



Integrating Islamic Educational Values into the Management of Hajj and Umrah Services

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Abstract

Hajj and Umrah management encompasses not only administrative and technical aspects but also vital educational and spiritual dimensions within the framework of Islamic Religious Education (PAI). This study aims to analyze the integration of PAI values into the management and service of Hajj and Umrah pilgrims through a qualitative library research method. Data were analyzed using descriptive-analytical and content analysis techniques, drawing from scientific literature published between 2023 and 2025. The results demonstrate that integrating PAI values—such as *amanah* (trustworthiness), professionalism, and *ikhlas* (sincerity)—throughout the planning, implementation, and evaluation phases significantly enhances the quality of worship. Furthermore, the implementation of value-based ritual guidance and the utilization of digital learning platforms effectively minimize ritual errors and increase pilgrim satisfaction. This research concludes that an integrative management model balancing managerial efficiency with spiritual nurturing is essential for producing independent pilgrims with high spiritual awareness. Theoretically, this study enriches the literature on religious service management, while practically, it provides a foundation for developing humanistic and Sharia-compliant pilgrimage policies.

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INTRODUCTION

Hajj and Umrah management is an integral part of organizing religious observances for the Muslim community, encompassing not only administrative aspects but also educational, social, and spiritual dimensions. Effective management is key to ensuring that pilgrims can perform their worship in an orderly, safe manner that adheres to Sharia guidance. In this context, management is understood not merely as a process of planning, organizing, implementing, and evaluating, but also as a continuous nurturing effort toward pilgrims to ensure they possess thorough readiness before, during, and after the execution of their worship (Mansyur & Hudaya, 2023).

However, in practice, various complex issues are still frequently encountered. Some of these include the lack of intensive pilgrim nurturing, weak understanding of Hajj and Umrah rituals (*manasik*), and service quality that is not yet fully optimal. These conditions can result in a suboptimal performance

of worship and even potentially lead to errors in executing the pillars (*rukun*) and mandatory acts (*wajib*) of the pilgrimage. Research indicates that some pilgrims still face difficulties in practically understanding the procedures of worship, particularly elderly pilgrims or those with diverse educational backgrounds.

From an Islamic Education perspective, Hajj and Umrah management should not only be oriented toward technical-operational aspects but should also emphasize the internalization of Islamic values. Values such as trustworthiness (*amanah*), sincerity, responsibility, discipline, and patience need to be systematically instilled throughout every stage of the pilgrim nurturing process. This is crucial because Hajj and Umrah are complex acts of worship that demand not only physical and financial capability but also strong mental and spiritual readiness (Billah & Tijani, 2024). Thus, an educational approach in Hajj and Umrah management becomes highly relevant in forming independent pilgrims who are conscious of the meaning of the worship they perform.

Furthermore, previous research indicates that the nurturing of pilgrims prior to departure remains suboptimal, particularly in aspects of language mastery, understanding of worship jurisprudence (*fiqh*), and readiness to face conditions in the Holy Land (Savinca et al., 2023). The limitations of conventional learning methods also serve as a hindering factor in the effectiveness of such nurturing. In many cases, *manasik* learning remains one-way and fails to provide adequate practical experience for the pilgrims.

On the other hand, the advancements of the digital era open significant opportunities for innovation in Hajj and Umrah *manasik* learning. The utilization of technologies such as mobile applications, virtual simulations, and online learning platforms can enhance pilgrim understanding in a more interactive and flexible manner (Wardani, 2025). This digital transformation in religious education not only increases accessibility to information but can also enrich learning methods to better suit the diverse needs of pilgrims. Consequently, an integrative Hajj and Umrah management model is required—one that balances managerial, educational, and spiritual aspects. This model is expected to address various existing challenges and improve the quality of Hajj and Umrah organization comprehensively, both in terms of service and pilgrim nurturing.

METHOD

This research employs a qualitative approach, a research method aimed at understanding phenomena in depth through the analysis of meaning, concepts, and interpretations of non-numerical data. This approach was selected because the study of Hajj and Umrah management from the perspective of Islamic Education emphasizes conceptual understanding, values, and socio-religious processes that cannot be measured quantitatively (Fadly et al., 2025).

