



## Online-Based Management of Umrah Manasik Guidance in Enhancing Pilgrims' Understanding at PT Shafira Tour & Travel, Jember Branch

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### Keywords

*Management of  
Manasik Guidance;  
Umrah; Pilgrims'  
Understanding*

### Abstrack

*The implementation of manasik needs to be optimized, as the development of information technology enables the guidance to be conducted online. Therefore, the management of umrah manasik must be designed to be easily understood by the pilgrims. This study aims to: (1) Describe the management of online manasik guidance at PT Shafira Tour & Travel, Jember Branch, and (2) Describe the improvement in pilgrims' understanding. Data were collected through observation, interviews, and documentation, then analyzed through data collection, condensation, data presentation, and conclusion drawing. Data validity was tested using source and technique triangulation. The research results show that the online manasik guidance at PT Shafira Tour & Travel, Jember Branch, was systematically designed. The materials were delivered in the form of videos, e-books, and other resources. The learning process was supported by mentors and digital technology. The methods used were fairly interactive, although the simulation aspect was still lacking. The success of the guidance was seen from the pilgrims' understanding and readiness, and evaluations were carried out regularly. The pilgrims' understanding improved, as indicated by their active involvement, ability to apply the material, learning satisfaction, and behavioral changes, although some pilgrims still relied on audio hajj during the pilgrimage.*

### Kata Kunci

*Manajemen  
bimbingan manasik;  
umroh; pemahaman  
jamaah*

### Abstrak

*Pelaksanaan bimbingan manasik perlu dioptimalkan, dengan adanya perkembangan teknologi informasi memungkinkan bimbingan dilakukan secara online. Oleh karena itu, manajemen bimbingan manasik umrah harus dirancang agar mudah dipahami oleh jamaah. Penelitian ini bertujuan: (1) Mendeskripsikan manajemen bimbingan manasik online di PT Shafira Tour & Travel Cabang Jember, dan (2) Mendeskripsikan peningkatan pemahaman jamaah. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, lalu dianalisis melalui pengumpulan, kondensasi, penyajian data, dan penarikan kesimpulan. Keabsahan data diuji melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bimbingan manasik online di PT Shafira Tour & Travel Cabang Jember dirancang secara sistematis. Materi disajikan dalam bentuk video, e-book, dan. Proses pembelajaran didukung oleh pembimbingan dan teknologi digital. Metode yang digunakan cukup interaktif, meski aspek simulasi masih kurang. Keberhasilan bimbingan dilihat dari pemahaman kesiapan jamaah serta evaluasi dilakukan secara rutin. Pemahaman jamaah meningkat, terlihat dari keterlibatan aktif, kemampuan menerapkan materi, kepuasan belajar, dan perubahan*





perilaku, meskipun sebagian jamaah masih bergantung pada audio hajj saat pelaksanaan ibadah.

## Introduction

Umrah linguistically means to make a pilgrimage or to visit a particular place, whereas in the shari'ah sense it refers to visiting the Baytullah in Mecca al-Mukarramah to perform ihrām, ṭawāf, sa'i, and then taḥallul, in accordance with prescribed conditions. Its performance is not restricted to a specific time; however, there are certain times during which it is considered makrūh, such as the Day of 'Arafah, the Day of Nahr, and the days of Tashrīq.<sup>1</sup>

Every year, millions of pilgrims from around the world, including Indonesia, perform the Umrah pilgrimage in the Holy Land. The organization of Umrah pilgrimage services is the responsibility of PPIU or the government. Based on Law Number 13 of 2019 Article 86, the organization of Umrah travel is carried out by PPIU and may also be conducted by the government.<sup>2</sup> Furthermore, based on Law Number 13 of 2019 Article 88 concerning the rights of Umrah pilgrims, it is stated that Umrah pilgrims are entitled to receive services from PPIU, including: Umrah worship guidance services, health services, certainty of departure and return in accordance with the validity period of visas in Saudi Arabia as stipulated by statutory regulations, and the right to report deficiencies in Umrah service provision to the minister.<sup>3</sup>

The importance of performing Umrah solely for the sake of Allah SWT is emphasized by one of the primary evidences underlying Umrah worship, as stated in the word of Allah SWT in Surah al-Baqarah verse 196: "And complete the Hajj and Umrah for Allah SWT."<sup>4</sup> It is also mentioned in a hadith of the Prophet SAW: "The Prophet Muhammad SAW was once asked about Umrah, whether it is obligatory. The Messenger of Allah replied, 'No, but if you perform Umrah, it is better for you'" (HR. At-Tirmidzi).<sup>5</sup> However, like other acts of worship, Umrah must also be performed with adequate and comprehensive knowledge.

