable. In the context of Bangka Belitung, the relationship between structural and cultural violence reinforces a cycle of social conflict that is difficult to unravel because it is wrapped in religious values that are considered supreme.

5.4. Dynamics and Cycle of Conflict

Kriesberg (1982) views conflict as a process that develops through certain stages, starting from emergence, escalation, de-escalation, to transformation. Based on the results of the study, the dynamics of non-procedural hajj in Bangka Belitung follow this cyclical pattern. The emergence stage occurs when the community begins to realize the inequality of access and seeks alternative departures through unofficial channels. Escalation occurs when travel agencies offer fast tracks at a certain cost, and pilgrims begin to take administrative risks for the opportunity to worship. Government efforts in the form of socialization and supervision can be considered a phase of de-escalation, but they are still partial in nature and have not touched on the root of the structural problem.

Kriesberg (1982) emphasizes that conflicts that are not resolved structurally tend to recur—reappearing in new forms and contexts. This phenomenon can be seen in the emergence of new travel routes after the freezing of old ones, or in the shift of non-procedural hajj practices to other administrative areas. This means that even though conflicts appear to have subsided on the surface, the social and economic roots that underlie them remain. From the perspective of Galtung (1996), this condition describes "negative peace," which is the absence of direct violence without eliminating the structures of injustice that are the source of conflict.

5.5. Towards Conflict Resolution and Positive Peace

From a conflict resolution perspective, resolution does not only mean ending the conflict, but also transforming the social conditions that caused it (Yuji & Panggabean, 1996). In the context of non-procedural Hajj, effective resolution efforts must go beyond legal and administrative approaches. The government needs to establish participatory communication mechanisms that involve religious leaders, travel agencies, and the community in formulating a more transparent and fair Hajj service system. This process is in line with the concept of positive peace proposed by Galtung (1996), which is a state of peace characterized by the absence of both structural and cultural violence.

Yuji and Panggabean (1996) distinguish four forms of conflict resolution intervention: negotiation, facilitation, mediation, and adjudication. In this context, negotiation and mediation are highly relevant. Facilitating dialogue between local governments, travel associations, and religious leaders can reduce misunderstandings and build social trust. At the same time, mediation by community leaders or religious institutions can help change cultural perceptions that normalize non-procedural Hajj practices. Thus, social and value transformation is at the core of the resolution process, not merely the enforcement of rules.

In a broader context, the resolution of non-procedural Hajj conflicts in Bangka Belitung requires a transformation towards positive peace – a condition in which policy structures are fair, the community has critical religious literacy, and religious institutions function as moral mediators rather than symbolic legitimization for violations. This effort not only alleviates conflict, but also strengthens equitable and sustainable religious governance.

5.6. Limitations of the Study

This study has several strengths that are relevant to understanding the phenomenon of non-procedural hajj as a form of socio-religious conflict. First, the use of Johan Galtung's conflict theory framework allows this study to go beyond the legal and administrative approaches that have been dominant in hajj studies, by placing the issue of non-procedural hajj as a result of the interaction between policy structures, cultural attitudes, and social behavior. Second, the case study-based qualitative approach involving various local actors – from government officials, Hajj and Umrah organizers, to pilgrims – provides a contextual empirical picture of the dynamics of conflict and moral legitimacy at the community level.

However, this study also has limitations that need to be considered. Although the findings indicate cultural legitimacy that encourages acceptance of non-procedural Hajj practices, this study has not explored in depth the local cultural dimensions and socio-economic differentiation of the community in interpreting the Hajj pilgrimage. In particular, the role of the upper-middle economic group – which has the financial capacity to choose non-procedural routes but is hampered by long waiting periods – has not been analyzed as a separate social category. This limitation implies that the contribution of class aspirations, social prestige, and

religious symbolism in shaping cultural legitimacy for non-procedural Hajj has not been fully described. Therefore, further research is recommended to use an ethnographic approach or class-based comparative analysis to deepen understanding of the relationship between culture, social structure, and administrative compliance in Hajj practices.