The method used in this study is library research, a data collection technique involving the examination of various relevant literary sources, such as scientific journals, academic books, research reports, and official documents related to the research topic. Library research allows the researcher to obtain comprehensive and in-depth data without having to conduct direct fieldwork, particularly in studies that are theoretical and conceptual in nature (Pasiska, 2019).

Data sources in this study consist of two types: primary and secondary data sources. Primary data sources include the latest scientific journal articles published between 2023–2025, relevant to the themes of Hajj and Umrah management and Islamic Education. The selection of recent journals is

intended to obtain up-to-date perspectives and the latest developments in the field. Meanwhile, secondary data sources include textbooks, previous research findings, and other supporting documents related to the research topic (Subagiya, 2023).

Data collection techniques were carried out through several stages, namely literature identification, source classification, and data selection based on relevance and source credibility. The researcher also performed critical reading to understand the content of the literature deeply and to identify the key concepts related to the study (Jaya et al., 2023).

Data analysis in this study was conducted using the descriptive-analytical method. The descriptive method is used to systematically describe various concepts and theories related to Hajj and Umrah management and the values of Islamic Education. Meanwhile, the analytical method is used to examine, compare, and interpret various findings from literary sources to produce a more comprehensive understanding (Saleh, 2017).

Additionally, during the analysis process, the researcher utilized content analysis, a method used to identify, categorize, and interpret the content of various documents or texts serving as data sources. This technique assists the researcher in identifying patterns, themes, and relationships between concepts relevant to the research focus (Putri, 2025).

By utilizing these approaches and methods, it is expected that this study will produce a systematic, in-depth, and scientifically accountable analysis, particularly in understanding Hajj and Umrah management from the perspective of Islamic Education.

RESULTS AND DISCUSSION

Hajj and Umrah Management

Hajj and Umrah management is a systematic process involving planning, organizing, actuating, and controlling the entire sequence of pilgrim services. These four functions serve as the foundation for ensuring that the administration of worship is carried out effectively and efficiently. In the context of organizing Hajj and Umrah, management does not only focus on administrative aspects but also encompasses ritual services, health, transportation, accommodation, and *manasik* (ritual) guidance (Romadanti, 2023).

Planning in Hajj and Umrah management includes the formulation of pilgrim nurturing programs, scheduling *manasik* activities, and preparing logistics and travel documents. This stage is vital as it determines the quality of implementation in the field. Organizing involves the distribution of tasks among officers, ritual guides, health workers, and other relevant parties to create effective coordination (Fauza, 2019).

Actuating represents the implementation phase of all the plans that have been developed. During this stage, the quality of service becomes extremely crucial, as it directly relates to the comfort and solemnity of the pilgrims in their worship. Meanwhile, controlling is carried out to ensure that the entire process adheres to the established standards and to evaluate various obstacles that arise (Ayatullah & Arifin, 2025).

Furthermore, effective Hajj and Umrah management must prioritize a user-oriented approach, where the needs, characteristics, and backgrounds of the pilgrims are primary considerations in the formulation of service programs. This is essential given that pilgrims have diverse levels of understanding, ages, and health conditions (Mutmainnah, 2022).

Islamic Education (PAI)

Islamic Education (PAI) is a conscious and planned effort to shape individuals who are faithful, pious, and possess noble character. PAI does not only function as a transfer of religious knowledge but also as a process of internalizing Islamic values into daily life (Faridah & Anas, 2024). In the context of Hajj and Umrah, PAI plays a strategic role in shaping the comprehensive readiness of pilgrims across cognitive, affective, and psychomotor domains.

In the cognitive domain, PAI provides an understanding of the procedures for performing worship (*fiqh manasik*), including the requirements, pillars (*rukun*), mandatory acts (*wajib*), and *sunnah* of Hajj and Umrah. In the affective domain, PAI instills religious attitudes such as patience, sincerity, and trust in God (*tawakkal*). Meanwhile, in the psychomotor domain, PAI trains the practical skills of pilgrims to correctly perform the sequence of rituals (Yemmardotillah et al., 2024).

Manasik Hajj learning as a part of PAI should be conducted systematically and sustainably. The learning methods used need to be varied, such as lectures, practical simulations, discussions, and the use of digital media. This approach aims to ensure that pilgrims not only understand the theory but are also able to apply it directly (Amin et al., 2025).