The increase in the number of Umrah pilgrims in Indonesia has been very rapid. Based on data released by the Ministry of Religious Affairs of the Republic of Indonesia, over the past several years, the number of Indonesian Umrah pilgrims has continued to experience very significant positive growth.

<sup>1</sup> Jazuli, *Buku pintar Haji & Umroh*, (Yogyakarta; AR-RUZZ MEDIA,2014), 54.

<sup>2</sup> Sekretariat Negara Republik Indonesia. Undang-Undang Nomor 13 Tahun 2019 tentang Penyelenggaraan Ibadah Haji dan Umrah, pasal 86 ayat (2).

<sup>3</sup> Setneg, UU No. 13 Tahun 2019, pasal 88 ayat (1).

<sup>4</sup> Kementerian Agama RI, *Al-Qur'an dan Maknanya* (Jakarta: Lentera Hati, 2020), 20.

<sup>5</sup>Sunnatullah, "Hukum Umroh dalam Empat Mazhab," diakses 1 Juli 2024, <https://islam.nu.or.id/haji-umrah-dan-kurban/hukum-umrah-dalam-empat-mazhab-HpLqA>.

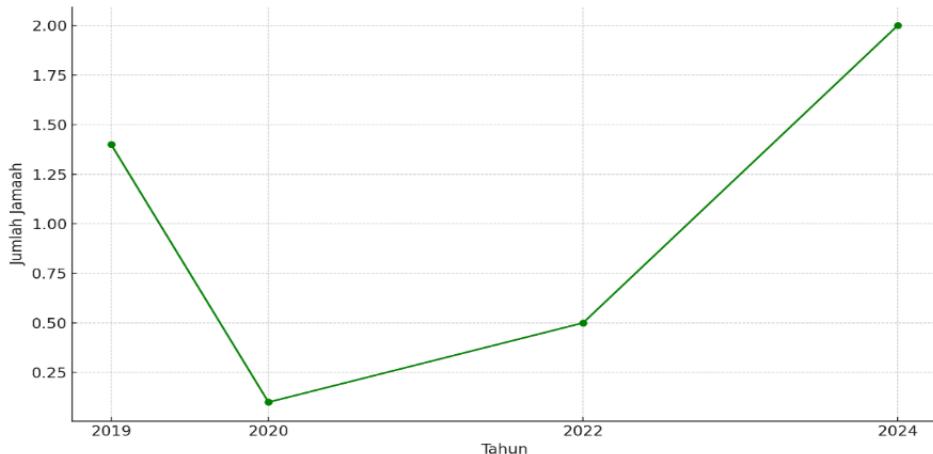


Figure 1. Number of Indonesian Umrah Pilgrims 2019–2024

The following diagram presents the number of Indonesian Umrah pilgrims from 2019 to 2024. It clearly shows a drastic decline in 2020 due to the pandemic, indicating that despite the challenges faced, interest in performing Umrah worship remains high. By September 2024, the number of Indonesian Umrah pilgrims had nearly reached 2 million.<sup>6</sup> This demonstrates that the movement of Indonesian Umrah pilgrims has experienced a very significant increase from year to year. Considering that the number of Umrah pilgrims in East Java Province reached 228,151 pilgrims, placing it as the second highest after West Java Province. However, there are several shortcomings during the implementation of manasik guidance and upon arrival in Mecca during the performance of Umrah worship. Several issues emerge, such as pilgrims' difficulties in accessing and using digital technology, the lack of application of guidance materials, and pilgrims' shock upon encountering the conditions in the Holy Land, which causes them to forget the materials they had previously learned.<sup>7</sup> This situation demands professionalism in providing manasik guidance that is moderate and easily understood by Umrah pilgrims.<sup>8</sup>

