

UMRAH TRENDS IN SOCIETY: INFLUENCER, MEDIA AND THE WAY TO CONSTRUCT BETWEEN WORSHIP AND RELIGIOUS TOURISM

*Fathayatul Husna¹, Lilis Sariyanti²

¹⁻²Universitas Teuku Umar Meulaboh, Indonesia

Email: fathayatulhusna@utu.ac.id, lilissariyanti@utu.ac.id

Abstract

Umrah, which is a form of worship in Islam, has changed practice and meaning in modern society. Currently, modern society interprets Umrah not only as worship but also as religious tourism and places Umrah as a lifestyle practice. This article discusses the trend of Umrah plus tourism in modern society, with a focus on social media and influencers in framing the perspective of society and encouraging people to perform Umrah. Mass media such as Instagram and TikTok play an important role in promoting Umrah travel, both through advertisements, and testimonials from pilgrims who describe the spirituality of the Umrah journey. In addition, influencers or even artists also play an important role in the Umrah trend in modern society, where their reviews and posts about certain Umrah travel will attract people's interest in doing the same. A qualitative approach is used as a method in analyzing content and public perceptions of Umrah as worship and religious tourism. The results of this study show that the role of social media and influencers is not only limited to promotion but also as agents of change in shaping the perception of modern society regarding the meaning of Umrah.

Keywords: Umrah, Religious Tourism, Media, Influencer

Abstrak

Umrah yang merupakan salah bentuk ibadah dalam Islam telah mengalami perubahan praktik serta makna pada masyarakat modern. Saat ini masyarakat modern memaknai Umrah tidak hanya sebagai ibadah saja namun juga merupakan wisata religi serta menempatkan Umrah sebagai praktik gaya hidup. Artikel ini membahas terkait tren Umrah plus wisata dalam masyarakat modern, dengan titik fokus pada media sosial dan influencer dalam membingkai perspektif masyarakat serta mendorong masyarakat untuk melaksanakan Umrah. Media massa seperti Instagram dan TikTok memainkan peran penting dalam mempromosikan travel Umrah baik melalui iklan, testimoni dari jemaah yang menggambarkan spiritualitas perjalanan Umrah. Selain itu, influencer atau bahkan artis juga mengambil peran penting terkait tren Umrah pada masyarakat modern, dimana review dan postingan mereka terhadap travel Umrah tertentu akan menarik minat masyarakat untuk melakukan hal serupa. Pendekatan kualitatif digunakan sebagai metode dalam menganalisis terkait konten serta persepsi masyarakat terhadap Umrah sebagai ibadah dan wisata religi. Hasil kajian ini menunjukkan bahwa peran media sosial serta influencer tidak hanya sebatas pada promosi, namun juga sebagai agen perubahan dalam membentuk persepsi masyarakat modern terhadap makna Umrah.

Kata kunci: Umrah, Wisata Religi, Media, Influencer

A. Introduction

Lately, Umrah has become an option for Indonesian people to be able to perform worship directly in Mecca and Medina as the birthplace of the apostles. The phenomenon of increasing Umrah worship among the community is of course triggered by the increasing waiting period for the Hajj pilgrimage, the waiting time for the Hajj pilgrimage departure schedule can reach tens of years depending on the age of the prospective pilgrims and the region where the prospective pilgrims come from (Farhanah, 2016). Therefore, Umrah is a very possible choice for Muslims to be able to immediately perform worship in the holy land. The increasing trend of Umrah is also marked by the increasing number of Umrah travel agents who provide various facilities and packages to the community, the facilities offered by travel agents range from Umrah plus tours such as Turkey and Dubai to star-rated hotel facilities in Mecca and Medina. An example of one travel agent that offers an Umrah plus Dubai package is Jannah Firdaus: Umrah & Hajj Services, this travel offers various Umrah packages, from a 9-day Umrah package to a 28-day Umrah package, the prices they offer also vary from 27 million to 69 million.

In literature, Umrah means small pilgrimage or can also be said to be a reduced pilgrimage (Sarwat, 2019). Therefore, today's society, which likes something practical, tends to choose Umrah rather than Hajj which has to wait a long time in line, although Umrah cannot replace Hajj, but the spiritual experience remains the same where the congregation can perform worship at the Grand Mosque and the Prophet's Mosque solemnly. Another interesting thing in this digital era on the increasing trend of Umrah is the influence of the media, such as the increasing number of travel agents and promotions carried out by influencers and artists, which makes Umrah increasingly popular as part of a lifestyle in some Muslim communities. In addition to using promotions through influencers, some travel agents also use the Multi Level Marketing (MLM) system in recruiting prospective pilgrims. The system used is that agents recruit other members to join the travel agent being promoted by offering relatively lower prices and agents get one free departure if they have met the company's target (Hasmawati, 2020). However, this kind of MLM system is usually used for the baby boomer generation, while for the millennial generation, travel agents simply use influencers through social media with a hijrah and religiosity approach.

