

Umrah Law Implementation: Performance Analysis of Al-Fazza Tour & Travel Agency Semarang

Jiyadu Naufal¹, Abdul Rozaq²

¹ UIN Walisongo, Indonesia; jnaufal.id@gmail.com

² UIN Walisongo, Indonesia; abdul_rozaq@walisongo.ac.id

Received: 26/01/2026

Revised: 14/02/2026

Accepted: 25/03/2026

Abstract

This study analyzes the implementation dynamics of Law No. 14 of 2025 on Umrah Pilgrimage, specifically focusing on independent Umrah provisions within the operational context of Al-Fazza Tour & Travel Agency in Semarang. This phenomenon is examined to understand how organizations respond to regulations that may disrupt travel agencies' traditional roles. Utilizing a qualitative case study design, data were gathered through in-depth interviews with key management (the Director and Operations Manager) and participant observation. Results indicate that regulatory implementation is interpretative and adaptive, avoiding radical structural shifts. Management perceives the regulation through three primary lenses: legal legitimacy, new competitive challenges, and catalysts for strategic adaptation. Empirically, the legalization of independent Umrah has not significantly decreased pilgrim interest, as trust, service comfort, and the need for religious guidance remain dominant preferences. The agency's adaptive response prioritizes educational functions through community outreach regarding the technical complexities and risks of independent Umrah. Theoretically, this research enriches bottom-up policy implementation studies in the religious service sector and recommends optimizing spiritual guidance as a core strategy for organizational sustainability amidst regulatory changes.

Keywords

Umrah Regulations; Independent Umrah; Policy Implementation; Umrah Travel Agency

Corresponding Author

Jiyadu Naufal

UIN Walisongo, Indonesia; jnaufal.id@gmail.com

1. INTRODUCTION

The regulation of the Umrah pilgrimage in Indonesia is increasingly complex, driven by shifts in government policy and the growing number of travel agencies operating (Hakim, 2025). On a global scale, religious tourism has become a pivotal sector within the tourism industry. In this context, Umrah agencies do not merely provide transportation, accommodation, and administrative services; they also serve as spiritual guides, ensuring that pilgrims understand and perform their rituals in accordance with Sharia law (Amri et al., 2025). Internationally, religious travel agencies face diverse regulatory landscapes, ranging from stringent licensing and oversight mechanisms to evolving service standards,



all of which influence business models and the management of the pilgrim experience (Wulandari, 2020). This environment demands high adaptability from agencies, as policy changes at national and international levels can affect service stability in the short and long term (Malik et al., 2023). Consequently, the regulatory dynamics of Umrah have emerged as a critical issue in contemporary pilgrimage management.

The enactment of Law No. 14 of 2025, which updates Law No. 8 of 2019, has significantly influenced the development of Umrah travel agencies (Turnip, 2025). One provision that has drawn widespread reaction is the legality of "independent Umrah" (*umrah mandiri*) as stipulated in Article 86. This article allows prospective pilgrims to perform Umrah without utilizing official travel organizers (PPIU) or the Ministry of Religious Affairs (Lutfiah, 2024). Most agencies view this policy as problematic because it could undermine their role in providing essential services such as package curation, *guidance on manasik* (rituals), and travel logistics. National media (Hawari, 2025) reported that this policy was likened to a "bolt from the blue" (*petir di siang bolong*) by commentators, highlighting concerns that the new regulation could jeopardize the sustainability of Umrah agencies.

In practice, Umrah agencies face not only regulatory hurdles but also shifting operational challenges, particularly regarding visa requirements, accommodation costs, and international travel service systems (Hakim, 2025). A qualitative study on PT Arasy Bungo Mandiri revealed how agencies must adapt to fluctuating foreign exchange rates, rising hotel tariffs, and the implementation of digital visas via the Nusuk platform, which demands more rigorous administration. Conversely, the effectiveness of government oversight toward PPIU remains a subject of debate; research in Pekanbaru suggests that field inspections by the Ministry of Religious Affairs have yet to reach an optimal level (Syaputra & April, 2025). These multifaceted challenges indicate that Umrah agencies occupy a sensitive position, where an imbalance between regulation, operational technicalities, and pilgrim protection can diminish overall service quality (Tahir, 2025). This underscores the urgent need for agencies to re-evaluate their strategies in response to these dynamics.