Additionally, PAI in the context of Hajj and Umrah also plays a role in forming the spiritual awareness of pilgrims. The Hajj pilgrimage is not merely a ritual but a spiritual journey full of meaning, such as the symbols of sacrifice, the unity of the *ummah*, and obedience to Allah SWT. Therefore, PAI nurturing must be able to explore these dimensions of meaning so that pilgrims obtain a deeper experience of worship (Syahidaturrahma et al., 2025).

PAI Values in Management

The integration of Islamic Education values in Hajj and Umrah management is an essential aspect of improving service quality. These values serve not only as ethical guidelines but also as the moral foundation for every pilgrim service activity.

1. Trustworthiness (*Amanah*)

Amanah is a core value emphasizing trust and responsibility in carrying out duties. In the context of Hajj and Umrah management, *amanah* means that every officer must perform their duties honestly, transparently, and with full accountability toward the pilgrims (Supono & Dewata, 2024).

2. Professionalism

Professionalism relates to competence, expertise, and work quality in providing services. Hajj and Umrah officers are required to have adequate knowledge of *manasik*, good communication skills, and the ability to handle various situations in the field (Kusuma, 2016).

3. Sincerity (*Ikhlas*)

The value of *ikhlas* emphasizes that every service provided must be based on the intention of worshiping Allah SWT. With sincerity, service is not only oriented toward material results but also toward blessings and spiritual satisfaction (Hidayah et al., 2023)

4. Responsibility

Responsibility is the awareness to carry out tasks to the maximum extent and the readiness to accept the consequences of every action. In Hajj and Umrah organization, responsibility includes the safety, comfort, and success of the pilgrims' worship (Rikantasari & Kholishudin, 2025).

5. Service (*Khidmah*)

The concept of *khidmah* in Islam emphasizes the importance of serving with all one's heart. Serving Hajj and Umrah pilgrims must be done with an attitude of friendliness, patience, and empathy, considering that pilgrims come from various different backgrounds (Samsudin & Kuncoro, 2022).

Integration of PAI Values in Management

The integration of Islamic Education (PAI) values into Hajj and Umrah management is a strategic step in improving the quality of the pilgrimage organization. This integration is not only oriented toward technical service aspects but also toward the formation of the pilgrims' character and spirituality. Consequently, Hajj and Umrah management becomes more holistic, simultaneously covering administrative, educational, and religious dimensions (Isvara et al., 2025).

1. Planning: Formulating Ritual Programs Based on Religious Education

In the planning stage, the integration of PAI values is realized through the formulation of *manasik* programs that contain not only technical materials on performing worship but also Islamic value content. These programs are systematically designed by considering the pilgrims' needs in terms of knowledge, physical condition, and spiritual readiness. The *manasik* materials provided include an understanding of Hajj and Umrah *fiqh*, the wisdom behind the worship, and character building (*akhlak*). Furthermore, the educational approaches used must be varied, such as interactive lectures, practical simulations, and the use of digital media. This aims to ensure that pilgrims not only understand the theory but are also able to internalize the values of worship in their daily lives (Amin et al., 2025). Good planning also reflects the values of *amanah* and professionalism, where organizers are responsible for ensuring that all nurturing programs run effectively and according to the pilgrims' needs (Kusuma, 2016).

2. Actuating: Intensive Pilgrim Nurturing

The actuating stage is the implementation of the programs that have been planned. In this stage, the integration of PAI values is seen through intensive and continuous pilgrim nurturing. Nurturing is not only done before departure but also during and after the execution of worship. In practice, nurturing includes *manasik* guidance, worship assistance, and the strengthening of the pilgrims' mental and spiritual state. Hajj guides play an important role as facilitators and role models in instilling values such as sincerity, patience, and responsibility. Good interaction between guides and pilgrims will increase the effectiveness of the learning process (Muawanah, 2022). Additionally, the use of interactive learning methods, such as direct simulations and group discussions, is proven to enhance pilgrims' understanding of the procedures of worship. This approach also helps pilgrims face real situations in the Holy Land, making them better prepared mentally and practically (Susanti, 2024).