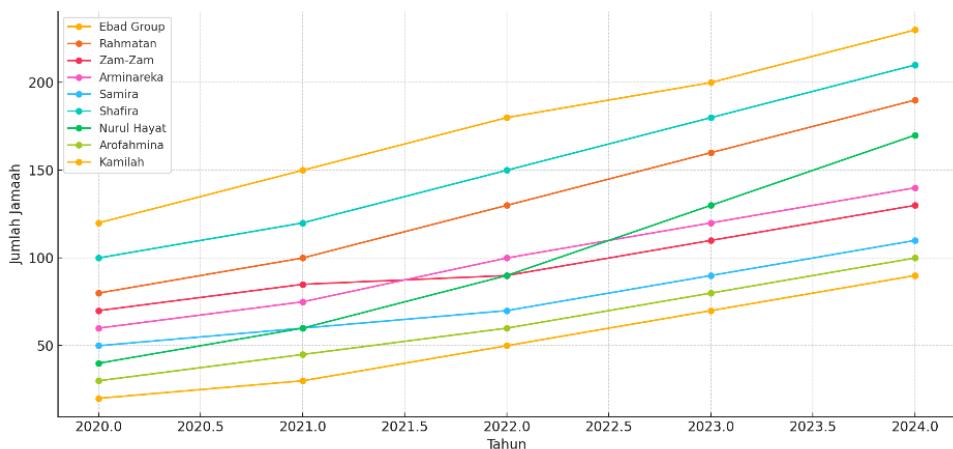
Umrah manasik guidance is part of the services provided by the government to every prospective Umrah pilgrim. This guidance consists of knowledge regarding the procedures for performing Umrah worship in accordance with the shari'ah. The importance of conducting manasik guidance before departing to the Holy Land lies in enabling pilgrims to deepen their understanding of Umrah worship, which is usually carried out through face-to-face sessions. However, face-to-face Umrah manasik guidance is often considered less effective due to the large number of pilgrims as well as limitations of time and distance, making it difficult for them to attend physically.

<sup>6</sup> Lanny Latifah, "Kemenag Catat hingga September Jumlah Jamaah Umrah Indonesia Capai 2 Juta," Diakses 11 Desember 2024, <https://haji.kemenag.go.id/>.

<sup>7</sup> Lulu Darmawan, diwawancara oleh Penulis, Jember, 16 juli 2024.

<sup>8</sup> Kemenag RI, "Tantangan Jamaah umroh."

On the other hand, online manasik guidance has emerged as an innovative solution that allows pilgrims to participate in learning sessions anytime and anywhere, without being constrained by location. Through this online method, materials can be delivered interactively via videos, application-based learning, and discussion forums, thereby enabling more flexible and efficient information exchange. In addition, the availability of recorded materials allows pilgrims to review content they have not yet fully understood, thus improving their comprehension of Umrah worship. Digital manasik literacy presents both opportunities and challenges, particularly for pilgrims who may be less familiar with technology. Such challenges include pilgrims frequently experiencing difficulties in accessing and using digital technology for manasik guidance.<sup>9</sup>



**Figure 2.** Development of the Number of Hajj and Umrah Travel Pilgrims in Jember 2020–2024

The majority of Indonesian society adheres to Islam; therefore, there are hundreds of Hajj and Umrah travel agencies. Even in Jember City itself, there are several Umrah and Hajj travel bureaus. Shafira Tour & Travel Jember Branch is a private institution that has been granted authority by the Ministry of Religious Affairs to participate in the guidance and organization of Hajj and Umrah pilgrims and has the second-largest number of Umrah pilgrims after Ebad Group. However, online-based manasik guidance is only provided by Shafira. Shafira Tour & Travel is an official Umrah and Hajj organizer that has obtained an Umrah license: SK DEPAG No. 095/2015, and a Special Hajj license: SK DEPAG No. D/504/2014.<sup>10</sup> In this regard, PT Shafira Tour and Travel, as one of the travel agencies providing these services, has adapted Umrah manasik guidance into an online-based format.