The issues of Umrah regulation and agency performance extend beyond economic factors, affecting the social and cultural dimensions that shape Umrah practices in Indonesia (Muzakkir & Istikomah, 2025). Socially, Umrah agencies have historically facilitated interaction between pilgrims and guides, particularly through *manasik* activities and personalized services that foster trust (Firmansah et al., 2026). If the latest regulations provide greater leeway for "independent Umrah," the orientation of agencies may shift from being religious pilgrimage organizers (PPIU) to mere tourism service providers, thereby altering emotional, religious, and pilgrim expectations (Aziza, 2024). From a cultural perspective, Indonesian Umrah agencies have flourished based on religious values; thus, regulatory changes require them to adjust service patterns without compromising their essence. These shifts

demonstrate that the impact of independent Umrah regulations is not merely administrative but also touches upon how society perceives the pilgrimage process itself. (Nazaruddin, 2020)

The industry's lack of readiness in responding to the legalization of independent Umrah creates a paradox between the spirit of democratizing religious travel and the risk of neglecting safety standards and Sharia compliance (Amri et al., 2025). This study moves beyond a normative legal analysis by offering an adaptive management model for religious travel agencies. The innovation proposed in this study lies in integrating compliance with Law No. 14 of 2025 and strengthening operational resilience through value-based service strategies. Through this approach, travel agencies are viewed not as static business entities, but as organizations capable of transforming regulatory challenges into opportunities for service differentiation that remain competitive in an era of digital disruption and independent policies.

Despite extensive research on Umrah agencies and pilgrimage regulations, a comprehensive research gap remains. Previous studies have highlighted the business ethics of Umrah agencies, such as in Jombang Regency (Fitria et al., 2024), and examined management strategies based on information systems and human resource development to enhance service efficiency (Zulfikar & Anasom, 2024). Other studies have explored government oversight of PPIU, including monitoring processes in Pekanbaru (Syaputra & April, 2025). However, research specifically analyzing how Umrah agencies respond to the implementation of Law No. 14 of 2025, including how Al-Fazza Agency's internal management adapts its operations to these new regulations, remains very limited. This lack of research emphasizes the need for a deeper exploration of how new regulations impact agency performance and sustainability.

Building upon these research gaps, this study primarily aims to examine the implementation of Law No. 14 of 2025 within the operational context of Al-Fazza Tour & Travel Agency. Specifically, the research objectives are formulated as follows:

- a. To analyze management perceptions regarding the substance of regulatory changes in Law No. 14 of 2025.
- b. To identify the managerial and operational adaptation strategies applied by the agency in response to the challenges of independent Umrah.
- c. To examine the implications of these regulations on the dynamics of the relationship between the agency and pilgrims, as well as their impact on organizational performance.

Based on the background above, this study addresses the following research questions: (1) What are the perceptions of Al-Fazza Tour & Travel Agency's management regarding the regulatory changes in Law No. 14 of 2025? (2) What operational adaptation strategies has the agency implemented in response to the legalization of independent Umrah? Moreover, (3) What are the implications of these

regulatory implementations for the performance and sustainability of the agency's services? These three questions serve as the analytical foundation for understanding the adaptation dynamics of Umrah travel agencies.

2. METHOD

This study employs a qualitative case study design to provide an in-depth analysis of the implementation of Law No. 14 of 2025 at the organizational level. This design was selected for its capacity to capture the complexities of operational contexts and the dynamics of interaction between actors in responding to policy changes (Septiana et al., 2024). The research was conducted at the headquarters of Al-Fazza Tour & Travel Agency in Semarang, with the data collection period spanning from June to September 2025, a crucial phase following the enactment of the new regulation.