3. Evaluation: Assessing Pilgrim Readiness Spiritually and Technically

The evaluation stage is an essential part of ensuring the success of Hajj and Umrah management programs. Evaluation is not only carried out on technical aspects, such as the understanding of *manasik*, but also on the pilgrims' spiritual readiness. Technical assessment includes the pilgrims' ability to understand and practice worship procedures according to Sharia provisions. Meanwhile, spiritual assessment covers aspects of sincerity, patience, discipline, and worship awareness. This evaluation can be done through written tests, direct practice, or

observation during the nurturing process (Rizal & Sesmiarni, 2022). The evaluation results are then used as a basis for improving nurturing programs in the future. Thus, Hajj and Umrah management can continue to develop and adapt to the dynamic needs of pilgrims (Kumullah et al., 2023). Overall, the integration of PAI values into Hajj and Umrah management is proven to improve the quality of pilgrim nurturing. This approach not only produces pilgrims who understand the technical procedures of worship but also those who have better spiritual readiness, making the performed worship more solemn and meaningful.

Implementation in Service

The implementation of Islamic Education (PAI) values in Hajj and Umrah services is a concrete manifestation of the integration between managerial and spiritual aspects. This implementation aims to ensure that the services provided to pilgrims not only meet operational standards but also reflect the Islamic values that serve as the primary foundation for the pilgrimage organization (Arsyadani & Maulidia, 2024).

1. Value-Based Ritual Guidance

One primary form of implementation is the organization of *manasik* guidance based on worship values. In this case, the materials delivered do not only focus on the technical procedures of performing worship but also emphasize the understanding of the meaning and wisdom behind every sequence of Hajj and Umrah rituals. This approach aims to form pilgrims' awareness that every activity in the Hajj pilgrimage has deep spiritual value. For example, *tawaf* is not only understood as the ritual of circling the Kaaba but also as a symbol of submission to Allah SWT. Consequently, pilgrims are expected to perform the worship with full awareness and solemnity (Said et al., 2025). Furthermore, the learning methods used in *manasik* guidance need to be participatory and contextual. The use of practical simulations, group discussions, and case studies can help pilgrims understand the real situations they will face in the Holy Land. This is also in line with PAI principles emphasizing the balance between theory and practice (Assagaf et al., 2025).

2. Pilgrim Service with Principles of Trust and Professionalism

The implementation of PAI values is also reflected in the quality of service provided to pilgrims. The principles of *amanah* and professionalism are the main foundations for every service activity. *Amanah* requires every officer to carry out duties with full responsibility, honesty, and transparency, while professionalism requires competence and expertise in providing quality service (Sidiq et al., 2024). In practice, pilgrim service encompasses various aspects, such as administration, transportation, accommodation, health, and worship assistance. Every aspect must be managed optimally so that pilgrims can perform their worship safely and comfortably. Friendliness, patience, and responsiveness to pilgrims' needs are also vital parts of value-based Islamic service (Muhammad, 2025). Furthermore, the application of service excellence principles in Hajj and Umrah services must also be synergized with spiritual values. This means that service is not only oriented toward customer satisfaction but also toward blessings and the value of worship (Ade, 2023).

3. Use of Digital Media for Ritual Education

The development of information technology provides a great opportunity to improve the quality of service and pilgrim nurturing. One increasingly developing form of implementation is the use of digital media in Hajj and Umrah *manasik* education. This media can take the form of mobile

applications, instructional videos, e-learning platforms, and virtual simulations that allow pilgrims to learn independently and flexibly (Ihsan et al., 2025). The use of digital media offers several advantages, including increasing information accessibility, facilitating material understanding through visualization, and enabling more interactive learning. Pilgrims can access materials anytime and anywhere, making the learning process more effective and efficient (Mustikawati, 2020). Recent research shows that technological innovations, such as digital-based learning applications, are able to significantly improve pilgrims' understanding of Hajj and Umrah materials. This is particularly evident in the increased ability of pilgrims to understand the *manasik* sequence as well as their readiness to face situations in the field. Additionally, technology also helps overcome time limitations and conventional learning methods that have been obstacles in pilgrim nurturing.

Overall, the implementation of PAI values in Hajj and Umrah services shows that an approach integrating spiritual, educational, and technological aspects can yield more optimal results. This not only improves the quality of service but also strengthens pilgrims' readiness to perform worship correctly and meaningfully.