In the digital era, media is very influential in terms of conveying information and communication, especially for the millennial generation, one of which includes the attraction of Mecca and Medina (Hasyim, 2022). In addition, the change in the meaning of Umrah today is easily found on social media platforms such as Instagram where Umrah must be one of the mandatory images for some people, especially Muslims, on their social media pages, this shows that "Instagram-able religious experiences" means that Umrah for some people is not only valuable as worship but also has an exclusive value contained in it. In addition, Umrah is also in great demand by the public because

it combines elements of worship with tourism, as is currently widely done by the public to increase spirituality (Ashar, 2022). However, this does not rule out the possibility that in addition to performing worship, Umrah pilgrims also use their time to travel to gain new experiences, namely by finding out about new tourist attractions in the Middle East, as well as shopping and culinary delights (Efendi, 2020).

As mentioned above, the attraction of promotions carried out by travel agents using artists, influencers, and popular ustads increases the enthusiasm of the community to do the same. Social media is the main tool used as a promotional medium and social media has become the most important tool in the trend of the hajj and umrah industry. Digitalization of sales through social media in addition to facilitating promotions and sharing very useful opportunities to expand the target market (Supardi, 2022). As of now, TikTok and Instagram have successfully provided a digital marketing platform for the Hajj industry. According to GoogleWebIndex on BusinessofApps.com, digital marketing through TikTok social media can increase purchases by 61%. This type of marketing can be done with various techniques, some of which are by collaborating with companies or official TikTok accounts to place advertisements, collaborating with influencers, or marketing through your account/self-publishing (Aulia, 2024).

Related to the Umrah and digital trend phenomenon, this topic has been specifically studied by several previous researchers and academics. Fauziah and Hilman explained that to increase public interest in Umrah, a strong strategy is needed through the media (Fauziah & Hilman, 2025). In addition, Mujrimin, et al added that Umrah currently not only exists on social media, but has become a trend, especially among artists and microcelebrities (Mujrimin et al., 2022). However, this Umrah trend is used as a way for microcelebrities and the upper middle class to express themselves. This is in line with Yusuf, et al. who explained that the Muslim middle class in Indonesia dominates the use of social media, one of which is by promoting Umrah (Yusuf et al., 2022).

The phenomenon of Umrah plus tourism -if we discuss it more deeply- will lead to the commercialization of religion and the commodification of religion, although they have different definitions, both of these things make religion something that has a selling value or can be used to have economic benefits. Commodification is closely related to the capitalist system, where it can be said that commodification is a derivative of capitalism. Commodification is a way for capitalists to invite consumers to follow the concepts that have been designed by capitalists, where an item that originally had no selling value is then made into a commodity that can produce economic value (Yustati, 2017). This means that if seen from the point of view of a travel agent, Umrah plus tourism is made into a commodity that previously only had a religious value but has been modified to have an additional value, namely economic value. However, this article will focus on the motivation of the community to perform Umrah plus tourism. Do people still consider Umrah only as a form of worship, or do people consider that

Umrah, apart from being a form of worship, is also a "must" as a status and lifestyle for certain groups in society.

To examine this problem, Stella Ting Toomey explains that every individual negotiates at every opportunity (Ting-Toomey, 2017). This is called identity negotiation. If you look at the current trend of Umrah, every congregation from all walks of life is inseparable from their way of expressing themselves as devout Muslims, but also as a way for them to negotiate themselves through social media.

Research related to Umrah between *'ubudiyah* and lifestyle has been conducted by Fachrudin Fiqri Affandi with the study results that Umrah has two dimensions, namely the worldly dimension and the afterlife dimension, namely worship. Although the Muslim community has spent (spent) on worship, Umrah is still very much attached to business and lifestyle (Affandy, 2020). The study focuses on how Muslim society spends its wealth on the path of worship according to the provisions of Islam. Therefore, the author is interested in discussing again the trend of Umrah in today's society, but viewed from the perspective of Umrah as worship and religious tourism.

B. Methode

The type of research method used is qualitative research with a phenomenological approach. The reason researchers use a phenomenological approach is to be able to explore the experiences of informants, observe, and understand the events experienced by the Umrah Pilgrims, where phenomenology is a phenomenon experienced by other people and then retold and then analyzed by researchers to be used as an interesting discussion explained again (Moleong, 2007). The design of this research will be carried out by exploring the experiences of pilgrims in carrying out the Umrah in terms of motivation, spiritual experience and tourism aspects both from the social media of the pilgrims and through stories.