The research subjects were determined through purposive sampling, focusing on two primary key informants: the Managing Director and the Operations Manager. The selection of these subjects was based on their authority and access to strategic information. Although the number of participants is limited, the data validity in this study relies on the principle of "information power," wherein the quality of qualitative research is determined by the richness of information and the depth of the subjects' insights into the phenomenon under study, rather than merely the sample size (Malterud et al., 2016). As key decision-makers, these two informants possess the full capacity to dictate the agency's adaptive policy direction, rendering the data obtained highly relevant and substantive.

Data collection procedures were executed through a triangulation of techniques, which included: (1) in-depth semi-structured interviews regarding regulatory perceptions and adaptation strategies; (2) participant observation within the work environment to observe staff-service interactions with pilgrims; and (3) documentation of activity archives and supporting administration. To ensure data validity, the researcher used source and method triangulation and member checking to confirm the accuracy of the researcher's interpretations with participants (Creswell & Poth, 2017). The entire research process was recorded in a systematic audit trail to maintain research accountability and credibility.

3. FINDINGS AND DISCUSSION

3.1. Management Perceptions of Regulatory Legitimacy

The results of in-depth interviews with the management of Al-Fazza Tour & Travel Agency indicate that perceptions of the implementation of Law No. 14 of 2025 on Independent Umrah are shaped by three primary themes: legal legitimacy, competitive challenge, and the drive for strategic adaptation. These perceptions reflect how agency managers interpret regulatory changes as external factors influencing service orientation and performance. First, management interprets the regulation of independent Umrah as a form of legal legitimacy for practices that previously existed in a "gray area."

Informants stated that Law No. 14 of 2025 provides clarity for both pilgrims and business actors regarding the mechanisms for Umrah pilgrimage outside agency packages, while simultaneously reinforcing the state's role in pilgrim protection. The Operations Manager stated:

“With this law, the rules for independent Umrah have become clear, so that pilgrims no longer proceed without legal protection.”

This perception aligns with previous research asserting that Umrah regulations are necessary to ensure consumer protection and to reduce pilgrimage practices that may disadvantage pilgrims (Palangkey et al., 2021). Second, management also expressed concerns about the potential decline in the role of travel agencies as more independent Umrah options become available. The regulation is perceived as capable of shifting the preferences of certain pilgrims, particularly those with high digital literacy and international travel experience, to manage their Umrah pilgrimage independently. The Operations Manager noted:

“We see this as a challenge because pilgrims now have alternatives; performing Umrah does not always have to be through an agency.”

This view is consistent with the literature, which suggests that regulatory changes and the digitalization of travel services can pressure traditional business models, forcing actors to re-evaluate their marketing strategies (Nurohman et al., 2023). Third, findings show that Al-Fazza management does not view the regulation solely as a threat, but also as a catalyst for adaptation and role repositioning. Management believes that agencies still hold an advantage in value-added services, such as *manasik* guidance, ritual assistance, travel risk management, and psychological and spiritual support. The Operations Manager stated:

“Not all pilgrims are ready to depart on their own. This is where the agency's role remains essential as a companion and guide during the pilgrimage.”

This meaning aligns with studies on religious services, which emphasize that Umrah service quality is determined not only by administrative factors but also by trust, spiritual value, and the emotional bond between the agency and the pilgrim (Ahmadi & Sudahri, 2025). Overall, perceptions of Al-Fazza's management exhibit a dual interpretative pattern: independent Umrah regulation is viewed simultaneously as an opportunity for legitimacy and a source of competitive challenge. This phenomenon reinforces the relevance of Institutional Theory in the study of religious service organizations.

The agency does not respond to regulatory pressure (coercive isomorphism) with resistance, but through a process of 're-translating' the regulation's meaning to align with the organization's internal logic. Legal certainty is adopted as a shield of legitimacy. At the same time, competitive risks are managed by redefining the agency's role from a mere 'travel agent' to a 'spiritual companion', a strategy that secures the institution's bargaining position in the eyes of the pilgrims.