This study employs the theory of Umrah manasik guidance management proposed by Ade Marpuddin, which defines the management of Umrah manasik guidance as a process of organizing the implementation of manasik guidance by utilizing organizational resources so that the guidance can be carried out efficiently

<sup>9</sup> Badan Pengelola Keuangan Haji, "Tantangan Literasi Manasik Digital bagi Lansia," diakses 18 September 2024, <https://bpkh.go.id/tantangan-literasi-manasik-digital-bagi-lansia/>.

<sup>10</sup> Shafira Tour & Travel, diakses 23 April 2024, <https://shafira-tours.com/>.

and effectively and the predetermined objectives can be achieved.<sup>11</sup> The management of manasik guidance consists of several indicators, including structured planning, optimization of resources, effectiveness of implementation, achievement of objectives, as well as monitoring and evaluation processes. Digital manasik literacy presents both opportunities and challenges, particularly for pilgrims who may be less familiar with technology. There are several shortcomings encountered upon arrival in Mecca during the performance of Umrah worship, resulting in prospective pilgrims having insufficient understanding and experiencing difficulties in Umrah worship guidance.<sup>12</sup> The challenges include pilgrims frequently facing difficulties in accessing and using digital technology for manasik guidance, as well as demands for professionalism in delivering manasik guidance that is moderate and easily understood by Umrah pilgrims.<sup>13</sup> The challenges include pilgrims frequently facing difficulties in accessing and using digital technology for manasik guidance, as well as demands for professionalism in delivering manasik guidance that is moderate and easily understood by Umrah pilgrims. Such reasons may stem from a lack of understanding of digital platforms, concerns about reduced direct interaction, and anxiety regarding the information conveyed. In an increasingly digital world, it is important for PT Shafira to understand pilgrims' perspectives and concerns so that the management of manasik guidance remains effective and efficient.<sup>14</sup>

To measure the improvement in Umrah pilgrims' knowledge, the researcher employs a manasik learning theory designed using an andragogical approach, namely adult education, which differs from pedagogy (children's education). According to Malcolm Knowles, adult education focuses more on self-development for problem-solving rather than mere identification and imitation as found in children.<sup>15</sup> The improvement of pilgrims' understanding of worship through the andragogical method includes several indicators: engagement in learning, application of knowledge, learning satisfaction, and changes in pilgrims' behavior.

Based on the above description, the researcher is interested in further examining the management of online-based Umrah manasik guidance in enhancing pilgrims' understanding at PT Shafira Tour and Travel Jember Branch. This research is important to conduct because PT Shafira Tour and Travel has experienced a significant increase in the number of Umrah registrants, thus requiring effective manasik guidance.<sup>16</sup> Second, studies on online-based Umrah manasik guidance are still limited; therefore, this research can make an important contribution to understanding how online manasik guidance can enhance Umrah pilgrims' understanding. This study is expected to provide a comprehensive picture of how pilgrims perceive online guidance and what their concerns are. Furthermore, by

<sup>11</sup> Marpudin, *Manajemen Bimbingan Manasik Haji dan Umrah Berbasis Moderasi Beragama* (Malang: PT. Literasi Nusantara Abadi Grup, 2024), 59-60.

<sup>12</sup> Lulu Darmawan, diwawancara oleh Penulis, Jember, 16 juli 2024.

<sup>13</sup> BPKH, "Tantangan Literasi Manasik Digital bagi Lansia,"

<sup>14</sup> Kemenag RI, "Tantangan Jamaah umroh."

<sup>15</sup> Mustofa Kamil, *Teori Andragogi dalam Ibrahim, R. Ilmu dan Aplikasi Pendidikan* (Bandung: Imperial Bhakti Utama,2007), 295.

<sup>16</sup> Observasi di PT Shafira Tour & Travel cabang Jember, Jember 18 Maret 2025.



increasing transparency and interaction in manasik guidance, PT Shafira Tour and Travel can not only address existing doubts but also ensure that pilgrims feel more prepared and confident before performing Umrah worship. Such management is important for rebuilding pilgrims' understanding and encouraging them to follow the guidance provided.