C. Result and Discussion

1. Umrah as Worship: Meaning and Purpose (Religious Perspective on Umrah)

In Islam, Umrah is a form of worship that has sunnah value, that is, if it is done, it will be rewarded and if it is left, it is not sinful. Hajj and Umrah have differences where Hajj is one of the pillars of Islam, while Umrah is not a pillar of Islam. There are several other differences between Hajj and Umrah, namely, Hajj can only be done in the month of Dzulhijjah while Umrah can be done at any time. However, Hajj and Umrah are acts of worship that are carried out in the Baitullah to worship Allah SWT. In other words, Hajj and Umrah are acts that involve the inner self which contain a sense of gratitude to the creator, sacrifice and carrying out the commands of Allah SWT. Hajj and Umrah are commendable because they contain the values of maintaining lust, physical strength and sincerity in setting aside some of one's wealth to worship Allah (Noor, 2018). Basically in Indonesia, Umrah and Hajj are not only Islamic law, but both have been regulated in positive legal regulations in Indonesia. The process of

implementing both of these things also goes through a long process starting from registration, document preparation, departure from Indonesia, pick-up until returning to Indonesia (Wulandari, 2023)

Hajj is obligatory for Muslims who have fulfilled the requirements for Hajj. Hajj is also performed at a certain time, namely in the month of Dzuhijjah. The Quran also explains the verses that require hajj. “...*And (among) the obligations of humans towards Allah is to perform the pilgrimage to the House of Allah, namely for those who can make the journey there...*” (QS.Ali Imran: 97). In simple terms, we can define the Hajj as a visit to the Baitullah, namely to carry out the pillars that have been established in the Hajj and carry out obligations to Allah SWT (Nuri, 2014). If viewed from a linguistic perspective, some argue that the term hajj is related to the term “*al-qashdu*,” which means intentionally doing something noble or coming to something. Then there are also those who define the hajj as a visit/pilgrimage to a place at a certain time with certain practices with the intention of worship.

Meanwhile, Umrah also means almost, namely visiting the Baitullah to perform a series of worship without being bound by time. An initiator of the transformation of the Indonesian Islamic paradigm, Nurcholis Madjid, is of the opinion that Umrah is not only about enlivening the holy land of Mecca. However, according to Cak Nur, his nickname, umrah enlivened the holy land not only in physical form but also involve the spiritual and spiritual. Umrah is not only doing physical rituals such as visiting the Kaaba or things that have been determined, but the urgency of Umrah is to strengthen the spiritual relationship with Allah (Fatah, 2024).

For Muslims, Umrah is an important practice to do. In terms of worship, Umrah does not only mean enlivening but also utilizing the holy land of Mecca, which means that by carrying out the Umrah pilgrimage, the congregation is required to take advantage of the holy land of Mecca, the benefits in question are increasing the value of piety to Allah SWT (Madjid, 2008). Allah SWT commands His servants to perform the Hajj and Umrah solely for Him. The Prophet Muhammad SAW said that repeated Umrah will erase sins, while only those who do it to the maximum will not get any reward except heaven (Mardijja, 2016).

Some of the advantages that can be obtained in carrying out the Umrah pilgrimage, such as increasing faith and piety, where if someone performs the Umrah pilgrimage then spiritually someone feels closer to Allah, and the impact in daily life is usually a person's behavior is seen from how the individual interacts with society. Another advantage that is obtained in carrying out the Umrah pilgrimage is that it can be erased from sin, according to the words of the Messenger of Allah SAW, “*Between one Umrah and another Umrah, it will wipe out the sins between them. And the reward for the accepted Hajj is nothing but Paradise.*” (HR. Bukhari dan Muslim). The hadith explains that performing Umrah can erase sins if done sincerely and by the guidance of the Shari'a, in other words, Umrah can encourage someone to cleanse themselves from sin and make someone closer to Allah SWT. This means that Umrah not only has an

impact on physical worship but also involves spirituality in it. Umrah is also considered like jihad for women who are unable to fight as mentioned in a hadith, “*For you (women), the most important jihad is Hajj and Umrah*” (HR. Ibnu Majah). Jihad in Islam means upholding goodness and truth. Jihad is not just about fighting, but how a person upholds the truth of Islamic values in his life is also part of jihad. In Islam, performing the Umrah pilgrimage is also believed to eliminate poverty, as said by Rasullullah SAW, “*Perform Hajj and Umrah repeatedly, because both can remove poverty and sin as a heating tool removes rust from iron.*” (HR. Tirmidzi & Ibnu Majah).