3.2. Education-Based Community Adaptation Strategy

Research findings indicate that the implementation of Law No. 14 of 2025 concerning Independent Umrah is not perceived as a factor that significantly impacts the performance of Al-Fazza Tour & Travel Agency in Semarang. Based on interviews with management, the regulation is not considered to have substantively altered pilgrims' preferences in selecting Umrah travel services. Pilgrims still tend to use agency services for convenience, comfort, and the fundamental need for religious guidance. The Director of Al-Fazza stated that, empirically, there has been no decline in pilgrim interest following the enactment of the regulation:

“Regarding direct regulatory impact, we have not felt any significant change. Pilgrims still choose the agency because they want a practical, hassle-free process and require someone to guide them throughout the worship rituals, from the point of departure until they return home.”

These findings suggest that the legalization of independent Umrah does not automatically prompt pilgrims to adopt independent travel patterns fully. This aligns with research by Nurohman et al. (2023), which asserts that factors such as trust, a sense of security, and comfort remain the primary considerations for pilgrims when selecting an Umrah travel agency. Although Al-Fazza does not feel a direct impact from the regulation, it nonetheless implements a preventive adaptation strategy through an educational approach.

This adaptation manifests in outreach to religious communities, such as *Majelis Taklim* (religious study groups), recruiting *Kyai* (religious scholars) to serve as brand ambassadors, and providing counseling at the neighborhood (*RW*) level. The objective is to provide a comprehensive understanding of Umrah execution options, including the technical complexities and inherent risks associated with independent Umrah. Through this strategy, the agency does not position itself as an opponent of the regulation; rather, it acts as a facilitator that helps pilgrims make rational decisions. The Director explained:

“We conduct community outreach. After the process is explained, many pilgrims eventually choose to go through the agency because they feel more at ease and avoid the hassle.”

This outreach-based adaptation strategy reinforces the agency's position as a spiritual guide and companion, rather than merely a travel service provider. Pilgrims who have received comprehensive information are more likely to choose the agency as a trusted partner for their Umrah pilgrimage. This finding supports the study by Ahmadi & Sudahri (2025), which emphasizes that education and communication functions are vital strategies for building pilgrim trust amidst regulatory changes and increasing consumer autonomy. Compared with previous research (which predicted that independent Umrah policies could diminish the role of travel agencies), this study's results reveal a different dynamic. Regulation does not always harm agency performance, provided the agency can manage social relations with pilgrims and adjust its adaptation strategy accordingly. Thus, this study provides

an empirical contribution showing that community outreach-based adaptation can be an effective strategy for maintaining the performance of Umrah travel agencies following regulatory changes. In practice, these findings imply that Umrah travel agencies do not necessarily need to respond to regulatory changes with major structural transformations; instead, they can optimize their educational and guidance roles as a core competitive advantage.

Theoretically, these results enrich the study of religious service organization adaptation by demonstrating that a minimal perception of regulatory impact does not always hinder organizational performance, provided adaptation strategies are executed contextually. The community outreach strategy implemented by Al-Fazza is a manifestation of a "bridging strategy" in managing environmental uncertainty. Instead of building a wall of defense (buffering) by rejecting the regulation, the agency builds an intensive communication bridge with its social base. This approach shows that in a market deeply influenced by religious values, social capital (trust and community relations) becomes a strategic asset that outweighs mere cost efficiency.

3.3. Implementation Analysis: A Bottom-Up Approach in Umrah Services

The implementation of Law No. 14 of 2025 regarding Independent Umrah at Al-Fazza Tour & Travel Agency in Semarang exhibits characteristics of interpretive and adaptive policy implementation, as elucidated within the perspective of organizational-level policy implementation theory. The research findings reveal that the agency has not undergone significant structural or procedural changes, despite the regulation opening new avenues for pilgrims to perform Umrah independently. Within the framework of policy implementation theory, this phenomenon can be understood through a bottom-up approach, which emphasizes that implementing actors have discretionary space to interpret and execute policies in light of the social context of service users. As a non-state implementing actor, Al-Fazza Tour & Travel interprets Law No. 14 of 2025 not as a normative obligation requiring a shift in its core service model, but rather as a policy that provides additional options for pilgrims. Interview results indicate that the agency's management views the social condition of the pilgrims as the primary factor in policy implementation. The Director of Al-Fazza stated:

"Regulatorily, independent Umrah does exist, and we continue to comply with those regulations; however, the majority of our pilgrims still require guidance. They desire practicality and a mentor. Nevertheless, should some pilgrims specifically request independent Umrah, we are prepared to facilitate the necessary documentation."

