

Research Article

Group Dynamics Conflict and Digital Interaction in the Hajj and Umrah Travel Industry in Jakarta

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Abstract

This study aims to analyze group dynamics, conflicts, and digital interactions in the Hajj and Umrah travel industry in Jakarta as a religious service-based organization operating under regulatory pressure and public expectations. The research focus is directed at the patterns of internal interaction of organizations, the forms and sources of conflicts, and the role of digital communication in daily operational activities. This research uses a descriptive, qualitative approach with a document review design, including the analysis of scientific articles, regulations, organizational reports, and other written sources relevant to the Hajj and Umrah travel industry. Data were analysed through data reduction processes, thematic coding, and narrative synthesis based on the framework of group dynamics, organizational conflicts, and digital interactions.

The results of the study show that group dynamics in Hajj and Umrah travel organizations are fluctuating and influenced by service intensity, especially during congested periods. Conflicts arise in various forms, including interpersonal and intersectoral conflicts, and conflicts involving external parties, with the main sources coming from work coordination, public service pressures, and regulatory changes. Digital interaction is increasingly establishing itself as the dominant modality for organizational communication and coordination, while also serving as a context for the proliferation of disputes arising from miscommunication and temporal constraints. This study concludes that group dynamics and conflicts in the Hajj and Umrah travel industry are social processes that are inseparable from the context of religious services and organizational digital transformation.

Keywords: group dynamics, organizational conflicts, digital interaction, Hajj and Umrah travel, religious service organizations



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INTRODUCTION

Indonesia is famous for its extraordinarily diverse tourism in the global arena. The tourism sector has also become one of the major spearheads in the economic drive in Indonesia. In this digital era, there are various issues that are challenges in the tourism industry, one of which is the challenges and opportunities of human resources. The rapid development of technology requires human resources in this sector to quickly adapt to the new system to increase the effectiveness of services. With the development of this new technology, customer access has become more interactive and personalized, so this is something that can increase customer satisfaction on the one hand, but on the other hand it becomes a big challenge for human resources. (Indrajaya et al, 2025). Religious service-based organizations are social entities operating at the intersection of religious values, organizational professionalism demands, and external pressures from society and state regulations. In the Indonesian context, religious service organizations encompass not only educational and healthcare institutions owned by religious organizations but also religious service industries such as Hajj and Umrah travel agencies that directly serve the spiritual needs of the community. Literature indicates that such organizations face complex group dynamics because their institutional identity is shaped by multiple institutional logics—religious logic, organizational logic, and socio-economic logic—which interact and often conflict (Adhikari & Budhathoki, 2024; Fauzi et al., 2024; Ressler et al., 2023). In this situation, conflict cannot be understood merely as a clash of personal interests but as a manifestation of structural tension between religious values, operational efficiency demands, and public expectations regarding service quality. Previous studies confirm that conflicts in religious service organizations often arise when the boundaries between religious mission and business needs become blurred, especially when these organizations face high external pressures (Fauzi et al., 2024; Rohmadi et al., 2025). Therefore, group dynamics in religious service organizations require an analytical approach that looks beyond formal structures and also considers the negotiation of meaning, identity, and legitimacy among members. The Hajj and Umrah travel industry in Jakarta serves as a relevant context for examining this issue, as the sector operates under strict regulations, high business competition, and strong religious expectations from the pilgrims as service users.

Literature on group dynamics highlights that processes of deliberation, dialogue, and negotiation of norms play an essential role in building cohesion and reducing conflict escalation within religious communities (Rohmadi et al., 2025). However, the presence of multiple institutional identities, as found in religiously-oriented nonprofit organizations, can trigger conflict when religious logic does not align with operational or business interests (Ressler et al., 2023). Changes in the external environment, such as shifts in social values, regulatory pressures, and public legitimacy challenges, further complicate this dynamic and can potentially trigger identity conflicts at both the individual and group levels (Sardjuningsih, 2023; Song, 2022). Research on religious organizations in various contexts shows that conflicts often emerge not due to weak formal structures but because of differences in how members interpret roles, responsibilities, and collective identity

(Ressler et al., 2023; Rohmadi et al., 2025; Sardjuningsih, 2023). In the Hajj and Umrah travel industry, this issue becomes even more complex as organizations must balance religious service with the demands of public service professionalism. As a result, disputes within this framework cannot be separated from the group dynamics influenced by values, identity, and interconnected external pressures.

