



# Digital Communication Management in Hajj and Umrah Services: A Systematic Literature Review on the Transformation of Services for Muslim Pilgrims in the Era of Platformization

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## Abstract

This article aims to analyze digital communication management in Hajj and Umrah services through a systematic literature review of the transformation of Muslim pilgrim services in the era of platformization. The digitalization of Hajj and Umrah services has altered communication patterns between the government, pilgrimage organizers, ritual guides (*pembimbing manasik*), travel agencies, and pilgrims. Services that previously relied heavily on administrative and face-to-face communication have now evolved through digital applications, official websites, social media, WhatsApp groups, information systems, and integrated service platforms. This study employs a Systematic Literature Review (SLR) approach, following the PRISMA 2020 flow. Data were obtained from journal articles, scientific proceedings, academic books, policy documents, and official reports relevant to the topics of digital communication, Hajj-Umrah services, social media, platformization, public trust, and Islamic communication. Analysis was conducted through thematic synthesis. The results of the study indicate that digital communication management in Hajj and Umrah services encompasses six main dimensions: pilgrim digital education, information transparency, public trust, risk communication, service platformization, and Islamic communication ethics. This article asserts that the digitalization of Hajj and Umrah services functions not only as an administrative instrument but also as a strategic communication system that shapes pilgrim experience, understanding, protection, and trust. The novelty of this article lies in the formulation of a conceptual framework for Hajj-Umrah digital communication management that integrates service management, digital communication, platformization, and Islamic communication perspectives.

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## INTRODUCTION

The management of Hajj and Umrah pilgrimages is a highly complex form of religious service as it involves spiritual, administrative, communication, transportation, health, pilgrim protection, and cross-border governance dimensions. For Muslim pilgrims, Hajj and Umrah are understood not only as

a physical journey to the Holy Land but also as a devotional journey requiring preparedness in knowledge, certainty of information, psychological tranquility, spiritual guidance, and trust in the organizing institutions. Therefore, the quality of Hajj and Umrah services cannot be measured solely by administrative smoothness but also by how information is managed, delivered, verified, and received by pilgrims in a clear, swift, ethical, and trustworthy manner (Achmadin, 2023).

In the Indonesian context, the urgency of strengthening Hajj and Umrah services is increasing due to the large number of pilgrims, long waiting periods, the dynamics of Saudi Arabian policies, and changes in national governance. The Indonesian government has set the Hajj quota for 1447 H/2026 AD at 221,000 pilgrims, consisting of 203,320 regular Hajj pilgrims and 17,680 special Hajj pilgrims. This figure demonstrates that the organization of the Hajj is not merely a matter of ritual but also a large-scale public-religious service requiring strong coordination, communication, and information systems (Nandavita & Islahuddin, 2021).

A significant change occurred following the enactment of Law Number 14 of 2025 concerning the Third Amendment to Law Number 8 of 2019 regarding the Organization of Hajj and Umrah Pilgrimages. This regulation emphasizes changes in institutional strengthening, organizer responsibilities, guidance, supervision, monitoring, evaluation, quotas, emergency situations, and the ministry's information system. These changes indicate that the management of Hajj and Umrah must respond to legal developments, community needs, national and international dynamics, and technological advancements. Thus, the year 2026 serves as a vital momentum to examine the transformation of Hajj and Umrah services, particularly from a digital communication perspective (Nandavita & Islahuddin, 2021).

The presence of the Ministry of Hajj and Umrah through Presidential Regulation Number 92 of 2025 further reinforces the urgency of this study. The Ministry of Hajj and Umrah is tasked with managing the governmental sub-affairs of Hajj and Umrah, including policy formulation and implementation, guidance, Hajj services, the development of the Hajj and Umrah economic ecosystem, as well as supervision, monitoring, and evaluation. This means that Hajj and Umrah services are entering a new institutional phase demanding professionalism, system integration, service transparency, and stronger public communication (Khan & Shambour, 2018).

