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The Failure of State Oversight of Umrah Pilgrimage Organizers: An Analysis of Ministerial Accountability and Reformulation of the Regulatory Oversight Model

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ABSTRACT
This study aims to analyze the failure of state oversight of Umrah pilgrimage organizers, emphasizing the accountability of the Ministry of Religious Affairs and the need for a more effective and equitable reformulation of the regulatory oversight model. The study focuses on how the existing supervisory structure has failed to prevent violations, and how these weaknesses impact the protection of pilgrims as users of religious services. This study uses a normative legal method with a statutory and conceptual approach. The legal materials used include primary, secondary, and tertiary legal materials, analyzed descriptively and prescriptively to identify legal problems and formulate normative solutions. The results indicate that the existing supervisory system is still administrative and formalistic, thus unable to reach the substantive aspects of Umrah implementation. This failure of supervision is characterized by a weak preventive function, delays in detecting violations, and suboptimal law enforcement. Furthermore, the ministry's accountability has not been optimal, as reflected in a lack of transparency, responsiveness, and limited public participation in the supervisory process. This condition indicates an imbalance between state authority and the effectiveness of its implementation. The findings of this study emphasize the need for a reformulation of the risk- and accountability-based oversight model, which integrates transparency, public participation, and the use of technology into the oversight system. This would ensure that oversight is not merely reactive but also capable of preventive and adaptive functions. This reform is expected to create a more effective oversight system, enhance ministry accountability, and provide optimal protection for the public.

Keywords: State Oversight, Umrah Pilgrimage, Ministry Accountability, Regulatory Oversight, Pilgrim Protection.

I. Introduction

In recent years, the dynamics of the Umrah pilgrimage in Indonesia have shown significant development, both in terms of the number of pilgrims and the complexity of its governance. As the country with the largest Muslim population in the world, Indonesia bears a significant responsibility to ensure that the Umrah pilgrimage is carried out safely, orderly, and in accordance with the principles of pilgrim protection. However, various cases of fraud, failed departures, and financial losses suffered by pilgrims indicate serious

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problems in the state's oversight system for Umrah pilgrimage organizers (PPIU). This phenomenon raises fundamental questions about the effectiveness of government oversight, particularly the Ministry of Religious Affairs, as the authority with regulatory and administrative authority in this sector.

Several previous studies have examined the legal aspects of organizing the Umrah pilgrimage, particularly in the context of consumer protection and business actor liability. For example, research conducted by Huda highlighted the weak legal protection for pilgrims due to minimal oversight of Umrah travel agencies, which has led to rampant fraud and misuse of pilgrim funds (Huda, 2019). Arifin also expressed similar findings, emphasizing that existing regulations have not been able to anticipate the development of modus operandi for violations by Umrah organizers (Arifin, 2021). Furthermore, a study by Latif showed that the licensing and oversight system in place remains administrative in nature and has not addressed substantive aspects related to organizer accountability (Latif, 2020). On the other hand, research focusing on institutional aspects highlights weaknesses in coordination between agencies involved in overseeing the implementation of the Umrah pilgrimage. Prasetyo, for example, argues that the fragmentation of authority between the Ministry of Religious Affairs, the Ministry of Transportation, and other authorities has led to oversight gaps exploited by irresponsible business actors (Prasetyo, 2022). Meanwhile, research by Siregar emphasizes the importance of a risk-based approach to supervision, which has not yet been optimally implemented in the Umrah supervision system in Indonesia (Siregar, 2023).

However, these studies tend to address these issues in a fragmented manner, from both consumer protection and institutional perspectives, without integrating an analysis of state accountability in carrying out its oversight function. However, from a state administrative law perspective, oversight failures not only impact individual losses but also reflect the weak accountability of public institutions in carrying out their mandates. Thus, there is a lack of research linking oversight failures, ministerial accountability, and the need for a more effective and responsive reformulation of oversight models. Conceptually, state oversight of Umrah pilgrimage organizers is part of the regulatory and control function in the provision of public services. Within the framework of administrative law, oversight is not only defined as monitoring activities, but also encompasses evaluation and law enforcement against any violations. The concept of accountability is key to ensuring that government authority is exercised transparently, responsively, and responsibly (Mulgan, 2000). In this context, accountability extends not only vertically to superiors or supervisory institutions, but also horizontally to the public as service recipients.