The use of digital communication channels such as WhatsApp, social media, and internal information systems has become a key infrastructure for work coordination, decision-making, and problem-solving within organizations. According to the Communication Objective Model (COM), conflict management is a process that is vulnerable to distortion in digital environments (Dianiska et al., 2021). Literature suggests that digital interactions can strengthen cohesion, trust, and team coordination when managed clearly and aligned with organizational goals, but they can also amplify conflicts when communication norms are not agreed upon or conflict resolution mechanisms are ineffective (Adhikari & Budhathoki, 2024; Mammadova & Ulubay, 2023). In the context of religious service organizations, which are grounded in moral values and the culture of deliberation, shifting from face-to-face interactions to digital communication can create new challenges in maintaining group harmony. Previous studies emphasize that organizational environment, collaborative spirit, and adaptability are key factors in determining whether conflict will develop into destructive forms or become a source of organizational learning (Almheiri et al., 2024; Fauzi et al., 2024). This suggests that digital engagement is not neutral; it has a significant influence in shaping social connections and power relations within organizations. Therefore, the analysis of conflict and group dynamics in the Hajj and Umrah travel industry needs to seriously consider the role of digital interactions as an integral part of contemporary organizational practices.

Literature on organizational conflict highlights that conflicts have various types and sources, ranging from intrapersonal, interpersonal, to intergroup conflicts, each requiring different resolution strategies (Anggraini et al., 2025). In religious service organizations, effective conflict resolution strategies often combine modern conflict management approaches with local cultural and religious values, such as deliberation, restorative justice, and participatory leadership (Danyllevych & Stolaruk, 2025; Rosa et al., 2025). Studies also show that effective conflict management practices are positively correlated with improved organizational performance and service quality, while ineffective practices can lower member well-being and erode internal trust (Mahmoudpour et al., 2024; Safi & Khairkhwa, 2024). In the context of religious service organizations involved in public services, both internal and external conflicts often relate to service legitimacy, relations with the government, and public expectations, as seen in studies of religious organizations managing healthcare and social services (Fauzi et al., 2024). These empirical findings support the importance of a governance framework capable of reconciling heterogeneous interests and systematically addressing conflicts. However, there is limited research specifically examining how conflict, group dynamics, and digital interaction interweave in religious service industries such as Hajj and Umrah travel, particularly in urban contexts like Jakarta.

Given the above exposition, this research is crucial in filling the gap in literature by analyzing group dynamics, conflict, and digital interaction within the Hajj and Umrah travel industry in Jakarta, as a religious service organization operating under high business pressures, regulation, and strong religious expectations. The primary aim of this study is to analyze the forms of conflict that arise within the group dynamics of Hajj and Umrah travel organizations, identify the conflict resolution mechanisms used, and understand the role of digital interaction in shaping and mediating these conflicts. This study also aims to assess how organizational ethos, work climate, and adaptability contribute to effective conflict resolution in the context of religious service. By linking field findings with literature on group dynamics, dual institutional logics, organizational ethos, and conflict management, this research is expected to provide both theoretical and empirical contributions to the study of religious service organizations (Fauzi et al., 2024; Ressler et al., 2023; Rohmadi et al., 2025). The research questions posed in this study include: How is group dynamics formed in Hajj and Umrah travel organizations in Jakarta? What types of conflict are most dominant, and what are their main sources? How do digital interactions affect the escalation and resolution of conflicts? What are the most effective strategies in maintaining organizational harmony and performance? Thus, this research not only enhances scientific understanding but also offers practical implications for the administration of religious service enterprises in the context of rapidly transforming social and digital environments.

The theoretical construction of group dynamics is an important paradigm for understanding the mechanisms through which individuals engage, build normative behavior, navigate role responsibilities, and address conflicts within organizational contexts. In the case of religious service-based organizations, group dynamics are influenced not only by the formal structure of the organization but also by religious values, institutional identities, and the moral expectations attached to the members of the organization (Fauzi et al., 2024; Ressler et al., 2023). Religious service organizations operate within a complex stack of logics, where religious logic, organizational logic, and socio-economic logic run concurrently and interdependently. Group dynamics in this context are formed through processes of shared identity construction, deliberation, and ongoing negotiation of norms among members of the organization (Rohmadi et al., 2025). Literature indicates that when institutional identities are multiple, the potential for conflict increases because organizational members must balance loyalty to religious values with the demands for efficiency and professionalism in service delivery (Ressler et al., 2023). This phenomenon makes group dynamics in religious service organizations more adaptable and contextually nuanced compared to traditional business organizations. Therefore, understanding group dynamics in the Hajj and Umrah travel industry requires considering the social processes that shape internal organizational interactions. This framework serves as the basis for analyzing how conflict arises, is managed, and resolved in religious service organizations under external pressures.