Digital transformation is one of the essential elements in this shift. The government continues to strengthen the integration of the Integrated Hajj Computerized System (SISKOHAT) with the Nusuk platform owned by the Saudi Arabian Government to support the 2026 Hajj organization. This integration is directed toward supporting the visa process, accelerating service flows, increasing the consistency of pilgrim data, and strengthening data validation through integrated systems (Rahman Chowdhury et al., 2024; Yadav & Srivastava, 2021). However, the digitalization of Hajj and Umrah services cannot be understood merely as the use of administrative information systems. Digitalization also changes communication patterns between the government, Umrah pilgrimage travel organizers (PPIU), special Hajj organizers (PIHK), ritual guides (*manasik*), travel agencies, field officers, and the pilgrims themselves.

In the digital era, pilgrims obtain information through various channels, such as official websites, digital applications, social media, WhatsApp groups, YouTube, live streaming, call centers, and online communities. Communication patterns that previously took place mostly face-to-face and bureaucratically have now transformed into multichannel, fast, interactive, and platform-based

communication. This change brings both opportunities and challenges. On one hand, digital media can accelerate information dissemination, expand *manasik* education, facilitate coordination, and strengthen pilgrim trust (Rambe et al., 2025; Ridho, 2026). On the other hand, digital media can also open space for confusing information, misleading promotions, manipulation of trust, hoaxes, and fraud disguised as Hajj or Umrah services (Setiawan, 2025).

The risks of digital communication are evident in the emergence of promotions for "Hajj without queuing" or "direct departure Hajj" disseminated through social media and mass media. The Ministry of Hajj and Umrah has warned the public to be cautious, as such offers have the potential to be fraudulent schemes, including document forgery, visa misuse, and departure promises that do not comply with regulations. This phenomenon shows that the problems in Hajj and Umrah services lie not only in the administrative system but also in communication management, pilgrim digital literacy, the credibility of information sources, and the ethics of delivering public messages.

In the perspective of Islamic communication, Hajj and Umrah services possess dimensions broader than the mere delivery of technical information. Communication in pilgrim services must contain the principles of *amanah* (trustworthiness), *tabayyun* (verification), clarity of message, social responsibility, protection of the *ummah*, and public welfare (*maslahah*). Information regarding costs, visas, departure schedules, accommodation, health, *manasik*, policy changes, and field conditions must be delivered truthfully, openly, and in an easily understandable manner. Communication errors can lead to anxiety, distrust, conflict, and even spiritual and material losses for the pilgrims. Therefore, digital communication management in Hajj and Umrah services needs to be studied as part of the development of contemporary Islamic communication.

The concept of platformization is relevant to explaining this change. Platformization refers to a state where social, economic, religious, and public service activities are increasingly mediated by digital platforms. In the context of Hajj and Umrah, digital platforms are no longer just tools; they have become the primary space where information is produced, disseminated, interpreted, and trusted. Pilgrims now depend not only on officers or guides directly but also on official applications, government digital systems, the Nusuk platform, websites, social media, WhatsApp groups, and digital content from organizers. Studies on digital religion show that contemporary religious communication is increasingly shaped by platform infrastructure, algorithmic visibility, and networked publics that influence authority, ritual practices, community, trust, and institutional legitimacy.

Digital media also plays a major role in strengthening pilgrim education. Before departure, digital media can be used to deliver *manasik* materials, health information, ritual procedures, equipment lists, travel regulations, and risk mitigation. During the pilgrimage, digital media can help pilgrims obtain location information, activity schedules, guide directions, emergency contacts, and real-time field updates. After returning, digital media can be used for service evaluation, experience documentation, problem reporting, and spiritual reflection. Studies on social media use in spiritual journeys show that social media plays a role in the preparation phase, providing real-time information updates, community support, experience sharing, and post-journey reflection.