Impact of PAI Value Integration

The integration of Islamic Education (PAI) values into Hajj and Umrah management provides a significant impact on the quality of the pilgrimage organization as a whole. This approach influences not only technical execution but also spiritual and psychological dimensions, as well as pilgrim satisfaction. By prioritizing Islamic values, the organization of Hajj and Umrah becomes more meaningful and oriented toward the holistic success of the worship (Kasmad, 2021).

1. Improving the Quality of Pilgrim Worship

One primary impact of PAI value integration is the improved quality of pilgrim worship. This is characterized by the increased understanding of pilgrims regarding the procedures of performing worship as well as the awareness of the spiritual meaning behind every sequence of *manasik*. Pilgrims who receive value-based nurturing tend to be more solemn, disciplined, and able to perform worship according to Sharia guidance (Ramadhani et al., 2025). Furthermore, the internalization of values such as sincerity, patience, and trust in God also contributes to forming a positive mental attitude during the execution of worship. Thus, pilgrims do not only perform rituals formally but also experience a deeper spiritual journey (Aldia et al., 2025).

2. Reducing Errors in Ritual Execution

The integration of PAI values also plays a role in reducing the error rate of pilgrims in performing Hajj and Umrah rituals. Errors in worship are often caused by a lack of understanding or a lack of effective nurturing. With an educational approach integrated with Islamic values, pilgrims become better prepared in terms of knowledge and practice (Winda Agustin, 2026). The use of interactive learning methods, such as simulations and digital media, also helps pilgrims understand the sequence and procedures of worship more clearly. This leads to a reduction in technical errors, such as mistakes in intention (*niyat*), the performance of pillars, or the sequence of worship (Puspita et al., 2025).

3. Increasing Satisfaction Toward Service

Another impact is the increased level of pilgrim satisfaction regarding the services provided. Services based on PAI values, such as *amanah*, professionalism, and *khidmah*, create a

more harmonious relationship between officers and pilgrims. Pilgrims feel more valued, attended to, and served with all one's heart (Fitri & Nurani, 2023). Pilgrim satisfaction is not only determined by the facilities provided but also by the quality of interaction and a humanistic and religious service approach. This indicates that the integration of PAI values is able to improve service quality comprehensively, across technical and emotional-spiritual aspects (Idati, 2024).

4. Relevance to Economic Aspects and Hajj Policy

Besides impacting worship and service, the integration of PAI values also has relevance to economic studies and Hajj policy. An Islamic value-based approach can serve as a foundation for formulating policies that are fair, transparent, and in accordance with Sharia principles. In an economic context, the management of Hajj funds must be done with trust (*amanah*) and professionalism while adhering to Sharia principles, such as the prohibition of usury (*riba*), justice, and public welfare. This is essential for maintaining public trust and ensuring that fund management provides optimal benefits for the pilgrims (Kurniawan, 2021). Meanwhile, in policy aspects, a PAI value-based approach can help the government and related institutions in formulating more humanistic, inclusive, and pilgrim-service-oriented policies. Policies based on Islamic values are also expected to be able to address various challenges in organizing Hajj and Umrah in the modern era (Satispi et al., 2025). Overall, the integration of PAI values into Hajj and Umrah management provides a broad and significant impact. This approach not only improves the quality of worship and service but also strengthens aspects of trust, satisfaction, and the sustainability of the pilgrimage system in accordance with Islamic principles.

CONCLUSION

The management of the Hajj and Umrah from the perspective of Islamic Religious Education (IRE) is an integrative approach that balances administrative aspects with educational and spiritual dimensions. The integration of PAI values, such as trustworthiness, professionalism, and sincerity, is systematically implemented from the planning of the *manasik* program, through the intensive training of pilgrims, to a comprehensive evaluation of technical and spiritual readiness. The implementation of these values, now reinforced by digital technology innovations, has proven to enhance the quality of pilgrims' worship, minimize ritual errors, and improve service satisfaction. Strategically, this values-based approach not only produces pilgrims who are cognitively and practically self-reliant but also ensures that Hajj policies and economic management remain aligned with Sharia principles.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

In the preparation of this manuscript, the author(s) utilized ChatGPT to assist with verifying citation formats and clarifying complex conceptual frameworks within the literature review. 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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