Furthermore, from the perspective of regulatory governance theory, the effectiveness of oversight is largely determined by the institutional design and regulatory instruments used. Black emphasized that an effective oversight model must integrate a risk-based approach, public participation, and robust law enforcement mechanisms (Black, 2008). In the context of Umrah management, this means that oversight must not be limited to licensing and reporting mechanisms alone; it must also involve an early detection system for potential violations and strengthening oversight capacity at the operational level. Empirical phenomena in Indonesia demonstrate that the failure to supervise Umrah organizers has had far-reaching economic and social impacts. Major cases, such as fraud by Umrah travel agencies involving thousands of pilgrims, demonstrate that the existing oversight system is incapable of effectively preventing violations. In many cases, violations are only uncovered after the losses suffered by pilgrims have reached a significant scale, indicating a failure in the preventive function of oversight (Aziz, 2021).

Furthermore, this failure in oversight also reflects a problem with the ministry's accountability as a regulator. The Ministry of Religious Affairs, as the institution with primary authority over the organization of Umrah, is often perceived as unresponsive in handling public reports and lacking transparency in its oversight and enforcement processes for violations. This has led to a public perception that the state is not optimally present in protecting the rights of pilgrims as consumers of religious services (Rahman, 2022). The legal issues arising from this phenomenon relate not only to violations by business actors but also to the state's failure to carry out its oversight function. From an administrative law perspective, this failure can be categorized as maladministration, which includes negligence, abuse of authority, and ineffective implementation of

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oversight duties. Therefore, an analysis of oversight failure cannot be separated from a study of the accountability of ministries as part of the government system.

This study aims to fill this gap by offering a comprehensive analysis of the failure of state oversight of Umrah pilgrimage organizers, focusing on the accountability of the Ministry of Religious Affairs and the need for a reformulation of the regulatory oversight model. Unlike previous studies, which tended to be partial, this study integrates administrative law and regulatory governance theories to examine how the oversight system can be improved to make it more effective and accountable. The primary contribution of this research lies in its attempt to reconstruct a supervisory model that is not solely administrative but also based on risk and accountability. This research offers a conceptual framework that can be used as a basis for formulating supervisory policies that are more responsive to the dynamics of Umrah implementation. Furthermore, this research also offers practical implications for strengthening the role of ministries in carrying out their supervisory functions, including through increased transparency, inter-agency coordination, and public participation.

The novelty of this research lies in its integrative approach, linking oversight failures with ministerial accountability and reformulating the oversight model within a unified analytical framework. This approach has not been widely used in previous research, providing a new perspective for understanding the challenges of umrah pilgrimage management in Indonesia. Therefore, this research is expected to significantly contribute to the development of public administrative law and serve as a basis for improving public policy in the umrah pilgrimage management sector.

II. Literature Review

State oversight of Umrah pilgrimage organizers constitutes an essential component of the government's regulatory responsibility in providing religious public services. Oversight should not be limited to licensing and administrative reporting but should also include monitoring, evaluation, prevention, and law enforcement. Within this framework, the state is responsible for ensuring that Umrah pilgrimage organizers comply with legal requirements and provide adequate protection for pilgrims. Weak supervision may consequently expose pilgrims to fraud, failed departures, misuse of funds, and other forms of economic and legal harm. Previous studies have primarily examined the organization of Umrah pilgrimages from the perspective of consumer protection and the responsibility of business actors. Huda (2019) found that legal protection for Umrah pilgrims remained weak because government supervision of travel organizers had not been implemented effectively. Similarly, Arifin (2021) argued that the existing regulatory framework had not sufficiently anticipated the development of increasingly complex forms of violations committed by Umrah pilgrimage organizers. Latif (2020) further demonstrated that licensing and oversight mechanisms remained predominantly administrative and had not adequately assessed the substantive accountability, financial capacity, and operational reliability of organizers. These findings indicate that formal compliance alone cannot guarantee effective protection for pilgrims.