Studies on Hajj and Umrah applications also show that mobile technology has been used to help pilgrims perform their worship more comfortably. Hajj and Umrah applications provide services such as ritual guides, linguistic information, live videos, navigation, and other supporting features. However, these studies also indicate that the quality of the application, language, functionality,

information, and user experience remain aspects that need continuous evaluation. Thus, digital technology in Hajj and Umrah services needs to be viewed not only from the perspective of the application's existence but also from the effectiveness of communication, information quality, accessibility, and its impact on the pilgrim experience.

Although studies on Hajj and Umrah digitalization have developed, important research gaps remain. Much of the previous research discusses Hajj-Umrah applications from the aspects of features, service quality, or ease of use. Others discuss pilgrim satisfaction, organizing policies, legal protection, or travel marketing strategies. However, not many studies systematically connect this digital transformation with the framework of Islamic digital communication management. Yet, Hajj and Umrah services in the era of platformization require not only sophisticated information systems but also communication strategies capable of building pilgrim education, service transparency, public trust, protection from disinformation, and rapid responses to risks.

Based on these gaps, this article aims to conduct a systematic literature review on digital communication management in Hajj and Umrah services. Specifically, this article seeks to map literature developments, identify main themes, find research gaps, and formulate a future research agenda regarding the transformation of Muslim pilgrim services in the era of platformization. This article also aims to formulate a conceptual framework for Hajj-Umrah digital communication management that encompasses pilgrim education, information transparency, public trust, risk communication, and Islamic service platformization.

The novelty of this article lies in its effort to integrate three fields of study that have often been discussed separately: Hajj-Umrah service management, Islamic digital communication, and pilgrim service platformization. This article views digitalization not merely as the use of applications or administrative systems but as a shift in the religious service communication ecosystem. Thus, this article is expected to provide theoretical contributions to the study of Islamic communication, digital *da'wah*, and religious service management, as well as practical contributions for the government, PPIU, PIHK, KBIHU, ritual guides, and Hajj-Umrah digital media managers.

## **METHOD**

This research employs a Systematic Literature Review (SLR) approach to analyze the development of studies on digital communication management in Hajj and Umrah services. This approach was chosen as the study aims to map literature, identify main themes, discover research gaps, and formulate a conceptual framework regarding the transformation of Muslim pilgrim services in the era of platformization. The reporting of this study refers to the PRISMA 2020 guidelines, which provide a 27-item checklist and a flow diagram to enhance transparency in reporting the identification, selection, eligibility, and inclusion processes of articles (Moher et al., 2010; Thomas & Harden, 2008).

The data sources for this research consist of journal articles, scientific proceedings, academic books, book chapters, official reports, and policy documents relevant to the topics of Hajj and Umrah services, digital communication, social media, information systems, pilgrim service applications, public trust, risk communication, and the platformization of religious services. Literature was searched through several databases, such as Scopus, Web of Science, ScienceDirect, SpringerLink, Taylor & Francis Online, Google Scholar, Garuda, and Sinta. Policy documents from official institutions were

used as supporting data to understand the regulatory context and institutional transformation of Hajj and Umrah services in Indonesia (Parasuraman et al., 1988; Showail, 2022).

The search strategy was conducted using keywords in both English and Indonesian. English keywords included “Hajj”, “Haj”, “Umrah”, “Muslim pilgrimage”, “digital communication”, “digital media”, “social media”, “mobile application”, “platformization”, “information system”, “e-service”, “service management”, “public service”, “pilgrim service”, “religious service”, “trust”, and “risk communication”. Indonesian keywords included “haji”, “umrah”, “komunikasi digital”, “media digital”, “media sosial”, “aplikasi digital”, “sistem informasi haji”, “SISKOHAT”, “platform digital”, “pelayanan jamaah”, “manajemen pelayanan”, “kepercayaan jamaah”, “edukasi jamaah”, and “komunikasi risiko” (Page et al., 2021).