Institutional identity and the presence of dual institutional logics are integral components in the group dynamics observed in religious organizations. Literature

affirms that religious organizations often experience tensions between the religious logic that emphasizes moral values, sincerity, and service, and the organizational logic that demands efficiency, regulatory compliance, and operational sustainability (Fauzi et al., 2024; Ressler et al., 2023). When these logical frameworks are not cohesively integrated, disputes can arise in the form of differences in role interpretation, task prioritization, and decision-making processes. Research on religiously-oriented nonprofit organizations shows that identity conflict is often triggered by changes in the external environment, such as regulatory pressures or increasing demands for professionalism (Song, 2022). Studies on Wahidiyyah also reveal that both internal and external conflicts are closely related to the social construction of institutional identity amid social change (Sardjuningsih, 2023). This process makes conflict an inseparable phenomenon from group dynamics, not merely a deviation. Thus, the theory of dual institutional logics provides an important framework for understanding the roots of conflict in the Hajj and Umrah travel industry. This theoretical foundation explains why conflicts arise despite the strong religious values inherent in the organization.

Organizational values and the work environment significantly influence group dynamics and the patterns of conflict that arise. Organizational ethos reflects the shared values, moral orientation, and how members of the organization interpret their work within the context of religious service (Adhikari & Budhathoki, 2024). Literature indicates that a strong organizational value system can strengthen team cohesion and guide members' behavior when facing operational pressures and internal conflicts. However, organizational values must be balanced with an inclusive and adaptive work ecosystem to avoid becoming a source of exclusivity or resistance to change (Mammadova & Ulubay, 2023). Cross-context studies indicate that an organization's adaptive capacity and creativity have significant implications for improving performance and resilience when facing conflicts and external pressures (Almheiri et al., 2024). Other studies conclude that effective conflict management positively influences the performance of organizational members in high-interaction and high-intensity work environments, such as the service industry (Prasojo & Maldin, 2025). Therefore, organizational values and the work environment become key variables in analyzing group dynamics and conflict within the Hajj and Umrah travel industry. This theoretical framework shows that conflict is shaped not only by individual actions but also by prevailing cultural norms and structural dynamics within the organization.

Organizational conflict is a multidimensional phenomenon characterized by different types, origins, and effects on performance and member well-being. Literature categorizes conflict into various types, including intrapersonal, interpersonal, and intergroup conflicts, each requiring different methodologies for resolution (Anggraini et al., 2025). In religious service organizations, disputes often emerge due to differences in the interpretation of core values, role allocation, and external influences that affect the organization's decision-making process. Studies suggest that relevant conflict resolution strategies include mediation, crisis intervention, restorative justice, and community empowerment, which must be tailored to the local cultural and religious context (Danylevych & Stolaruk, 2025).

Integrating conflict management theory with local values and participatory leadership has been shown to improve the quality of conflict resolution and service sustainability (Rosa et al., 2025). Additionally, effective conflict management practices are positively correlated with improved organizational performance and service quality, while unmanaged conflicts can diminish member well-being and internal trust (Safi & Khairkhwa, 2024). Studies on team dynamics also highlight that trust and group cohesion play a vital role in transforming conflict into a learning opportunity for the organization (Mahmoudpour et al., 2024). This framework is relevant for analyzing conflict within religious service organizations operating under the pressures of religious public service. Thus, conflict theory provides a basic framework for understanding the mechanisms and consequences of conflict within group dynamics.