This statement demonstrates that policy implementation is inseparable from the characteristics of the policy's target group. In implementation theory, the alignment between policy design and the capacity of the target group is a crucial variable in determining policy effectiveness. Although the regulation normatively encourages pilgrim independence, at the implementation level, the agency assesses that most pilgrims lack the administrative readiness, technical knowledge, and self-confidence

to perform Umrah independently. Furthermore, the implementation of Law No. 14 of 2025 at Al-Fazza is manifested through policy communication strategies rather than changes to core services. The agency actively educates pilgrims regarding the mechanisms of independent Umrah, including the technical risks and administrative responsibilities that must be borne personally. The Director explained:

“We do not prohibit independent Umrah, but we openly explain the risks involved. Once they understand, pilgrims usually choose to remain with the agency.”

From an implementation theory perspective, this strategy illustrates the agency's role as a policy intermediary, an actor that bridges the interests of the state and the community. This role is vital for reducing the gap between policy objectives and field reality while simultaneously maintaining the sustainability of the service-providing organization. These research findings align with Nurohman et al. (2023), who assert that trust, a sense of security, and the need for guidance remain primary determinants in pilgrims' decisions to choose a travel agency. Research by Ahmadi & Sudahri (2025) also indicates that travel agencies' success in responding to regulatory changes depends heavily on the effectiveness of policy communication to pilgrims. Thus, the implementation of Law No. 14 of 2025 at Al-Fazza demonstrates that successful policy implementation is not solely determined by regulatory force, but rather by the ability of implementing actors to interpret, communicate, and adapt the policy to the pilgrims' social context.

These findings offer a crucial comparative perspective on the top-down implementation model (Van Meter & Van Horn), which often measures policy success in terms of linear compliance with central instructions. From a top-down perspective, Al-Fazza's response, which does not radically alter its operational structure, might be judged a form of resistance or partial noncompliance. However, field evidence suggests the opposite; the agency demonstrates the implementation flexibility that is a hallmark of the bottom-up approach (Lipsky). The agency does not oppose state regulation but instead softens the rigidity of technical rules through persuasive communication strategies directed at the pilgrims. This reinforces the notion that in the value-laden religious service sector, policy effectiveness is not measured by how precisely central instructions are followed (rigid compliance), but rather by how well implementing actors can accommodate regulations without losing the trust of their social base. These findings provide a theoretical contribution by showing that policy implementation in the religious service sector tends to be flexible and contingent upon the dynamics of the relationship between service providers and policy users.

The implementation practices described above validate Lipsky's bottom-up policy implementation model, in which the success of public policy is determined not at the lawmaker's desk but at the level of street-level bureaucracy, or, in this context, non-state service providers. The agency utilizes its discretionary space to reconcile rigid state rules with the reality of limited pilgrim capacity, making

policy implementation fluid, solution-oriented, and more than mere administrative compliance.

3.4. Supporting and Inhibiting Factors of Implementation

Supporting Factors for Adaptation

The primary supporting factor for the agency's adaptation is the high level of pilgrims' trust in the agency's role as a spiritual guide. Although regulations provide leeway for independent Umrah, pilgrims continue to perceive the agency as providing a sense of security, convenience, and service certainty (Venora, 2023). This trust is reinforced through the pilgrims' prior experiences and the agency's long-standing reputation at the community level. Furthermore, outreach to religious communities is a significant supporting factor. Education-based counseling enables the agency to directly explain the complexities of performing an independent Umrah, thereby enabling pilgrims to compare their options rationally (Ira, 2025). The Agency Director emphasized:

"After we conduct the outreach, pilgrims are actually more convinced to choose the agency because they desire a practical approach and require a guide during the rituals."