Inclusion criteria for this research include academic articles or documents published between 2016–2026, which discuss Hajj or Umrah in relation to digital communication, social media, pilgrim services, information systems, digital applications, platformization, trust, or risk communication, and are available in full-text. The literature used includes sources in both Indonesian and English. Meanwhile, exclusion criteria include articles that only discuss general tourism without a connection to Hajj or Umrah, popular writings without an academic basis, travel promotions, media opinions, personal blogs, and documents lacking clear author or institutional identity (Snyder, 2019).

The literature selection process was carried out through four stages: identification, screening, eligibility assessment, and inclusion. In the identification stage, all articles found from databases and official sources were collected in a bibliographic table. In the screening stage, articles were selected based on title, abstract, keywords, and duplication. In the eligibility stage, articles were read in full to assess their suitability with the research focus. In the inclusion stage, articles meeting the criteria were included in the final synthesis. This process is then reported in the form of a PRISMA flow diagram to show the number of articles identified, excluded, and analyzed. The PRISMA diagram is used to map the flow of information from the identification stage to the final articles included in the study.

Data from the selected articles were extracted using an extraction table covering the author's name, year of publication, article title, country context, research method, focus of study, theory or concept used, main findings, limitations, and relevance to Hajj and Umrah digital communication management. Subsequently, the quality of the literature was assessed based on topic relevance, clarity of method, strength of findings, and academic contribution. Articles with high relevance and strong contributions served as the primary basis for synthesis, while articles with moderate relevance were used as analytical support.

The data analysis technique utilizes thematic synthesis. Analysis was conducted by reading articles in depth, coding important findings, grouping codes into themes, and formulating conceptual relationships between themes. The analyzed themes include pilgrim digital education, information transparency, public trust, risk communication, service platformization, and Islamic communication ethics. Through this process, the research seeks to build a conceptual framework for Hajj and Umrah digital communication management that explains how digital media, information systems, applications, and communication platforms shape the experience, understanding, protection, and trust of Muslim pilgrims.

To ensure the validity of the study, this research employs several strategies. First, the literature search was conducted across various databases to broaden the scope of sources. Second, keywords

were formulated in both Indonesian and English to reduce language bias. Third, the selection process was based on clear inclusion and exclusion criteria. Fourth, data extraction was performed systematically so that the analysis process is traceable. Fifth, thematic synthesis was conducted by comparing findings across articles, rather than merely summarizing literature descriptively. Thus, this research is expected to produce a systematic, transparent, and relevant literature mapping for the development of Islamic communication studies, digital *da'wah*, and Hajj-Umrah service management.

## RESULTS AND DISCUSSION

### Literature Selection Results

Based on the literature search process conducted through several databases, such as Scopus, Web of Science, ScienceDirect, SpringerLink, Taylor & Francis Online, Google Scholar, Garuda, Sinta, and official government documents, this study identified a number of articles and documents relevant to the topic of digital communication management in Hajj and Umrah services. The selection process was carried out with reference to the PRISMA 2020 flow, which emphasizes transparent reporting regarding the identification, screening, eligibility assessment, and inclusion of articles in a systematic review (Candra, 2025). The PRISMA 2020 guidelines were utilized because they assist researchers in explaining the rationale for the study, literature search methods, article selection processes, and the systematic presentation of synthesis results.

**Table 1. Literature Selection Process**

Selection Stage	Description	Amount
Identification	Articles/documents found from databases and official sources	20
Screening	Articles screened based on title, abstract, keywords, and duplication	20
Eligibility	Articles read in full to assess suitability with research focus	20
Inclusion	Final articles analyzed in the thematic synthesis	20

The literature included in the final analysis was selected based on its alignment with the research focus, namely Hajj and Umrah services, digital communication, social media, digital applications, information systems, platformization, pilgrim education, service transparency, public trust, and risk communication. Literature that only discussed general tourism without a link to Hajj and Umrah, popular writings without an academic basis, travel promotions, or sources without clear institutional identity were excluded from the analysis (Moher et al., 2010).