Umrah is not only a physical worship. However, another benefit found in performing Umrah is spirituality, where there is peace of mind for those who have performed Umrah, performing worship in the holy land of Mecca and Medina, many people feel inner peace performing in that place, but this is difficult to find in other places. Many Muslims who have performed Umrah want to return to Mecca and Medina to perform Umrah again. Umrah can also increase a person's piety, this can be seen in changes in behavior in some individuals after performing Umrah, in general people who have performed Umrah will behave positively, this is based on the fact that while in the holy land they focus on performing worship, of course, this will increase a person's piety and faith.

2. Religious Tourism: Between Spirituality and Lifestyle of Muslim Middle Class

What kind of group are those in the middle class? In this regard, it is not easy to clearly define what kind of group is in the middle class. There are different views in each country in determining classes in society, say like Europe sees the middle class as the traditional bourgeoisie, where the main doctrine is private property, free competition, rule of law, and individualism (Mackie, 1984). In general, the middle class is those who play an active role in society, usually as the main driver in driving the capitalist system and the driving force behind social, political, and economic change. With that, the middle class in Western Europe shows a socio-economic connotation rather than a political one. Therefore, people who are categorized as middle class in Western Europe are those who work in the economic sector such as traders, industrial entrepreneurs, professional groups and civil servants (Muhaimin, 1984). Almost similar to Western Europe, Japan and the United States also define the middle class as those who are closely related to socio-economics (Sukanto, 1985). Indonesia itself defines the middle class as having different views from each expert, but Clifford Geertz in his book “*Peddler's and Princess*” defines the middle class based on economic, political and position criteria (Geertz, 1977).

Referring to the definition above, we can categorize the middle class group is those who have been able to meet primary (main) needs which include clothing, food (eating and drinking) and shelter (house/residence). Where the middle class has also passed the phase of fulfilling secondary (complementary) needs, some of the needs at

this stage are education (school, courses and books to improve skills), transportation (cars, motorbikes and public transportation), communication (cell phones, laptops, internet), Entertainment (films, sports, and recreation to reduce stress). In the author's opinion, the type of middle class in Indonesia is between the status of a community group that has fulfilled secondary needs and has been in the phase of fulfilling tertiary (luxury) needs where in this phase the fulfillment of needs such as luxury cars, branded goods, traveling abroad and having the latest and sophisticated gadgets. Based on the definition above, we can see that the group that performs Umrah is those who have fulfilled primary and secondary needs or the middle-class group.

Umrah has become a lifestyle for some middle-class Muslims in Indonesia. As previously mentioned, the urgency of Umrah is not only as a physical worship but Umrah also fulfills tertiary needs, namely traveling abroad with fairly exclusive facilities. We can find this, for example, in several posts on social media of pilgrims who have performed Umrah. Posing in front of the Zam Zam tower is a must on social media pages, posing in front of the Kaaba and the Nabawi mosque. Not only posing in iconic places, but some groups, say millennial groups, Umrah preparation is not only about mental preparation but also fashion preparation, where almost all millennial groups and Gen Z, where OOTD (Outfit Of The Day) is something that must be considered and requires maximum preparation.

The Holy Land (Mecca and Medina) with all its history is indeed a special attraction for people all over the world to visit, especially for Muslims. Mecca and Medina as the birthplace of the prophets offer various destinations that cannot be found in other countries. Like in Mecca, there is the Grand Mosque & Kaaba, Jabal Nur, Jabar Thawr, Mina, Muzdalifah and Arafah and the Haramain Museum, while there are several destinations in Medina, namely the Nabawi Mosque, Raudhah, Quba Mosque, Qiblatain Mosque, Jabal Uhud, Baqi Cemetery. Umrah or Hajj is a complete package, namely worship which is recommended in Islam, as well as an exotic destination for taking photos that would be a shame to miss. One of them is Jabal Nur-Gua Hira, to reach the top of Jabal Nur-Gua Hira requires stamina and a healthy physique, considering the terrain that is not easy to conquer for pilgrims who have a history of poor health, considering the mountain is so high and the pressure from other pilgrims when they want to see the Cave of Hira. but all of these things do not dampen the enthusiasm of the pilgrims to be able to conquer Jabal Nur. The Cave of Hira located in Jabal Nur is the place where the Prophet Muhammad SAW received revelation for the first time and was appointed as an apostle by Allah SWT. This story is an attraction for Muslims all over the world to be able to see the place directly and perform worship such as sunnah prayers and capture moments in Jabal Nur.