Digital interaction represents an emerging dimension in group dynamics and conflict within modern organizations. The process of adapting to digital communication relies on interpersonal communication competence and a comprehensive understanding of one another, which can facilitate interaction, management, and organizational activities aimed at achieving goals (Susana et al., 2023). The use of instant messaging apps, social media platforms, and digital systems has fundamentally changed how organizations communicate, coordinate, and resolve conflicts. Preliminary studies suggest that globalization and digitalization have driven organizational conflicts to become increasingly dynamic (Zulkarnaini et al., 2025). Literature indicates that digital interaction can strengthen group cohesion and trust when managed with clear norms and responsive leadership but can also exacerbate conflict if communication is unstructured or ambiguous (Adhikari & Budhathoki, 2024; Mammadova & Ulubay, 2023). In religious service organizations, the shift from face-to-face communication to digital interaction can impact the collective deliberative process and decision-making mechanisms. Studies on religious organizations show that adapting to digital technology requires dynamic capabilities to ensure that religious values remain integrated into everyday organizational practices (Fauzi et al., 2024). Digital interaction significantly impacts the modality in which conflict is conceptualized, mediated, and resolved within organizational teams. Therefore, analyzing conflict and group dynamics in the Hajj and Umrah travel industry cannot be separated from the role of digital interaction as an organizational social infrastructure. This framework positions technology not just as a tool but as part of the system of relational dynamics within the organization.

The integration of theories on group dynamics, dual institutional logics, organizational ethos, conflict, and digital interaction provides a comprehensive conceptual foundation for understanding religious service organizations. Literature emphasizes the importance of cross-organizational governance mechanisms, such as forums for deliberation and shared ethical codes, in preventing and resolving conflicts sustainably (Rohmadi et al., 2025). Collaborative practices across organizations help balance various institutional logics while maintaining the legitimacy of religious missions (Ressler et al., 2023). Capacity-building interventions, including strengthening organizational ethos and adaptive

capabilities, contribute to organizational resilience in the face of external pressures (Adhikari & Budhathoki, 2024; Fauzi et al., 2024). Literature also indicates that context-specific, participatory conflict resolution strategies positively affect organizational performance and the quality of religious public service (Rosa et al., 2025; Safi & Khairkhwa, 2024). Therefore, this theoretical foundation affirms that group dynamics and conflict in religious service organizations must be understood as complex, layered social processes. This theoretical framework serves as the basis for empirical analysis in studies of the Hajj and Umrah travel industry in Jakarta and enriches the academic discourse on religious organizations in the digital era.

2. METHOD

This study employs a qualitative design with a descriptive-analytical approach to understand the group dynamics, conflict, and digital interaction within the Hajj and Umrah travel industry in Jakarta in a contextual and in-depth manner. This design was chosen because conflict, institutional identity, and digital interaction practices in religious service organizations are social phenomena rich in meaning that cannot be reduced to mere quantitative variables. Instead, they need to be understood through the interpretation of processes, narratives, and the organizational context (Ressler et al., 2023; Rohmadi et al., 2025). The research subjects are not determined as individual respondents through statistical sampling techniques but rather as organizational units—the Hajj and Umrah travel agencies operating in Jakarta, characterized by religious service, regulatory pressure, and the use of digital communication in their daily activities. The data sources for this study come from relevant documents, including journal articles, organizational reports, regulations related to the implementation of Hajj and Umrah, and media coverage depicting conflicts, group dynamics, and digital communication practices in the industry, as is common in document analysis approaches used in religious and non-profit service organization studies (Fauzi et al., 2024; Rohmadi et al., 2025).

The research instrument in this study is a document analysis guideline based on the theoretical framework of group dynamics, dual institutional logics, organizational ethos, and conflict management. This guideline includes analytical categories such as the forms of conflict, sources of conflict, conflict resolution mechanisms, the role of digital interaction, and the supporting and inhibiting factors in the group dynamics of the organization. Data collection is carried out in three main stages: identification of relevant document sources, selection of documents based on their relevance to the research focus, and organizing the data into a thematic analysis matrix. Data analysis is conducted qualitatively through data reduction, thematic coding, and narrative synthesis to link field findings with the theoretical concepts used (Fauzi et al., 2024; Ressler et al., 2023). Data validity is managed through consistent use of the analytical framework and document source triangulation, ensuring that the study patterns can be traced and replicated by other researchers using similar contexts or religious service industries.