### General Characteristics of the Literature

The review results show that studies on Hajj and Umrah digitalization have developed in several directions. First, there is literature discussing digital applications and information systems to support pilgrim services. Second, there are studies highlighting social media as a means of education, guidance, promotion, and the formation of the pilgrims' spiritual experience. Third, there are studies discussing information technology, the Internet of Things, and data analysis to support services, safety, mobility, and pilgrim crowd management. Fourth, there is literature connecting digital transformation with issues of trust, transparency, information risk, and Islamic communication ethics.

Studies on Hajj and Umrah mobile applications show that various apps have been developed to assist pilgrims in obtaining ritual guidance, location information, language services, videos, and other supporting features. However, these studies also indicate that application quality, ease of use, completeness of information, and feature relevance remain critical issues that must be addressed in the development of digital services for pilgrims.

Literature regarding social media in spiritual journeys also indicates that digital media is used not only as a promotional tool but also as a medium for preparation, information updates, community support, experience documentation, and spiritual reflection for pilgrims (Abreu et al., 2026; Hussain & Wang, 2024; Mujanah & Sumiati, 2025; Watulandi et al., 2025). This suggests that the Hajj and Umrah experience in the digital era no longer takes place only in physical spaces but is extended through digital spaces and online social networks.

Furthermore, technology-based studies indicate that social media and digital data can be used to understand the needs, complaints, and experiences of pilgrims. Analysis of social media posts from Hajj and Umrah pilgrims, for instance, can help service providers identify issues related to health, security, transportation, service organization, and ritual needs.

### Thematic Mapping of Literature Synthesis Results

Based on thematic synthesis, this study identified six main themes in the study of Hajj and Umrah digital communication management: service digitalization, pilgrim digital education, information transparency, public trust, risk communication, and Islamic service platformization.

**Table 2. Thematic Mapping of Literature Synthesis Results**

No	Main Theme	Focus of Findings	Relevance to the Article
1	Digitalization of Hajj and Umrah services	Information systems, digital applications, pilgrim data integration, online services	Shows the shift in services from manual-administrative to digital-integrated
2	Pilgrim digital education	Online rituals ( <i>manasik</i> ), video content, social media, application guides	Explains the role of digital media in increasing ritual literacy and pilgrim readiness
3	Information transparency	Information on costs, schedules, visas, quotas, facilities, and pilgrim rights	Demonstrates the importance of information openness in public-religious services
4	Public trust	Institutional credibility, message consistency, digital response, pilgrim testimonials	Explains the relationship between digital communication and pilgrim trust
5	Risk communication	Hoaxes, travel scams, policy changes, health crises, transportation crises	Shows the importance of clarification, digital literacy, and pilgrim protection
6	Islamic service platformization	SISKOHAT, Nusuk, official websites, apps, WhatsApp, social media	Explains changes in pilgrim communication patterns within a digital platform ecosystem

### Digitalization of Hajj and Umrah Services

Synthesis results show that the digitalization of Hajj and Umrah services is a dominant theme in the literature. Digitalization relates not only to the use of applications but also involves data integration, information validation, service acceleration, and the simplification of communication flows. In the Indonesian context, digital transformation is increasingly evident through the integration

of the Integrated Hajj Computerized System (SISKOHAT) with the Nusuk platform owned by the Saudi Arabian Government for the 2026 Hajj season. This integration is aimed at aligning and validating Indonesian pilgrim data with the official service systems of the Saudi Arabian Government.

These findings suggest that Hajj and Umrah services can no longer be managed solely through manual or bureaucratic approaches. Digital systems have become an essential part of the registration process, visa issuance, data updates, departure management, and service monitoring. However, the synthesis also indicates that the success of digitalization is determined not only by the availability of technology but also by the quality of communication, pilgrim digital literacy, clarity of information, and the institution's ability to respond to pilgrim needs quickly and accurately.

### **Pilgrim Digital Education**

The second prominent theme is pilgrim digital education. The literature indicates that digital media plays a vital role in helping pilgrims understand ritual procedures, travel stages, health, Saudi Arabian culture, travel regulations, and service procedures. Digital education can be conducted through *manasik* videos, infographics, online modules, mobile applications, webinars, live broadcasts, and digital communication groups.