Figure 1. Jabal Nur-Gua Hira

In addition to Jabal Nur, other destinations are an attraction for Muslims to visit Mecca. Such as the Haramian Museum in Mecca, where the Haramian Museum has an important role in documenting and introducing the history of Islamic civilization to the world. If departing from the Grand Mosque, pilgrims need less than 20 minutes to reach the museum. The artifacts and visuals in the museum can create an emotional attachment even though they have different backgrounds, but can foster a stronger sense of Islam. Medina also has many destinations for pilgrims, one of which is the Baqi tomb. The Baqi tomb is a destination that can be visited by pilgrims, the Baqi tomb is one of the most important sites in Islamic history, located east of the Nabawi Mosque, in Medina, Saudi Arabia. The Baqi tomb is the final resting place for thousands of Islamic fighters in the time of the Prophet Muhammad SAW as well as the tomb of the Prophet Muhammad's family. Visiting the Baqi tomb will foster spiritual values about death and can commemorate the services of Islamic fighters in the past. Visiting historical places in Islam is an effort by individuals to increase spiritual values.

3. The Role of Media in Popularizing Umrah as Religious Tourism

Talking about marketing is an effort by business actors to be interested in using the products being sold, in the era of increasingly rapid development of digital technology, forcing business actors including Umrah Travel to utilize technology to promote their business. Various media are currently used by travel agents to promote Umrah travel such as websites, Instagram, Facebook and TikTok. Each platform has different characteristics. Like websites are usually visited by various ages, the form of promotion on the website is also packaged more formally, usually the type of advertisement is in the form of a poster. For websites that are basically only on the Google page, Mitchell from BBC Scienfocus estimates that the data on the internet reaches 1.2 million terabytes (Rozan & Dewi, 2022). This means that with a very large amount of data, accuracy and a high level of literacy are needed so that people can avoid hoax news such as fraud and fake news. Social media platforms such as Instagram

focus on visual images where users share photos and videos through feeds and stories, Umrah travel usually uses influencers to promote their travel through Instagram, where the things shared by influencers are usually about the convenience of using the travel, such as what facilities will be obtained, maximum service and the advantages of one travel agent over another. The use of Facebook as a marketing medium will certainly have a wider community, including discussion groups on the theme of Umrah. And the use of TikTok as an advertising medium is also considered very potential, with its user base being young, the use of TikTok builds branding through short videos such as Umrah trips, tourist destinations and inspiring stories from the congregation.

Using the services of influencers, popular ustadz and public figures who have high credibility is considered capable of accelerating the trust of prospective pilgrims to use the services of certain travel agents. In the study (Hardianawati, 2022) said that marketing using influencers or celebrities is currently very popular with the public, because influencers already have loyal followers, so whatever is used by the influencer tends to be followed by their followers. However, it should be underlined that good and interesting content is the point of marketing on social media. Both influencers and travel agents need to work together to create interesting and effective content. Such as the registration procedure, what preparations must be made by prospective pilgrims, as well as a guide on how to make visas and even passports that are currently digitalized and inspirational content such as telling spiritual stories after performing the Umrah pilgrimage, and sharing documentation during the pilgrimage in the holy land.

Information media has grown rapidly since the presence of the internet in society, this has also changed the advertising methods used by business actors, including Umrah travel agencies. If a few years ago business actors advertised on TV, radio and in newspapers, now business actors are competing to promote their businesses on social media, one of which is through influencers. Indonesia as the country with the highest use of social media, it is very relevant to use advertising media using influencers, namely by endorsing influencers to promote their business. Influencers themselves have certain levels in society, from the lowest level to the highest level. The influence of influencer reach can be observed from the number of followers on their social media pages such as Instagram and TikTok and the number of likes on each post. Influencers are people who have many followers on their social media pages, they focus on virtual entertainment, such as celebrities, bloggers, and YouTubers, and they are liked by their followers. So that their words and actions will be the attention of their followers, ; followers also tend to follow them so that whatever is used by influencers tends to want to be used by their followers (Fauzi, 2024).

Like an influencer from Aceh, namely Cut Intan Nabila, who promoted one of the Umrah travel agents @jannahtravel on her Instagram page @cut.intannabila and managed to get likes from 120 thousand followers and the post has been shared 1,805 times by her followers and has received various comments from social media users who

commented positively by giving heart emoticons and some of them also prayed to be able to go to the holy land.