Other studies have emphasized the institutional dimensions of Umrah oversight. Prasetyo (2022) identified fragmented authority and weak coordination among the Ministry of Religious Affairs, the Ministry of Transportation, and other relevant institutions as major barriers to effective supervision. Such fragmentation may create regulatory gaps, prevent efficient information exchange, and allow irresponsible organizers to avoid timely detection. Aziz (2021) similarly showed that violations were often identified only after substantial losses had occurred, demonstrating the weakness of the preventive function of the existing supervisory system. Collectively, these studies indicate that oversight failures arise not only from inadequate regulations but also from institutional design, coordination, and implementation weaknesses. The concept of public accountability provides an important theoretical foundation for assessing the responsibility of the Ministry of Religious Affairs. Mulgan (2000) explains that public accountability requires government institutions to exercise authority transparently, responsibly, and responsively. Accountability operates vertically through reporting to superior and supervisory institutions and horizontally through responsibility

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to citizens as recipients of public services. In the context of Umrah governance, ministerial accountability therefore extends beyond compliance with administrative procedures. It also includes the obligation to respond to public complaints, disclose supervisory information, enforce sanctions consistently, and prevent foreseeable harm to pilgrims.

The literature suggests that transparency and responsiveness are central dimensions of ministerial accountability. Rahman (2022) found that limited transparency and inadequate institutional responses weakened government accountability in religious service administration. Yunus (2022) also emphasized that transparency and accountability are inseparable from the quality of public service delivery. When information concerning organizer licensing, compliance records, sanctions, and supervisory outcomes is not publicly accessible, pilgrims cannot make informed decisions, while external oversight institutions face difficulties in evaluating government performance. Failure to provide adequate information and respond promptly to reported violations may therefore indicate a gap between the ministry's normative duties and their practical implementation. From the perspective of administrative law, ineffective supervision may also constitute maladministration. Saragih (2020) explains that maladministration includes negligence, abuse of authority, improper conduct, delays, and ineffective performance of public duties. In Umrah oversight, maladministration may occur when the responsible ministry fails to monitor organizers adequately, delays responding to complaints, or does not enforce sanctions against identified violations. Consequently, the failure of oversight should not be understood solely as misconduct by private travel organizers but also as a potential failure of public institutions to exercise their regulatory authority and protect citizens.

Regulatory governance theory provides a broader framework for improving the effectiveness of state oversight. Black (2008) emphasizes that effective regulatory governance should integrate risk assessment, public participation, institutional capacity, and credible law-enforcement mechanisms. A risk-based model differs from conventional administrative supervision because it allocates supervisory resources according to the level of risk posed by each organizer. Siregar (2023) highlights the relevance of this approach to religious travel services, although its implementation in Indonesia remains limited. Under this model, organizers with poor compliance records, questionable financial capacity, or limited operational capability should receive more intensive supervision than organizers demonstrating consistent compliance. Public participation is another essential component of accountable regulatory governance. Kurniawan (2021) argues that citizens should not merely be positioned as objects of regulation but should be involved in monitoring and evaluating public policies. In Umrah governance, participation can be facilitated through accessible complaint mechanisms, transparent publication of organizer records, and community involvement in evaluating supervisory policies. Public participation can strengthen social control, provide early information regarding potential violations, and increase the responsiveness of government institutions. However, its effectiveness depends on whether public reports are followed by transparent investigation and enforcement procedures.

The existing literature thus identifies several interconnected weaknesses in Umrah oversight, including inadequate pilgrim protection, administrative formalism, weak preventive monitoring, fragmented institutional authority, limited transparency, and insufficient implementation of risk-based supervision. Nevertheless, previous studies generally examine these issues separately through consumer protection, institutional coordination, or regulatory perspectives. Limited attention has been given to the relationship between state oversight failure, ministerial accountability, and the reformulation of the regulatory oversight model within a unified analytical framework. This study addresses that gap by integrating state administrative law and regulatory governance perspectives. The analysis is based on the proposition that an administratively formalistic oversight system weakens the prevention and early detection of violations; limited transparency, responsiveness, and institutional coordination undermine ministerial accountability; and a risk- and accountability-based model can provide more effective protection for pilgrims. The proposed framework consequently combines risk assessment, inter-agency coordination, public participation, transparency, consistent enforcement, and technological support as interconnected components of regulatory reform.