## Research Method

This study employs a qualitative research method in order to understand the phenomenon of increased understanding among Umrah pilgrims resulting from online-based Umrah manasik guidance. According to Sugiyono, descriptive research examines relationships among social phenomena by analyzing and interpreting existing data and aims to describe or explain phenomena as they are. The research location refers to the physical site where the study is conducted. The researcher collected information from PT Shafira Tour and Travel Jember Branch, located in Jember Regency. This method aims to produce a systematic, factual, and accurate depiction of the data, characteristics, and relationships among the phenomena under study.<sup>17</sup>

The descriptive qualitative research design used in this study is intended to obtain in-depth and comprehensive information regarding online-based Umrah manasik guidance in enhancing Umrah pilgrims' understanding. Qualitative research with a descriptive design is a method that aims to present a systematic, factual, and accurate portrayal of the data, characteristics, and relationships of the phenomena being examined.<sup>18</sup> The research subjects were determined purposively, namely the selection of data sources based on specific considerations and criteria in accordance with the research objectives.<sup>19</sup> The informants consisted of: (1) Mrs. Lulu Darmawan as the Head of PT Shafira Tour and Travel Jember Branch; (2) Mrs. Widya as a staff member of PT Shafira Tour and Travel Jember Branch; (3) Ustadz Muzakki as a manasik guide, selected as an informant because of his role as a guiding practitioner who directly interacts with pilgrims during the Umrah worship process; and (4) Mrs. Desita Sarifah as an Umrah pilgrim of PT Shafira Tour and Travel Jember Branch.

## Results and Discussion

### Management of Umrah Manasik Guidance at PT Shafira Tour & Travel Jember Branch

First, structured planning in the implementation of online-based Umrah manasik guidance at PT Shafira Tour & Travel Jember Branch demonstrates a strong commitment to preparing pilgrims both physically and spiritually. This planning is designed to be flexible yet systematic, with the provision of learning materials in the form of videos, e-books, and live sessions supported by digital platforms such as Zoom, WhatsApp, and YouTube. The involvement of experienced guides, as well as coordination among staff and management, constitutes an important component in supporting the smooth implementation of the program. Nevertheless, field

<sup>17</sup> Sandjaja, *Panduan Penelitian*, (Jakarta: Prestasi Pustakarya, 2006), 110.

<sup>18</sup> Sandjaja, *Panduan Penelitian*, (Jakarta: Prestasi Pustakarya, 2006), 110.

<sup>19</sup> Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, 216.

observations indicate that not all pilgrims are able to utilize digital facilities optimally, and feedback from pilgrims has not been fully addressed with significant improvements. This indicates that although planning has been carried out properly, its implementation still requires adjustments to ensure that the objectives of the guidance are achieved more effectively. Thus, well-structured planning plays an important role in enhancing pilgrims' understanding of worship and supporting the achievement of optimal Umrah manasik guidance.

Second, regarding the optimization of resources, the research findings show that PT Shafira Tour & Travel Jember Branch has allocated resources effectively in the implementation of online-based Umrah manasik guidance. These resources include experienced ustaz, an operational team, and supporting administrators, as well as the utilization of digital platforms such as Zoom, WhatsApp, and YouTube. In addition, guidance materials are provided in the form of e-books, videos, and other audiovisual media, complemented by face-to-face facilities for pilgrims who require them. Funds are also allocated for operational costs, guide honoraria, and the procurement of materials. Based on interviews and observations, resource allocation is carried out strategically to ensure that the guidance process runs optimally and that pilgrims are well prepared to perform Umrah worship. This reflects PT Shafira Tour & Travel's commitment to optimizing all available resources to support the success of the Umrah manasik program.