In the context of Hajj and Umrah, digital education serves a broader function than just delivering information. It also acts as a form of spiritual assistance, reinforcement of ritual literacy, and a reduction of pilgrim anxiety. Studies on social media in spiritual journeys show that digital media can strengthen the pilgrim experience through the preparation stage, real-time information updates, community support, and post-journey reflection.

Thus, digital media can extend the function of *manasik* from limited face-to-face activities into a continuous learning process. Pilgrims can re-access guidance materials, ask questions through digital channels, follow ritual simulations, and obtain information more flexibly. This is particularly important for elderly pilgrims, first-time pilgrims, and those without prior international travel experience.

### **Information Transparency and Public Trust**

Synthesis results also indicate that information transparency is a critical aspect of Hajj and Umrah digital communication management. Pilgrims require clear information regarding costs, departure schedules, visas, accommodation, transportation, service facilities, guides, policy changes, and protection rights. Vague information can lead to suspicion, dissatisfaction, and a loss of trust in the organizers.

Public trust in Hajj and Umrah services is built through message consistency, source credibility, speed of response, information openness, and the alignment between promotion and service reality. Literature on Hajj and Umrah travel communication strategies shows that interactive and transparent digital communication is necessary to strengthen trust and service credibility. The use of chatbots, real-time engagement, and social media analytics are also beginning to be viewed as strategies to enhance the relationship between organizers and pilgrims.

These findings confirm that in Hajj and Umrah services, digital communication is not just a tool for information dissemination, but an instrument for reputation and trust management. Organizing institutions that fail to maintain information transparency risk losing legitimacy in the eyes of the pilgrims.

### **Risk Communication and Pilgrim Protection**

The fourth theme is risk communication. Hajj and Umrah services involve many risks, ranging from health, safety, transportation, crowd density, and policy changes to service delays and fraud risks. In the digital era, these risks become more complex as information can spread very rapidly through social media and chat groups.

Risk communication is necessary to ensure that pilgrims obtain official, accurate, fast, and easily understandable information. In the context of Hajj service technology, studies on the Internet of Things and Hajj-supporting technology show that technology research for pilgrims covers many areas, from pre-arrival and logistics to services, human movement, transportation, and crowd management.

Risk communication in Hajj and Umrah services does not only relate to emergency situations but also to protecting pilgrims from misleading information. Therefore, official government channels, PPIUs, PIHKs, KBIHUs, and *manasik* guides need to be actively managed so that pilgrims can distinguish between valid and invalid information.

### **Platformization of Hajj and Umrah Services**

Synthesis results show that Hajj and Umrah services are increasingly entering the era of platformization. Platformization is characterized by the growing role of applications, information systems, social media, websites, WhatsApp groups, video channels, and official platforms in the pilgrim service process. In this condition, digital platforms are no longer just technical tools but have become spaces for communication, education, promotion, complaints, evaluation, and the formation of the pilgrim experience.

Changes in Indonesian regulations also reinforce the direction of Hajj and Umrah service platformization. Law No. 14 of 2025 includes significant changes regarding institutional strengthening, organizer responsibilities, quotas, guidance, supervision, monitoring, evaluation, emergency states, and the ministry's information system. Furthermore, Presidential Regulation No. 92 of 2025 confirms the establishment of the Ministry of Hajj and Umrah as the ministry that manages the government sub-affairs of Hajj and Umrah.

These findings show that platformization occurs not only due to technological developments but also because of changes in policy, institutions, and pilgrim service needs. Digital platforms have become the new infrastructure in Hajj and Umrah communication governance.

### **From Service Administration to Digital Communication Management**

Research results indicate that Hajj and Umrah services can no longer be understood merely as administrative processes. Traditionally, Hajj and Umrah service management was associated with registration, documents, visas, costs, transportation, accommodation, and departure schedules. However, in the digital era, the success of the service is largely determined by the institution's ability to manage communication with the pilgrims.