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III. Research Method

This research is a normative legal study that focuses on the study of legal norms governing state supervision of Umrah pilgrimage organizers, particularly in relation to ministerial accountability and the effectiveness of the regulatory oversight model. The approaches used include a statutory approach and a conceptual approach. Through the statutory approach, this study examines various relevant legal provisions, such as regulations regarding the organization of Umrah pilgrimages, state administrative law, and regulations related to consumer protection. This approach is important for understanding the normative framework that underlies the government's authority and responsibility in conducting supervision. Meanwhile, a conceptual approach is used to examine concepts developing in legal doctrine, such as public accountability, administrative oversight, and regulatory governance. This approach allows researchers to build a more in-depth and critical analysis of existing supervisory practices. The legal materials used consist of primary, secondary, and tertiary legal materials relevant to the research issue. Data analysis techniques are descriptive-prescriptive, namely by describing the applicable legal conditions while providing normative arguments as the basis for recommendations for improvement. With this approach, research not only explains the problems, but also offers a direction for a more accountable and effective reformulation of supervision.

IV. Result and Discussion

a. The Construction of State Supervision Failure in the Implementation of the Umrah Pilgrimage

The failure of state oversight of Umrah pilgrimage organizers cannot be understood as an isolated incident, but rather as a manifestation of structural problems in public administration governance, particularly in the sensitive and far-reaching religious services sector. From the perspective of state administrative law, oversight is an essential instrument inherent in the function of government to ensure that every administrative action undertaken by legal subjects, including business actors, is carried out in accordance with legal norms, general principles of good governance, and the principle of protecting the public interest (Hadjon, 2019). However, in the practice of organizing Umrah pilgrimages in Indonesia, this oversight function often does not operate effectively, thus opening up space for violations that not only cause economic losses but also damage public trust in the state. This oversight failure can be identified through several key interrelated indicators. First, the weak preventive supervision function, which should be the front line of a modern oversight system. In many cases, the state is unable to anticipate potential violations early, resulting in violations only being uncovered after the losses to pilgrims have reached a significant scale. This phenomenon indicates that the oversight system is not based on risk analysis, but rather relies on a static and procedural administrative approach (Asshiddiqie, 2020). Second, delays in detecting violations indicate weaknesses in the monitoring system, which should be able to provide early warning signals of potential irregularities. Third, the suboptimal law enforcement against violating organizers reflects issues with regulators' courage and consistency in addressing violations.

Within the framework of good governance, supervision should function not only as a control tool but also as a proactive preventative mechanism. However, in the context of Umrah management, supervision tends to be reactive, only being implemented after reports or complaints from the public. This contradicts the precautionary principle in public administration, which requires the state to act before harm occurs, not afterward (Ridwan HR, 2021). In other words, the failure of supervision reflects the state's inability to effectively carry out its protective function. Furthermore, the current oversight framework is still dominated by a formalistic administrative approach, such as document verification, permit issuance, and periodic reporting requirements. While this approach is important as a foundation for legality, it is insufficient to guarantee substantive compliance from Umrah organizers. Numerous cases demonstrate that organizers who administratively meet the requirements still commit violations due to the lack of a supervisory mechanism capable of assessing more in-depth aspects, such as the company's financial health, management integrity,

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and operational capacity to serve pilgrims (Marzuki, 2022). This demonstrates that the oversight system is unable to integrate substantive dimensions into compliance evaluations.

This weakness is further exacerbated by the lack of data and technology integration within the monitoring system. In the digital era, monitoring should be supported by an information system capable of real-time monitoring of organizer activities, including fund flows, the number of pilgrims, and departure schedules. However, in practice, the monitoring system remains manual and fragmented, making early detection of potential violations difficult. The absence of this technology-based system not only reduces the effectiveness of monitoring but also opens up opportunities for data manipulation by irresponsible organizers (Sutiyoso, 2021). Furthermore, the fragmentation of authority between agencies is a significant factor that weakens the effectiveness of oversight. Although the Ministry of Religious Affairs holds primary authority in regulating and supervising the implementation of the Umrah pilgrimage, other agencies, such as the Ministry of Transportation, the Financial Services Authority, and consumer protection agencies, are involved. The lack of effective coordination between these institutions creates oversight gaps that businesses can exploit to avoid legal liability. In many cases, the lack of an integrated information exchange mechanism results in each agency operating in isolation, resulting in less comprehensive oversight (Mahfud MD, 2020).

From the perspective of modern administrative law theory, effective oversight requires the integration of regulatory, supervisory, and law enforcement functions within a single, unified system. However, in the practice of organizing Umrah in Indonesia, these three functions often operate separately, thus preventing optimal synergy. This suggests that oversight failures are not solely due to technical weaknesses but also to institutional designs that are unable to address the complexities of oversight in this sector (Bagir Manan, 2019). Furthermore, oversight failures are inextricably linked to institutional capacity issues. Limited human resources, both in terms of quantity and competence, hinder effective oversight. Supervision of Umrah organizers requires multidisciplinary expertise, including legal, financial, and risk management expertise. However, in practice, supervisory officials often lack the capacity to conduct comprehensive evaluations of organizers. This results in oversight being administrative in nature and neglecting substantive aspects (Indroharto, 2020).