3. RESULT AND DISCUSSION

1. Organizational Context and Research Environment Characteristics

The Hajj and Umrah travel industry in Jakarta operates within a religious service-based organizational environment with urban and modern characteristics. These organizations carry out religious service activities while also engaging in business activities that are subject to strict government regulations. The organizational framework typically includes leadership, operational components, administrative divisions, and marketing segments, all of which are characterized by interdependent work modalities. Interaction among organizational members takes place in a dynamic and robust professional environment, particularly during the Hajj and Umrah seasons. The social environment of the organization reflects a strong attachment to religious values, which are evident in communication language, organizational symbols, and work behavior norms. On the other hand, external pressures from pilgrims as service users become a dominant factor influencing the daily work rhythm. The communication model used includes face-to-face communication, internal discussions, and interactions facilitated through instant messaging applications. These contextual factors form the socio-cultural background where group dynamics and organizational conflicts manifest.

2. Patterns of Group Dynamics within the Organization

Based on empirical data, the group dynamics in the Hajj and Umrah travel organization are fluctuating and influenced by the intensity of interactions within the service. For example, during normal periods, group interactions are relatively stable, with a clear division of tasks for each section. However, during peak service periods, especially before pilgrims' departure, group dynamics experience an increase in communication intensity and coordination among members. Deliberation is used in specific situations, particularly when dealing with service policies or handling pilgrim complaints. Work relationships among organizational members show varying levels of closeness, influenced by length of employment and interaction intensity. Variations in members' social backgrounds and professional experiences significantly impact group dynamics. Such patterns lead to group interactions that are inherently situational and contextual.

3. Types and Forms of Conflict Found

The research findings show several forms of conflict that emerge within the Hajj and Umrah travel organization. Interpersonal conflict among members of the operational team arises due to differing perceptions about task and responsibility allocation. Interdepartmental conflict primarily occurs between the operational and administrative divisions regarding workflow processes and document completion schedules. Group conflict also emerges when there is high pressure from pilgrims demanding quick and accurate responses. The data shows that the occurrence of

conflict tends to increase during periods marked by increased service intensity, particularly when the workload experiences substantial growth. Conflicts arise not only within the organization but also involve external stakeholders, including pilgrims and service vendors. Some conflicts remain latent and do not consistently manifest as direct opposition, whereas others are explicit and articulated through both verbal and digital communication. Such manifestations of conflict become integral components of the daily operational dynamics of the organization.

4. Sources of Conflict within Organizational Dynamics

The sources of conflict identified in this study stem from various internal and external determinants related to the organization. Internal determinants include inadequate coordination between departments and, to date, the lack of written operational protocols that regulate communication processes. Variations in social background and differences in work experience levels also contribute to disputes within the workgroup. The primary external determinants arise from the pressures exerted by the pilgrims, who, as service users, have high expectations regarding service quality. Strict regulations and modifications in government policies further influence the operational demands faced by the organization. Intense business competition among Hajj and Umrah travel agencies in Jakarta also serves as a trigger for internal conflicts. The data shows a significant influence of delayed information and miscommunication in triggering conflicts. Rapid and simultaneous digital interactions further amplify the potential for misunderstandings. The combination of these factors forms a complex pattern of conflict sources.

5. Digital Interaction Patterns within the Organization

Digital interaction emerged as one of the main findings of this study. Instant messaging platforms are used as the primary medium for internal communication among organizational members. Digital messaging groups are utilized for operational coordination, information dissemination, and rapid decision-making. Empirical evidence shows that most daily communication occurs via digital channels, differing from face-to-face interactions. Digital interactions intensify, particularly during periods of high service demand. Real-time digital messaging facilitates the transmission of information related to pilgrim schedules, documentation, and complaints. This mode of communication allows for quick responses, but at the same time, it increases the volume of messages received by organizational members. Some messages are prescriptive, while others are intended for discourse or clarification purposes. In the context of group dynamics, digital interaction has emerged as a key means of information dissemination.

6. Conflict in Digital Interaction

The study shows that disputes can also manifest within the framework of digital communication. Misinterpretation in textual communication often arises from

differences in understanding written discourse. The use of concise language and quick messages can evoke emotional reactions in certain situations. Digital conflicts occur when messages are perceived as too pressing or out of context by the recipients. Discussions within digital messaging groups sometimes lead to friction among participants. The data shows that digital message conflicts tend to arise during periods of increased workload demands and as service pressures rise. Certain digital confrontations can escalate into personal conflicts that occur outside the digital realm. Some of these disputes can be resolved through comprehensive clarification or direct interpersonal communication. Digital engagement emerges as a significant channel in the conflict dynamics of the organization.