Digital communication management is vital because pilgrims need information that is not only available but also clear, fast, accurate, easy to understand, and trustworthy. In Hajj and Umrah services, information serves a strategic function. Correct information can calm pilgrims, strengthen ritual readiness, reduce anxiety, prevent conflict, and build trust. Conversely, unclear information can cause confusion, panic, suspicion, and dissatisfaction with the organizers.

Thus, the digitalization of Hajj and Umrah services must be understood as a communication transformation, not just a technological one. Applications, websites, information systems, and social media will only be effective if managed with the right communication strategy.

### **Platformization as a New Ecosystem for Pilgrim Services**

Research findings show that platformization has changed the relationship between the government, organizers, *manasik* guides, travel agencies, and pilgrims. In the conventional service model, communication occurred mostly face-to-face, was one-way, and relied on the authority of officers. However, in the digital ecosystem, communication takes place through many channels and is faster, more open, and more participatory.

Pilgrims do not only receive information from officers; they also search for, compare, share, and interpret information through digital platforms. They can follow online *manasik*, read official announcements, watch educational videos, ask questions in WhatsApp groups, view testimonials from other pilgrims, and verify information through social media or official websites. This shift makes the pilgrim not just an object of service, but a communication actor within the digital ecosystem.

From a digital religion perspective, contemporary religious practices are increasingly influenced by digital media, applications, online communities, and platform infrastructure. Digital religion studies assert that digital technology is not just a communication tool but also shapes how religious adherents understand, practice, and express their religious experiences.

Therefore, the platformization of Hajj and Umrah services needs to be understood as a shift in the religious communication ecosystem. It is not enough for the government and organizers to simply provide platforms; they must also ensure that these platforms are capable of building education, trust, openness, and protection for the pilgrims.

### **Pilgrim Digital Education as a Form of Service *Da'wah***

One of the important findings in this study is that pilgrim digital education has a close relationship with "service *da'wah*." In the context of Islamic communication, pilgrim education is not just the delivery of technical information, but also a process of guidance, spiritual reinforcement, and protection of the *ummah*. *Manasik* materials, ritual guides, health information, travel procedures, and policy explanations must be packaged communicatively, ethically, and in an easily understandable way.

Digital media allows pilgrim education to be conducted continuously. *Manasik* guidance is no longer limited to physical meetings but can be reinforced through videos, podcasts, infographics, e-books, webinars, mobile applications, and online discussion forums. This aligns with literature findings that social media can support the spiritual journeys of pilgrims through the provision of information, community support, and reflection on the ritual experience.

However, digital education must not stop at technical aspects. Digital education needs to consider content quality, jurisprudential (*fiqh*) suitability, easy-to-understand language, accessibility for elderly pilgrims, and sensitivity to differences in digital literacy skills. Without an inclusive communication strategy, digitalization could instead create a new gap between digitally literate pilgrims and those still dependent on face-to-face communication.

### **Information Transparency as the Basis of Pilgrim Trust**

Pilgrim trust is the primary asset in Hajj and Umrah services. Pilgrims entrust their costs, time, energy, and spiritual hopes to the organizers. Therefore, organizers must build transparent communication, especially regarding costs, facilities, visas, schedules, accommodation, transportation, pilgrim rights, and complaint mechanisms.

The study results show that digital communication can strengthen transparency if managed through official channels, consistent messaging, rapid responses, and easily verifiable information.

Official websites, applications, social media, complaint services, and digital information centers can serve as tools to build pilgrim trust. Conversely, inconsistent, slow, or overly promotional communication can weaken the organizer's credibility.

In the context of Hajj and Umrah travel, digital communication strategies need to be directed not only toward attracting prospective pilgrims but also toward building credibility. Excessive promotion, unverified testimonials, or unrealistic service promises can damage public trust. Therefore, information transparency must be placed as a core principle in digital communication management.