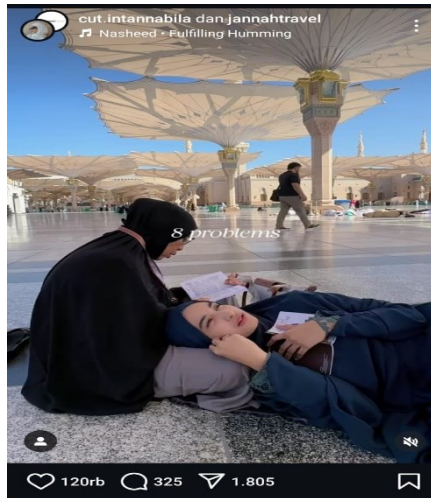


Figure 2. A Post of Influencer Tour in Mecca

However, interestingly, besides using influencers, testimonials from people who have used certain travel services also greatly influence other individuals to experience it, namely carrying out worship directly in the holy land. In addition to promotions carried out by influencers, business actors in this case, Umrah travel agents, also present testimonials on social media pages such as Instagram and TikTok. The influence of testimonials has a significant impact on consumer trust (Luthfiyatillah, 2020). Often consumers seek certainty regarding something from the empiricism of their friends, therefore testimonials influence a deeper originality regarding the relationship between buyers or services, which ultimately greatly influences the consumer's final decision (Utomo et al., 2023). For example, @jannahtravel which is also promoted by influencer Intan Nabila, the travel uses social media as another promotional medium, namely activating media accounts to promote or in other words self-publishing. The Instagram account @jannahtravel has been followed by 134 thousand followers, meaning that the account has been validated by Instagram and has 828 on the TikTok account. On both social media accounts, Jannah Travel actively creates testimonial content from their travel users. For example, testimonials from Deta and Zulkarnain:

"Just bring your body and Jnnah is done! I went with my family, bringing my mother and father, the initial document processing was very helpful, the schedule was clear, it was full service, don't worry if you bring your parents, how is it there, as young people say, with Jannah everything is done, given a good loudge, there is food, before you get hungry you are given food, the ustad who was given was a millennial ustad, the ustad is good and friendly, don't be afraid of how the prayers are there, all are guided by the ustad, the point is friends, just register, Jannah Travel is highly recommended, hopefully next year you can join again. Happy exploration with Jannah Travel (quoted on the Instagram page @jannahtravel).

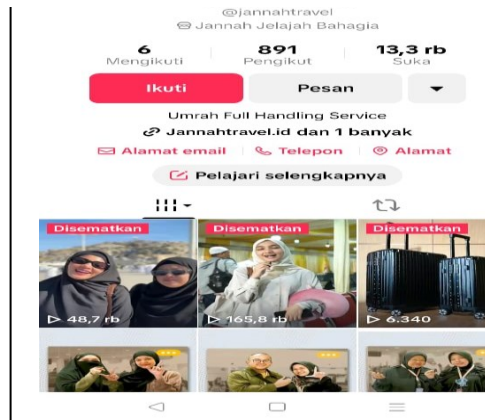


Figure 3. TikTok Account of Travel Agency

In addition to *Jannah Travel*, other Umrah travel agencies utilize influencers to promote their umrah travel, such as *travelindo_id* which promotes their travel to influencers Wardah Maulina and Natta Reza. Wardah and Natta are an influencer couple who have a blue ticked Instagram account, on their Instagram account, Wardah creates captions while promoting *travelindo_id* such as:

"Maybe many people think, it must be troublesome for me to prepare clothes because I wear a niqab so there are also a lot of details. Yes, it's true, it's troublesome but I'm very grateful that I can focus on my personal and family needs to leave. Because for travel needs, I leave everything to @tdtravelindo_id. So I don't need to think twice about personal needs and travel needs at the same time. Just sit back, full service has been taken care of by them. Thank you team @tdtravelindo_id." (quoted on the Instagram page @wardahmaulina).

Interestingly, in addition to travel agents competing to promote their travel by using influencer services, currently photoshoots and aesthetic videos are also developing for pilgrims while in Mecca and Medina. Like @Umrah.picture, they provide photoshoots for pilgrims who want to capture moments while in the holy land, as well as aesthetic videos that are then posted by pilgrims on their social media pages. Based on the facts above, it proves that currently, Umrah is not just a spiritual worship, but other facts seem to be efforts to modify Umrah into a source of income, both for travel agents as business actors, influencers who get endorsements and for cinematography actors who will get jobs photographing and making videos for pilgrims who are interested in capturing moments in the holy land.

In addition, the author's observation results from social media such as Tiktok and Instagram, show that modern Umrah pilgrims tend to use social media to search for information related to certain travel agents, some of the information they want to know such as Umrah packages and prices, facilities and testimonials from previous pilgrims, and will further increase the trust of prospective pilgrims if the travel has used the services of influencers or artists in promoting the travel. Tiktok and Instagram as the

most popular social media in Indonesia (Mulyani et al., 2022) of course, there is a great opportunity for travel agents to attract the interest of pilgrims through social media, where Tiktok and Instagram have strong visual power in presenting content related to the beauty of Mecca and Medina, hotel services, and branding that Umrah is not only a matter of worship but also a tourist trip. In addition to attracting the interest of pilgrims through strong social media branding, several travel agents also directly provide Umrah+ services, for example Plus Turkey and Dubai as well as destinations around Mecca and Medina. This further strengthens that Umrah is not just a form of worship but Umrah is part of a form of religious commodification. Where in modern society religion becomes an attraction as a cultural object that has been rooted in the imagination of consumer society (Amna, 2019).