7. Conflict Resolution Mechanisms Identified

This study identifies several conflict resolution strategies used by the organization. Conflict resolution often occurs through direct dialogue between the parties involved. Organizational leaders take on the role of mediators in disputes involving multiple stakeholders. Deliberation is involved in conflict scenarios that significantly affect the organization's services. Digital communication is also used to facilitate clarification and speed up conflict resolution. In certain cases, conflicts are allowed to diminish gradually over time without formal intervention. No documented mechanisms or procedural guidelines for conflict resolution have been identified. Conflict resolution relies on the context and depends on the initiative of individuals or leaders. This pattern shows the variation in how the organization responds to conflict.

8. Supporting and Inhibiting Factors in Group Dynamics

The supporting factors for group dynamics identified include clear leadership structure and organizational member loyalty. Strong religious culture encourages adherence to directions and respect for leadership authority. Although limited, internal discussion forums provide a space for communication among members. Inhibiting factors include the lack of written standard operating procedures (SOPs) related to workflow and communication. The influence of pilgrims and external entities often exacerbates internal organizational dynamics. Limited technology adaptation by some organizational members also poses challenges. The high volume of digital communication makes it difficult to filter important information. These factors together influence group dynamics and organizational conflict.

Discussion

This research reveals that group dynamics within the Hajj and Umrah travel industry in Jakarta occur within the context of religious service-based organizations characterized by an overlap of religious values, organizational professionalism demands, and external pressures from pilgrims and government regulations. This pattern aligns with literature that emphasizes that religious service organizations operate under multiple institutional logics, which interact and have the potential to create structural tensions (Fauzi et al., 2024;

Ressler et al., 2023). The fluctuating group dynamics, particularly during peak service periods, indicate that the conflicts present are not merely deviations but are inherent parts of the organizational process, which must harmonize religious activities with operational demands. The research findings regarding the high interdependence among members and the use of deliberation in decision-making reinforce the argument that group dynamics in religious organizations are strongly influenced by collective identity construction and dialogue-based value practices (Rohmadi et al., 2025). Thus, this research underscores the relevance of group dynamics and institutional identity theories in understanding the realities of religious service organizations in urban contexts.

The conflicts identified in this study—whether interpersonal, interdepartmental, or involving external parties—confirm the classification of organizational conflict as outlined in organizational conflict literature (Anggraini et al., 2025). The sources of conflict, including inadequate coordination, differing role perceptions, public service pressures, and regulatory changes, reflect tensions between religious logic, organizational logic, and socio-economic logic as discussed in studies on dual institutional logics (Fauzi et al., 2024; Ressler et al., 2023). The finding that conflicts increase during peak service periods demonstrates how external pressures can escalate latent conflicts into open disputes, as explained in studies about the influence of external environments on organizational identity dynamics and conflicts (Sardjuningsih, 2023; Song, 2022). Therefore, this research expands the understanding that conflict in religious organizations is not solely an internal issue but is also triggered by intense interactions with the public and the state as stakeholders.

The role of digital interaction as the primary medium for organizational communication and coordination is one of the key contributions of this study. The finding that most communication takes place via instant messaging applications and that conflicts also emerge in the digital space supports literature that emphasizes that digital technology is not just a tool but a social infrastructure shaping group dynamics and conflicts (Adhikari & Budhathoki, 2024; Mammadova & Ulubay, 2023). Conflicts arising from miscommunication in texts, message intensity, and time pressures demonstrate how digital interaction can accelerate conflict escalation if communication norms are not clearly defined. These findings align with literature that highlights the importance of organizational climate, a collaborative ethos, and adaptive capabilities in managing conflicts in increasingly digitized work environments (Almheiri et al., 2024; Fauzi et al., 2024). By connecting digital interaction and conflict in the context of religious services, this research provides empirical contributions to the discourse on the digital transformation of religious organizations.