Third, the effectiveness of learning in the implementation of Umrah manasik guidance at PT Shafira Tour & Travel Jember Branch represents the stage of actualization of the planning and organizing that have been flexibly and systematically arranged. Guidance is conducted online through Zoom, WhatsApp, and YouTube, as well as through face-to-face sessions for pilgrims who require them. The materials delivered include theoretical explanations, practical worship guidance, supplications, and travel technicalities, conveyed by experienced guides. Interactive methods such as question-and-answer sessions and group discussions are employed to enhance pilgrims' understanding; however, based on observations, simulations have not yet been directly implemented. Videos and e-books are also provided so that pilgrims can access materials at any time. Staff members play a role in supporting technical aspects and ensuring the smooth implementation of guidance from the registration stage through the conduct of the sessions. Overall, PT Shafira Tour & Travel has demonstrated efforts to provide effective manasik guidance, although improvements are still needed in the application of more practical learning methods such as simulations.

Fourth, the achievement of objectives in the success of the Umrah manasik guidance program at PT Shafira Tour & Travel Jember Branch is measured through several key indicators. First, pilgrims' level of understanding, assessed through question-and-answer sessions, practical exercises, and responses during guidance. Second, the smooth performance of worship in the Holy Land as a reflection of pilgrims' readiness. Third, pilgrims' feedback obtained through surveys and testimonials after returning home, used to evaluate satisfaction with the materials, methods, and guidance provided. Fourth, active participation of pilgrims in discussions and their utilization of digital materials. In addition, indicators of success also include pilgrims' skills in practicing worship procedures,



understanding of the pillars of Umrah, mental and spiritual readiness, and adherence to religious guidance. Based on interviews and observations, these indicators are used as evaluation tools to continuously improve the effectiveness and quality of the manasik program.

Fifth, monitoring and evaluation at PT Shafira Tour & Travel Jember Branch demonstrate a commitment to implementing continuous monitoring and evaluation of the online-based Umrah manasik guidance program. Evaluation is carried out through pilgrims' feedback, satisfaction surveys, reports from guiding teams, and direct observation during manasik sessions and the performance of worship in the Holy Land. Indicators of success include the smooth conduct of worship, the effectiveness of materials, and pilgrims' responses to the guidance methods. The results of the evaluation are used to adjust learning methods, improve facilities, and provide additional training for guides. Staff members also play an active role by documenting field constraints, proposing additional consultation sessions, and recommending improvements in the quality and interactivity of materials. Overall, the evaluation system implemented is comprehensive and aims to ensure that the manasik program operates effectively and in accordance with pilgrims' needs.

### **The improvement of pilgrims' understanding of Umrah worship at PT Shafira Tour & Travel Jember Branch**

First, engagement in learning. The active participation of pilgrims in Umrah manasik guidance at PT Shafira Tour & Travel Jember Branch serves as an important indicator in enhancing understanding and worship readiness. The company implements various strategies such as interactive methods (question-and-answer sessions, WhatsApp discussions, and direct practice), the provision of digital materials (videos and e-books), and intensive assistance in the form of schedule reminders and regular motivation. Although some pilgrims feel that they receive clear and beneficial guidance, observational findings indicate a lack of dialogue and discussion during learning sessions. Guides strive to create a comfortable learning atmosphere through simple assignments, quizzes, and simulations; however, these efforts have not fully encouraged the active involvement of all pilgrims. Therefore, PT Shafira Tour & Travel needs to strengthen interactive approaches so that pilgrims' participation becomes more optimal and the objectives of manasik guidance can be comprehensively achieved.

Second, the application of knowledge. PT Shafira Tour & Travel Jember Branch has made efforts to ensure pilgrims' understanding of Umrah manasik materials through various methods, such as practical simulations, question-and-answer sessions, written and digital guides, as well as the provision of Hajj audio and video materials. Guides also provide additional assistance to pilgrims who experience difficulties. Although pilgrims feel supported by the systematic materials and guidance provided, observations indicate that the application of knowledge in daily life remains less than optimal. Dependence on Hajj audio causes pilgrims to tend not to memorize or independently understand supplications. Therefore, PT Shafira Tour & Travel needs to enhance learning approaches that encourage the internalization of materials so that pilgrims' understanding can be sustained and applied not only during Umrah but also after returning to everyday life.