Another supporting factor is the agency's managerial experience and flexibility in interpreting policy changes. Management does not position the regulation as a threat, but rather as a new context that can be managed through social and educational approaches. This finding aligns with research stating that flexibility and consumer trust are the primary capital for the sustainability of Umrah travel agencies amidst regulatory shifts. (Nurohman et al., 2023)

Inhibiting Factors for Adaptation

On the other hand, the study also identified several factors inhibiting adaptation. One of the main hurdles is the still-limited understanding among some pilgrims of independent Umrah regulations, which may create the misconception that Umrah can be performed entirely without risk or professional assistance (Faizah et al., 2025). This condition necessitates the agency to conduct repetitive education, which requires significant time and resources.

Additionally, technical uncertainty in the field implementation of regulations also serves as an adaptation barrier. Although the regulation has been enacted, the technical guidelines and the readiness of supporting systems are not yet uniform, forcing the agency to adjust on a case-by-case basis. This obstacle aligns with the findings of Dirgantara et al. (2025), who note that the transition toward independent Umrah policies still poses implementation challenges for pilgrimage travel business actors. Another inhibiting factor is external, namely the increasing expectations from pilgrims for lower-cost services, driven by the narrative of efficiency in independent Umrah. This demands that the agency balance service quality with cost perceptions without sacrificing the standards of religious guidance.

Based on these points, the findings indicate that the resilience of Umrah travel agencies in facing the disruption of "independent Umrah" policies depends heavily on the strength of social capital, specifically the pilgrim trust cultivated through long-term reputation. Although Law No. 14 of 2025 provides procedural freedom for individuals, Indonesian pilgrims still tend to seek structured guidance and the security provided by professional entities. The success of an agency's adaptation, as seen in Al-Fazza's strategy, is determined not only by administrative capacity but also by a proactive community education strategy that transforms the perceived regulatory threat into an opportunity to demonstrate the agency's value-added. By positioning itself as a companion partner that provides certainty amid international regulatory complexities and digital systems such as Nusuk, the agency can maintain its relevance as the vanguard of pilgrimage execution that complies with Sharia and safety standards.

Nevertheless, the dynamics of this regulatory implementation remain overshadowed by structural and perceptual barriers that require serious attention from both industry players and the government. The information gap between the narrative of "independent Umrah" efficiency and the actual risks in the field creates economic pressure for agencies to lower costs without compromising service quality. This dilemma could compromise the standards of religious guidance if not managed effectively. The operational-technical uncertainty following the enactment of this new law requires agencies to possess high managerial flexibility to respond to rules that remain situational. Moving forward, the sustainability of the Umrah pilgrimage travel sector will be significantly determined by the extent of synergy between supportive government policies in terms of oversight and the adaptability of agencies in transforming their business models toward services that are more transparent and efficient, while still upholding the integrity of the religious values that form the core foundation of this industry in Indonesia.

4. CONCLUSION

Based on the in-depth analysis of the implementation of Law No. 14 of 2025 at Al-Fazza Tour & Travel Agency, this study concludes several primary matters as follows:

- a. Interpretative and Adaptive Implementation: The application of independent Umrah regulations at the agency level has not triggered radical structural transformations. Management has responded to the policy interpretively, treating the regulation as a new form of legal legitimacy that must be addressed through adjustments to the communication strategy rather than changes to the core business model.
- b. Resilience of Pilgrim Preferences: The legalization of independent Umrah has had no significant impact on the decline in agency performance. Factors such as trust, service comfort, and the need

for religious guidance remain the primary determinants of pilgrims' continued use of agency services rather than independent options.

- c. Educational Strategy as the Key: The agency's adaptation strategy relies on educational and social approaches. Through community outreach, the agency has successfully positioned itself as a reliable partner that helps pilgrims understand the technical and administrative risks of independent Umrah, thereby strengthening customer loyalty.
- d. Theoretical and Practical Implications: Theoretically, this study reinforces the relevance of the bottom-up policy implementation perspective within the religious service sector. In practice, Umrah travel agencies are advised not to sell logistics services merely, but to optimize spiritual guidance and educational functions as a competitive value-added that is difficult to replace by independent schemes.