Indonesia, where the majority of its people already have social media, tends to continue to be exposed to branding from travel agent content related to Umrah plus tourism which will then give birth to imaginations related to Umrah not only as a pilgrimage but Umrah as an empirical culture, luxury and individual piety which is then documented to be shared on social media pages. There are pros and cons from various groups such as ustad who prohibit religious ostentation (showing off worship) because it will reduce the solemnity and pure intention in worship. This means, in other words, social media has been able to change the perspective of the society that worship is not only a matter of worship but is a religious tourism journey

D. Conclusion

Umrah is a form of worship in Islam that has spiritual value, umrah is performed by Muslims to increase their piety to Allah SWT. However, in the era of digitalization, umrah has shifted in meaning, where umrah is not only interpreted as worship but umrah is also a religious tourism to Islamic sites, both in Mecca and Medina and even outside the two cities. Currently, umrah travel agents offer various packages for Umrah trips ranging from economy, premium and exclusive packages. The Umrah trip will be a religious experience as well as an effort to enrich social and cultural insights for the congregation. The current umrah phenomenon is at a crossroads between the sacredness of worship or the commodification of religion carried out by the religious tourism industry or even individual efforts to position themselves from a certain social class in society. Therefore, the congregation must interpret wisely that umrah is only a form of worship while the tourism element is only a bonus.

REFERENCE

- Affandy, F. F. (2020). Perilaku Konsumen Muslim Di Indonesia Terhadap Ibadah Umroh: Antara 'Ubudiyah Dan Gaya Hidup. *OIKONOMIKA: Jurnal Kajian Ekonomi Dan Keuangan Syariah*, 1(2), 78–87. <https://doi.org/10.53491/oikonomika.v1i2.73>
- Ahmad Sarwat, L. M. A. (2019). *Ensiklopedia Fikih Indonesia: Haji & Umrah*.

Gramedia Pustaka Utama.

- Amna, A. (2019). Hijrah Artis sebagai Komodifikasi Agama. *Sosiologi Reflektif*, 13(2), 333–343.
- Ashar, S. (2022). SISI LAIN JAMA'AH UMROH. *Minhaj: Jurnal Ilmu Syariah*, 3(1). <https://doi.org/10.52431/minhaj.v3i1.857>
- Aulia, M., Affandi, Y., & Rozaq, A. (2024). Tren dan Tantangan dalam Manajemen Industri Haji dan Umroh: Perspektif Global dan Lokal. *Jurnal Manajemen Pendidikan Dan Ilmu Sosial*, 5(4), 1224–1233.
- Efendi, M. (2020). *berjiwa entrepreneur untuk meraih kesuksesan*. 1(4), 6.
- Fatah, M. N. F. (2024). *PARADIGMA TASAWUF Muhammad Nailil Fahmi Fatah Universitas Islam Negeri Walisongo Semarang Yuyun Affandi Universitas Islam Negeri Walisongo Semarang Abstrak*. 18(5), 3168–3178.
- Fauzi, A., Saing, B., Nazira, N. A., Putri, S. A., Pangeswati, S. O., Nurhasanah, S. D., Maharani, S., & Theresia. (2024). Peran Dan Fungsi Influencer Di Media Sosial. *Jurnal Bisnis Dan Ekonomi*, 2(1), 1–16. <https://doi.org/10.61597/jbe-ogzrp.v2i1.16>
- Fauziah, H. M., & Hilman, F. A. (2025). Strategi Digital Marketing sebagai Media Komunikasi Pemasaran Paket Umrah. *Mabrur: Academic Journal of Hajj and Umra*, 4(4), 35.
- Geertz, C. (1977). *Penjaja dan Raja*. PT Gramedia.
- Hardianawati. (2022). Marketing Strategy Through Celebrity Endorsements and Influencer Marketing. *Jurnal Multidisiplin Madani (MUDIMA)*, 2(2), 865–876.
- Hasmawati, H. (2020). *Sistem Multi Level Marketing (Mlm) Pada Agen Travel Umrah Di Pt. Kamandre Jaya Prima Bajo, Kabupaten Luwu (Perspektif Hukum Islam Mlm*.
- Hasyim, A. F. dkk. (2022). Analisis Yuridis Mengenai Permainan Lato-Lato Pada Kenyamanan Masyarakat dalam Undang-Undang KUHP. *Pro Justice : Jurnal Kajian Hukum Dan Sosial*, 3, 48–68.
- Luthfiyatillah, Afifah Nur Millatina, S. H. M. & S. H. (2020). The Effectiveness of Instagram and E-Wom (Electronic Word Of Mouth) Media on Buying Interests and Purchase Decisions on Frequently Visited Social Media Content (Efektifitas Media Instagram Dan E-Wom (Electronic Word Of Mouth) Terhadap Minat Beli Serta K. *Jurnal Penelitian Ipteks*, 5(1), 101–115.
- Mackie, J. A. . (1984). *Harta dan Kuasa dalam Masa Orde Baru* (Issue v. 13,no. 1-6). Lembaga Penelitian, Pendidikan \& Penerangan Ekonomi dan Sosial.
- Madjid, N. (2008). *Perjalanan Religius Umrah dan Haji*. Paramadina.
- Mardijja, W., Hubeis, M., & Indupurnahayu, H. (2016). Silaturahmi dan disampaikannya Keutamaan Haji dan Umroh Terhadap Kekuatan Niat dan Kepahaman untuk Melaksanakannya Di Lingkungan IPB. *Jurnal Manajemen*, 7(2), 161. <https://doi.org/10.32832/jm-uika.v7i2.1112>
- Moleong, L. J. (2007). Metode Penelitian Kualitatif. In *Bandung: PT. Remaja*