**Risk Communication as Pilgrim Protection**

The subsequent discussion shows that risk communication is an essential part of Hajj and Umrah services. Pilgrims face various risks, such as schedule changes, flight delays, health issues, mass crowding, extreme weather, loss of documents, Saudi Arabian policy changes, and service fraud. In such situations, fast and accurate communication becomes an urgent necessity.

Risk communication should not only be performed when a crisis occurs; it must be built from the pre-departure stage. Pilgrims need to be educated about official information channels, complaint procedures, signs of fraud, non-procedural visa risks, and steps to take in emergencies. Thus, risk communication serves both preventive and responsive functions.

This finding strengthens the position of digital communication management as an instrument for pilgrim protection. In the perspective of Islamic communication, pilgrim protection relates to the principles of *amanah* (trustworthiness), *tabayyun* (verification), honesty, and *maslahah* (public welfare). This means organizers are obligated to ensure that the information provided to pilgrims is not misleading, manipulative, or harmful.

**Conceptual Framework for Hajj and Umrah Digital Communication Management**

Based on the synthesis results, this article offers a conceptual framework for Hajj and Umrah digital communication management consisting of six main dimensions: pilgrim digital education, information transparency, public trust, risk communication, service platformization, and Islamic communication ethics.

**Table 3. Conceptual Framework for Hajj and Umrah Digital Communication Management**

<b>Dimension</b>	<b>Function in Hajj and Umrah Services</b>	<b>Communication Implications</b>
<b>Pilgrim digital education</b>	Guiding pilgrims to understand rituals, procedures, health, and travel	Requires digital content that is clear, correct, and easy to understand
<b>Information transparency</b>	Explaining costs, schedules, visas, facilities, and pilgrim rights	Strengthens openness and reduces suspicion
<b>Public trust</b>	Building the credibility of the government, travel agencies, KBIHUs, and guides	Requires consistent messaging and rapid response
<b>Risk communication</b>	Managing hoaxes, fraud, crises, and policy changes	Requires official channels and pilgrim digital literacy
<b>Service platformization</b>	Integrating apps, websites, social media, and information systems	Transforms services into multi-channel and participatory systems
<b>Islamic communication ethics</b>	Maintaining trust ( <i>amanah</i> ), verification ( <i>tabayyun</i> ), honesty, and welfare	Serves as the normative basis for pilgrim service communication

This framework shows that the digitalization of Hajj and Umrah services cannot be understood merely as the use of technology. Digitalization must be viewed as a strategic communication process

connecting institutions, systems, messages, media, pilgrims, and Islamic values. With this framework, Hajj and Umrah services can be developed to be more educational, transparent, responsive, safe, and oriented toward the welfare of the pilgrims.

## CONCLUSION

This research concludes that digital communication management plays a strategic role in transforming Hajj and Umrah services within the era of platformization. Services are no longer merely administrative tasks but have evolved into public-religious communication processes that demand pilgrim education, information transparency, public trust, risk communication, service platformization, and the application of Islamic communication ethics. Digitalization has shifted the service ecosystem toward a multi-channel approach, where digital platforms such as applications, social media, and integrated information systems serve as the primary spaces shaping the experience, safety, and trust of Muslim pilgrims.

Theoretically, this article offers novelty through a conceptual framework that integrates service management with Islamic communication and platformization perspectives. Despite limitations due to its nature as a literature study, these findings provide practical contributions for the government and organizers to build more responsive and inclusive communication. Future research is encouraged to utilize empirical approaches to test the effectiveness of digital communication on pilgrim satisfaction, ensuring that technology remains oriented toward the protection and welfare of the community in a sustainable manner.

## DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

In the preparation of this manuscript, the author(s) utilized ChatGPT (OpenAI) to assist with paraphrasing complex sections and improving the overall flow of the narrative. All outputs were subsequently reviewed and revised by the author(s), who assume full responsibility for the final content of the publication.

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