Apart from that, the integrity aspect is also an important factor in determining the effectiveness of supervision. In several cases, there are indications that weak supervision is not only caused by limited capacity, but also by conflicts of interest or practices that are not in accordance with government ethical principles. This condition of course worsens the quality of supervision and reduces public trust in state institutions (Soekanto, 2019). In a broader context, the failure to oversee Umrah pilgrimage organizers reflects a gap between legal norms and their implementation. Existing regulations provide a sufficient basis for the government to conduct effective oversight. However, without a strong commitment to implementation, these regulations become meaningless. Therefore, improving the oversight system requires not only regulatory changes but also a transformation in bureaucratic practices and culture. The failure of state oversight in the implementation of the Umrah pilgrimage must be understood as the result of a multifaceted interaction, ranging from weaknesses in regulatory design, limited institutional capacity, to a lack of inter-agency coordination. A partial approach will not be able to fully resolve this problem. Instead, a comprehensive and integrative approach is needed, one that connects these various dimensions within a reform framework oriented toward effectiveness and justice.

b. Ministerial Accountability from the Perspective of State Administrative Law

From a state administrative law perspective, the failure to oversee Umrah pilgrimage organizers not only reflects technical weaknesses in governance but also indicates fundamental issues in the ministry's accountability as a governmental body with a regulatory and supervisory mandate. Accountability, in this context, cannot be reduced to merely administrative reporting obligations but must be understood as a comprehensive obligation to account for the use of public authority in a transparent, responsive manner, and oriented toward protecting public interests. Thus, ministerial accountability encompasses interrelated and

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inseparable legal, administrative, and ethical dimensions (Widjaja, 2021). The Ministry of Religious Affairs, as the primary regulator for the implementation of the Umrah pilgrimage, is responsible for ensuring that every Umrah travel organizer (PPIU) operates in accordance with statutory provisions. However, in practice, this accountability is often not optimally realized. This is evident in the slow response to public complaints, the lack of transparency regarding the status of oversight of organizers, and the limited publication of administrative actions taken against violations. This situation creates a gap between normative obligations and empirical reality, ultimately giving rise to the public perception that the ministry is not carrying out its oversight function effectively (Yunus, 2022).

From an administrative law perspective, failure to exercise oversight can be classified as a form of maladministration. The concept of maladministration encompasses various forms of deviation in government administration, including negligence, abuse of authority, improper conduct, and ineffective execution of public duties. In the context of Umrah oversight, maladministration can occur when ministries fail to conduct adequate oversight, fail to respond promptly to public reports, or fail to take action on identified violations (Saragih, 2020). The impact of this maladministration is felt not only by the individuals harmed but also undermines the legitimacy of government institutions as a whole. Ministry accountability must also be viewed within the framework of the relationship between the state and citizens in the provision of public services. In modern public service theory, the state has an obligation to ensure that every service provided not only meets administrative standards but also provides effective protection for service users. In this context, Umrah pilgrims are positioned not only as consumers but also as legal subjects entitled to protection from the state. Therefore, the failure to supervise Umrah organizers constitutes a failure of the state to fulfill its constitutional obligation to protect citizens (Ibrahim, 2021).

Ministry accountability is also closely linked to the control mechanisms available within the administrative legal system. Internally, ministries must have a supervisory system capable of ensuring that all policies and administrative actions comply with established standards. This includes clear operational procedures, a performance evaluation system, and an effective internal audit mechanism. However, in practice, internal oversight systems often do not function optimally, either due to limited resources or a weak commitment to the principle of accountability (Nasution, 2023). On the other hand, external oversight mechanisms also play a crucial role in ensuring ministry accountability. Institutions such as the Indonesian Ombudsman, the Supreme Audit Agency, and the judiciary have the authority to oversee and assess government performance. However, the effectiveness of these mechanisms depends heavily on the extent to which ministries can ensure transparency and access to information. Without information transparency, it is difficult for external oversight institutions to carry out their functions optimally. Therefore, transparency is a key prerequisite for achieving effective accountability (Harjono, 2020).