Figure 3. Implementation of Umrah using Hajj audio

Third, learning satisfaction. The level of pilgrims' satisfaction with online Umrah manasik guidance at PT Shafira Tour & Travel Jember Branch is assessed through surveys, direct feedback, and pilgrims' participation during sessions. Although the majority of pilgrims feel satisfied with the teaching methods that combine theory and practice, several complaints still arise, such as difficulties in understanding online materials, inflexible schedules, and the need for more intensive assistance, especially for elderly pilgrims. In response, the organizers have made improvements by providing recorded materials, adjusting schedules, and adding special guidance sessions. Pilgrims have also suggested the addition of more in-depth question-and-answer sessions and more direct simulations to help them become more accustomed to the practices. Overall, the approach used is considered appropriate to pilgrims' needs; however, PT Shafira Tour & Travel still needs to improve the quality of manasik guidance based on pilgrims' feedback.

Fourth, changes in pilgrims' behavior. Changes in pilgrims' attitudes, understanding, and actions after participating in online Umrah manasik guidance at PT Shafira Tour & Travel Jember Branch can be observed through increased mental readiness, understanding of worship, and self-confidence prior to departure. Nevertheless, observations indicate that the application of spiritual values in daily life after Umrah remains suboptimal. PT Shafira Tour & Travel monitors these changes through direct observation and pilgrims' feedback, and organizes follow-up programs such as online discussion groups, religious study sessions, and post-return reunions to maintain the spirit of worship. Guides and management have noted improvements in pilgrims' discipline and engagement during the manasik process. Thus, sustained commitment from the organizers is required to strengthen the long-term impact of pilgrims' spiritual development, both before departure and after returning from Umrah.



**Table 1.** Indicators of Improvement in Pilgrims' Understanding Before and After

Indicator	Condition Before Online Manasik	Condition After Online Manasik
Engagement in learning	Pilgrims were passive, asked few questions, and were not actively involved in discussions; a lack of effective interactive methods.	Pilgrims became more active due to the implementation of interactive methods (question-and-answer sessions, quizzes), intensive assistance, and flexible digital materials.
Application of knowledge	Understanding of the material was not fully applied in daily worship and pilgrims remained dependent on direct guidance.	There was an improvement in understanding through simulations, videos, and practical exercises; however, some pilgrims were still dependent on Hajj audio.
Learning satisfaction	Pilgrims experienced difficulties accessing online materials and perceived the guidance schedule as inflexible.	Pilgrims felt assisted and satisfied with the more engaging materials, as well as with the increased number of question-and-answer sessions and simulations.
Changes in pilgrims' behavior	Spiritual changes and worship awareness were not yet significantly evident after returning home.	Pilgrims felt more prepared and confident at the time of departure; however, long-term worship awareness still requires further reinforcement.

Source: Research findings

## Conclusion

The management of Umrah manasik guidance at PT Shafira Tour & Travel Jember Branch is implemented based on several main indicators. Structured planning is carried out by preparing materials in the form of videos, e-books, and live sessions that can be accessed at any time. Resource optimization involves experienced instructors and digital technology to support the learning process. The effectiveness of implementation is realized through interactive methods such as

group discussions; however, based on observations, there is still a lack of simulation and question-and-answer sessions. The achievement of objectives is measured by pilgrims' understanding of the materials and their mental and spiritual readiness. Continuous monitoring and evaluation are conducted to improve guidance methods and enhance the quality of materials and assistance.

Pilgrims' understanding of Umrah worship at PT Shafira Tour & Travel Jember Branch is formed through several main indicators, namely engagement in learning, application of knowledge, learning satisfaction, and changes in pilgrims' behavior. Engagement in learning is reflected in pilgrims' active participation during the manasik guidance process through engaging delivery methods and direct practice. The application of knowledge is evident in pilgrims' ability to implement the materials that have been taught; however, observations reveal a lack of emphasis on the application of knowledge after pilgrims return home. Learning satisfaction is demonstrated through pilgrims' responses to the methods and materials provided. Changes in pilgrims' behavior are seen in the improvement of their mental and spiritual readiness as well as their understanding of Umrah worship.

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