6. Conclusions

The phenomenon of non-procedural pilgrimage in the Bangka Belitung Islands shows that religious conflict is not only rooted in administrative law violations, but also the result of complex interactions between policy structures, social value systems, and religious behavior within society. Based on previous findings and theoretical analysis, this conflict manifests itself through three main dimensions of Galtung's model: Contradiction (C), Attitude (A), and Behavior (B). The Contradiction dimension represents structural imbalances resulting from the national quota system and bureaucracy that are not adaptive to the geographical conditions of the islands. The Attitude dimension is evident in the cultural legitimacy that considers administrative violations as "spiritual endeavors," while Behavior is manifested in social practices that are repeatedly carried out through social networks and licensed travel agencies that operate outside the legal corridor. These three elements reinforce each other, forming layers of structural and cultural violence (Galtung, 1990; Barash & Webel, 2022).

Within a broader theoretical framework, the results of this study confirm that the phenomenon of non-procedural hajj is a form of asymmetrical social conflict that maintains itself through social mechanisms that appear peaceful, but in fact contain systemic tensions between the state, religion, and society. This dynamic is in line with the views of Ramsbotham, Miall, and Woodhouse (2016) that social conflict is part of the human adaptation process to social change. In this context, Bangka Belitung shows how peace by coercion (pseudo-administrative order) fails to create positive peace (substantive peace) because it does not address the roots of structural injustice. This finding also expands the application of Galtung's (1996) and Kriesberg's (1982) theories in the context of contemporary Indonesian socio-religious issues, showing that the cycle of non-procedural hajj conflicts follows the same pattern as other social conflicts: they emerge, escalate, are suppressed, and then recur because their structural roots are not transformed.

In terms of scientific novelty, this study complements previous studies that generally focus on legal aspects and fatwas (e.g., Maram et al., 2024; Widodo et al., 2024; Yusra, 2024) with a socio-conflictual approach. While previous studies emphasized aspects of compliance, criminal responsibility, and the validity of worship, this study highlights the social dynamics, perceptions, and cultural mechanisms that enable non-procedural Hajj practices to persist over the long term. This study also expands on the findings of Farida (2019) and Setiawan & Soewarno (2024), which highlight fraud and pilgrim protection, by showing that the root of the problem lies not only in weak supervision but also in the disparity between spiritual intentions and administrative obligations. Thus, the main contribution of this research is to open up a new conceptual space for understanding non-procedural Hajj as a phenomenon of socio-cultural conflict, rather than merely a violation of religious or state law.

As for the direction of future research, several areas of potential can be developed. First, future studies could expand their focus on the relationship between power and religious authority, particularly how fatwas and local authorities (such as religious leaders or KBIHU) function as cultural brokers that can either alleviate or exacerbate conflict (see Maram et al., 2024). Second, comparative studies between island and mainland regions need to be developed to see how geographical structure, accessibility, and social networks influence patterns of religious conflict. Third, future research can integrate approaches from legal sociology and moral psychology to understand how congregations' perceptions of istitha'ah (ability to perform the hajj) and moral legitimacy shape non-procedural behavior. Fourth, exploratory quantitative studies are also needed to measure the extent to which religious literacy and public trust in the government influence people's decisions to follow official channels or not.

In general, future research should combine an interdisciplinary approach between t also a transformation of social values and religious governance. Thus, the results of this study are expected to serve as a foundation for more systematic follow-up research, both in regreligious studies, public policy, and social conflict theory. This approach will strengthen the understanding that resolving non-procedural hajj issues is not only a matter of legal reform, buional contexts such as Bangka Belitung and in a national framework that seeks to establish fair, transparent, and sustainable Hajj governance.

9. Conflicts of Interest

The author declares no conflict of interest in the conduct or publication of the results of this study.

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