In practice, one of the main challenges in realizing ministerial accountability is a bureaucratic culture that tends to be closed and hierarchical. This culture often hinders the flow of information, both within and outside the organization, thereby reducing transparency and responsiveness. Furthermore, a bureaucratic culture that is not adaptive to change also hinders the development of more modern, technology-based oversight systems. In this context, bureaucratic reform is a crucial element in efforts to improve ministerial accountability (Prasojo, 2022). Furthermore, accountability cannot be separated from public participation. In the modern governance paradigm, citizens are no longer positioned as objects of policy, but as actors with a role in monitoring and evaluating government performance. In the context of Umrah implementation, public participation can be realized through complaints mechanisms, community involvement in policy evaluation processes, and providing adequate access to information. However, in practice, public participation has not been optimally accommodated within the existing oversight system (Kurniawan, 2021).

Within this framework, strengthening ministerial accountability requires not only procedural improvements but also a paradigm shift in understanding the oversight function. Oversight can no longer be understood as a routine and formalistic administrative activity, but rather as part of public responsibility that demands transparency, responsiveness, and participation. Thus, accountability is not merely a formal obligation to be fulfilled but also a substantive commitment to ensure that every government policy and

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action truly benefits the public (Setyowati, 2023). Furthermore, it is also important to emphasize that ministerial accountability must be multi-layered, encompassing legal, political, and social accountability. Legal accountability relates to compliance with laws and regulations, political accountability relates to accountability to representative institutions, and social accountability relates to responding to the needs and aspirations of the community. These three dimensions must operate simultaneously to create an effective and equitable oversight system.

Thus, it can be concluded that ministerial accountability in overseeing the Umrah pilgrimage is a key element in addressing the ongoing problem of supervisory failures. Without strong accountability, any efforts to improve the supervisory system will struggle to achieve optimal results. Therefore, reformulation of supervision must begin with strengthening ministerial accountability, whether through internal system improvements, increased transparency, or enhanced public participation. This approach is expected to create a supervisory system that is not only administratively effective but also fair and responsive to public interests.

c. Reformulation of the Regulatory Oversight Model Based on Risk and Accountability

The failure of oversight and the problem of ministry accountability have made the need to reformulate the oversight model for the implementation of the Umrah pilgrimage inevitable. The oversight model, which has relied on a static and procedural administrative approach, has proven incapable of addressing the increasingly dynamic complexity of Umrah implementation practices. Therefore, a new paradigm is needed that positions oversight as a strategic instrument for protecting the public interest, through an adaptive, risk-based approach grounded in the principle of accountability. This reformulation is not merely a technical change, but rather a fundamental transformation in how the state understands and carries out its oversight function (Mertokusumo, 2021). A risk-based regulatory approach is one of the main foundations of the new oversight model. Under this approach, oversight is no longer applied uniformly to all providers, but rather tailored to the level of risk posed by each entity. This is crucial given that not all providers have the same level of compliance and capacity. By mapping risks, the government can allocate oversight resources more effectively and efficiently, prioritizing oversight of providers with a higher potential for violations (Salim HS, 2022).

Implementing a risk-based approach to overseeing Umrah services requires the development of comprehensive and measurable indicators. These indicators can cover financial aspects, such as company liquidity and solvency; operational aspects, such as the number of pilgrims served and management capacity; and compliance aspects, such as violation records and responsiveness to regulations. Using these indicators, the ministry can classify providers based on risk levels, enabling more targeted and evidence-based supervision (Atmadja, 2023). Furthermore, a risk-based approach must be integrated with a continuous monitoring system, not just a periodic one. This system maintains continuous monitoring through real-time data and information collection. This enables the government to detect potential violations early, before they cause greater harm to the public. Thus, the monitoring function is no longer reactive, but rather proactive and preventative (Hiariej, 2021).

Reformulation of the oversight model must also include strengthening transparency mechanisms as part of efforts to increase accountability. Transparency relates not only to the openness of information but also to the public's ability to access, understand, and use that information in decision-making. In the context of Umrah management, transparency can be achieved through the publication of data regarding organizers, including licensing status, operational track records, and the results of government supervision. This information must be presented clearly, easily accessible, and updated regularly, so the public can make more rational and informed decisions (Sjahdeini, 2020). Furthermore, transparency also serves as a social control mechanism that can strengthen the effectiveness of oversight. With access to information, the public can play an active role in monitoring the performance of administrators and the government. In this regard, public participation is a crucial element in the new oversight model. Participation is not limited to submitting complaints but also includes involvement in policy evaluation and oversight processes. By involving the public, oversight becomes more inclusive and responsive to public needs (Zainuddin Ali, 2022).