The conflict resolution mechanisms identified in this study, which are situational, rely on direct communication, leadership roles, and deliberation, reflect contextual conflict resolution practices discussed in literature on value-based conflict management and local culture (Danylevych & Stolaruk, 2025; Rosa et al., 2025). The absence of standardized written procedures suggests that conflict resolution is largely dependent on the organizational ethos and leadership, consistent with findings that an inclusive organizational culture and participatory leadership are critical in maintaining cohesion and organizational performance

(Adhikari & Budhathoki, 2024; Safi & Khairkhwa, 2024). This finding strengthens the argument that conflicts in religious service organizations are not always resolved through formal mechanisms but through social practices rooted in religious values and interpersonal relationships. Therefore, this study provides valuable insights into the methodologies used by religious institutions in navigating conflicts while balancing the pressures imposed by public service demands.

In terms of academic contributions, this research offers empirical insights into group dynamics, conflict, and digital interaction within the relatively under-researched context of religious service industries. The integration of field findings with theories on group dynamics, dual institutional logics, organizational ethos, and conflict management demonstrates that a cross-conceptual approach is necessary to understand the complexity of religious service organizations (Fauzi et al., 2024; Ressler et al., 2023; Rohmadi et al., 2025). This study also extends the application of these theories to the Hajj and Umrah travel industry, which has unique characteristics as both a religious organization and a service business entity.

The implications of this study are both theoretical and practical. Theoretically, the research findings strengthen the relevance of group dynamics and conflict frameworks in understanding religious organizations in the digital era. Practically, the results of this study highlight the importance of enhancing communication mechanisms, managing digital interactions, and developing an adaptive organizational ethos to maintain harmony and service quality. Religious service organizations can use these findings to design more systematic communication governance and conflict resolution strategies, without disregarding the existing values of deliberation and participatory leadership.

The limitations of this study lie in the use of document-based data and limited observation, thus not capturing the direct subjective experiences of individuals. Additionally, the focus on the Hajj and Umrah travel industry in Jakarta limits the generalizability of the findings to other religious organizations or regions. Therefore, future research could expand the empirical scope with a more intensive field approach or compare different types of religious service organizations to enrich the understanding of group dynamics, conflict, and digital interaction.

4. CONCLUSION

From this research, it can be concluded that group dynamics within the Hajj and Umrah travel industry in Jakarta occur within the context of religious service-based organizations that are marked by complex values, operational demands, and external pressures. The main findings indicate that group dynamics are not static but change in accordance with the intensity of the services, especially during peak periods such as the Hajj and Umrah seasons. Conflict emerges as an inherent part of these dynamics, taking the form of interpersonal conflicts, interdepartmental conflicts, as well as conflicts involving external parties such as pilgrims. The sources of conflict arise from a combination of internal factors, such as coordination and role allocation, as well as external factors, including regulations and public expectations. Digital interactions through instant messaging applications and digital

systems have proven to be the primary medium shaping communication patterns, coordination, and conflict escalation within the organization. Overall, these findings demonstrate that conflict and group dynamics in religious service organizations cannot be separated from the digital context and the public service pressures surrounding them.

The contribution of this research to the academic field lies in deepening the understanding of how group dynamics theory, organizational conflict, and digital interaction intersect within the context of the religious service industry. This study shows that the concept of dual institutional logics, organizational values, and adaptive capacity have strong empirical relevance when applied to Hajj and Umrah travel organizations. By synthesizing existing empirical findings and strong theoretical paradigms, this research expands the scope of religious organization studies to include service industries that exhibit both commercial and spiritual attributes. Furthermore, this study emphasizes that digital interaction is not merely a technical tool, but part of the social structure of the organization that influences group dynamics and conflict. This contribution enriches the academic discourse on value-based organizations in the digital era. Thus, this research provides both conceptual and empirical foundations for the development of future studies in the fields of organization, communication, and conflict management within religious contexts.

Suggestions for future research are directed towards strengthening and expanding the findings of this study. Future studies are recommended to use more intensive field approaches, such as in-depth interviews and participatory observations, to explore the subjective experiences of organizational members in dealing with conflict and group dynamics. Additionally, comparative analysis conducted across various geographic regions or between different categories of religious service organizations could provide a more comprehensive understanding of the differences in group dynamics and conflict patterns. Future investigations could also explore the specific influence of digital communication leadership and governance frameworks on conflict prevention and management. A longitudinal approach is also needed to observe changes in group dynamics and conflicts in relation to developments in technology and regulations. Thus, future research is expected to deepen and expand the academic contributions already made by this study.

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