Rosdakarya. PT Remaja Rosdakarya.

- Muhaimin, Y. (1984). *Politik , Pengusaha Nasional , dan Kelas Menengah Indonesia*. (No. 3 , Ta). Prisma.
- Mujrimin, B., Istiani, N., & Aziz, M. (2022). Konfigurasi Ekspresi Keagamaan Artis di Media Sosial. *Poros Onim: Jurnal Sosial Keagamaan*, 3(1), 50.
- Mulyani, Y. S., Wibisono, T., & Hikmah, A. B. (2022). Pemanfaatan Media Sosial Tiktok Untuk Pemasaran Bisnis Digital Sebagai Media Promosi. *Hospitality*, 11(1), 291–296.
- Nida Farhanah. (2016). Problematika Waiting List Dalam Penyelenggaraan Ibadah Haji Di Indonesia. *Jurnal Studi Agama Dan Masyarakat*, 12(1).
- Noor, M. (2018). Haji dan Umrah. *Jurnal Humaniora Teknologi*, 4(1), 38–42. <https://doi.org/10.34128/jht.v4i1.42>
- Nuri, M. (2014). Pragmatisme Penyelenggaraan Ibadah Haji Di Indonesia. *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 1(1). <https://doi.org/10.15408/sjsbs.v1i1.1532>
- Rozan, Z. R., & Dewi, A. O. P. (2022). Penggunaan Internet sebagai Sumber Informasi pada Generasi Baby boomer berdasarkan Kemampuan Literasi Informasi. *Anuva: Jurnal Kajian Budaya, Perpustakaan, Dan Informasi*, 6(1), 23–42. <https://doi.org/10.14710/anuva.6.1.23-42>
- Sukanto. (1985). *Kelas Menengah di Indonesia : Suatu Tinjauan Kepustakaan*. Analisa. (1985). Indonesia: Centre for Strategic and International Studies.
- Supardi, Sri Wahyuni, E., & Lalu, R. (2022). Inovasi Sistem Digital Pemasaran Produk Travel Agents (Studi kasus pada Perusahaan Tour & Travel di Lombok dan Yogyakarta). *Mandalika Review*, 1(1). <https://doi.org/10.55701/mandalika>
- Ting-Toomey, S. (2017). Identity Negotiation Theory. *The International Encyclopedia of Intercultural Communication*, 2.
- Utomo, S. B., Andriani, E., & Devi, E. K. (2023). Pengaruh Penilaian Produk dan Testimoni Pelanggan terhadap Keputusan Pembelian di Platform E-commerce Bukalapak di Indonesia. *Sanskara Ekonomi Dan Kewirausahaan*, 2(01), 26–36. <https://doi.org/10.58812/sek.v2i01.271>
- Wulandari, S., Daffa, S., Azizi, N., & Thariq, R. (2023). *Ibadah Haji dan Umrah Dikaji Berdasarkan Perspektif Hukum Islam dan Hukum Positif di Indonesia*. 3.
- Yustati, H. (2017). Implikasi Strategi Pemasaran Melalui Komodifikasi Agama. *Al-Intaj: Jurnal Ekonomi Dan Perbankan Syariah*, 3(2), 304–323.
- Yusuf, M., Afrizal, & Alfiandi, B. (2022). Meta Analisis Studi Kelas Menengah Muslim di Indoneisa. *Indonesian Journal of Religion and Society*, 4(1), 1.