In the context of accountability, the reformulation of the supervisory model must also clarify the responsibilities of ministries at every stage of oversight, from licensing to enforcement of violations. Every administrative action taken by ministries must be openly accountable, both to the supervisory agency and to the public. This includes clear procedures, consistency in the application of sanctions, and transparency in the decision-making process. Without clear accountability, the authority held by ministries is potentially misused, or at least not utilized optimally (Marwan Mas, 2021). Strengthening accountability also requires a systematic evaluation mechanism for oversight performance. This evaluation is conducted not only internally but also involves external parties, such as independent oversight bodies and civil society. With comprehensive evaluations, ministries can identify weaknesses in the oversight system and implement continuous improvements. Furthermore, evaluations serve as a tool to ensure that policies implemented truly benefit the public (Fajar ND, 2020).

The integration of technology into the supervisory system is another crucial aspect in reformulating the regulatory oversight model. In the digital era, the use of information technology can significantly increase the effectiveness and efficiency of supervision. Digital systems can be used to monitor organizers' activities in real time, manage data in an integrated manner, and facilitate communication between the government and the public. For example, the development of a digital platform allows the public to check organizer status, report violations, and access information related to Umrah (umrah) management (Rahardjo, 2022). Furthermore, technology can be used to develop early warning systems capable of detecting potential violations based on data analysis. Using specific algorithms, these systems can identify suspicious patterns, such as an increase in the number of pilgrims disproportionate to the organizer's capacity, or delays in financial reporting. This allows the government to take preventative action before violations occur (Suteki, 2021).

However, the reformulation of the oversight model is not only concerned with technical and technological aspects, but also involves a paradigm shift in understanding the oversight function itself. Oversight must be understood as part of the state's responsibility to protect the public interest, not simply as an administrative obligation. In this paradigm, the success of oversight is measured not by the number of reports or sanctions imposed, but by the extent to which it is able to prevent violations and protect the public from harm (Kusumaatmadja, 2020). Furthermore, this reformulation must also consider the aspect of fairness as a fundamental principle of supervision. Fairness, in this context, means not only equal treatment for all providers, but also proportional treatment according to their respective levels of risk and capacity. Thus, supervision serves not only as a control tool but also as an instrument for creating a balance between the interests of business actors and public protection (Soemitro, 2021).

Reforming the regulatory oversight model based on risk and accountability is a strategic step to address the oversight failures that have occurred in the implementation of the Umrah pilgrimage. This approach offers a more adaptive, effective, and public protection-oriented framework. By integrating risk analysis, transparency, public participation, and technology, it is hoped that the oversight system will function optimally in preventing violations and protecting the public. The failure of state oversight of Umrah pilgrimage organizers must be used as an impetus for comprehensive reform. This reform involves not only regulatory changes but also bureaucratic practices and culture. Only with a comprehensive and sustainable approach can a more effective and equitable oversight system be realized, thereby restoring and strengthening public trust in the state.

V. Conclusion

The failure of state oversight of Umrah pilgrimage organizers is not merely a technical administrative issue, but rather reflects structural problems in institutional oversight and accountability governance. The oversight system, which has relied on a formalistic approach, has proven incapable of addressing substantive

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aspects, thus failing to function as an effective preventative mechanism. This situation is exacerbated by the fragmentation of authority between agencies, limited oversight capacity, and the suboptimal integration of technology into the monitoring system. From a state administrative law perspective, this failure has direct implications for the accountability of ministries holding oversight authority. Accountability is not only defined as a reporting obligation but also encompasses the responsibility to prevent public harm and ensure public protection. However, weak transparency, responsiveness, and public participation indicate that this accountability has not been optimally realized. Therefore, a reformulation of the regulatory oversight model is needed that is based on risk and accountability. This approach emphasizes the importance of adaptive, data-driven oversight, involving public participation and technological support. Thus, oversight is no longer reactive, but rather capable of functioning in a preventative and responsive manner. This reform is expected to create a more effective and equitable oversight system and restore public trust in the state's role in protecting public interests.

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