This research has limitations due to its reliance on a single case study. Therefore, future research is advised to expand the scope by involving a variety of agencies across different regions and by exploring direct perspectives from pilgrims who undertake independent Umrah to obtain a more comprehensive overview of the regulatory impact. Although this study provides deep insight into managerial responses to new regulations, the reliance on a single case study at Al-Fazza Tour & Travel limits the generalizability of these findings to organizational contexts with similar characteristics. Consequently, future researchers are suggested to expand the geographical and demographic scope by involving variations in the scale of Umrah Travel Organizers (PPIU) across various regions of Indonesia to map more diverse adaptation patterns toward policy disruption.

Furthermore, future researchers need to delve into direct empirical data from pilgrims who have performed "independent Umrah" to understand their motivations, the real risks encountered in the field, and the comparison of satisfaction levels between independent and agency-led services. Exploration of the role of digital technology and the effectiveness of government oversight post-implementation of Law No. 14 of 2025 is also a crucial area for further research, enabling the production of more holistic and sustainable policy recommendations for the future of the Umrah pilgrimage travel industry in Indonesia.

REFERENCES

- Ahmadi, E. S. A., & Sudahri. (2025). Analysis of Communication Strategies of Hajj and Umrah Travel Agencies in Building Pilgrims' Trust Through Digital Media: A Case Study of PT. Assunniyah Al-Jauhari. *Ilomata International Journal of Social Science*, 6(2), 642–668. <https://doi.org/10.61194/ijss.v6i2.1710>
- Ahya, F. (2024). *Strategi Penetapan Harga Paket Umrah Dalam Meningkatkan Minat Jamaah Pada Pt. Ezkia*

- Barokah Abadi (Umrah Family) Kabupaten Tangerang* [bachelorThesis, Falkutas Dakwah Dan Komunikasi]. <https://repository.uinjkt.ac.id/dspace/handle/123456789/82864>
- Amri, Z., Khofifah, N., Rosalita, J., Fithria, N., Aulia, E. A., Choiriyah, U., Khoirotunisa, L., A. N., S., A. T., & Prasiska, S. A. (2025). *Profesionalisme Dalam Pelayanan Ibadah Suci: Praktik, Tantangan, dan Inovasi Biro Haji & Umrah*. Penerbit Lutfi Gilang.
- Aziza, N. A. (2024). *Analisis Pengaruh Brand Image Dan Service Quality Oleh Jamaah Umrah Terhadap Keputusan Memilih Penyelenggara Perjalanan Ibadah Umrah (PPIU) Di Kota Metro 2023* [Undergraduate, IAIN Metro]. <https://repository.metrouniv.ac.id/id/eprint/10435/>
- Creswell, J. W., & Poth, C. N. (2017). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. SAGE Publications.
- Dirgantara, A. R., Syamsiah, S. A., Ramadhina, L., & Pangestika, I. (2025). Fenomena Umroh Mandiri Terhadap Bisnis Perjalanan Wisata Di Indonesia. *Journal of Tourism Planning and Economic Development*, 3(1), 1–10. <https://doi.org/10.65483/jotped.v3i1.106>
- Faizah, A. (2025). *Manajemen Strategi Pelayanan Servqual Ibadah Umrah Pada Jamaah Disabilitas Fisik PT. Harum Bina Wisata, Indramayu* [Universitas Islam Negeri Walisongo]. <https://eprints.walisongo.ac.id/id/eprint/28312/>
- Faizah, A., Muhajarah, K., Affandi, Y., Anasom, A., Rozaq, A., & Sattar, A. (2025). Manajemen Strategi Pelayanan Servqual Ibadah Umrah Pada Jamaah Disabilitas Fisik PT. Harum Bina Wisata, Indramayu. *Kamaya: Jurnal Ilmu Agama*, 8(2), 135–150. <https://doi.org/10.37329/kamaya.v8i2.4145>
- Firmansah, D., Azizah, N., Umami, H., & Anwar, H. S. (2026). Pendampingan Calon Jamaah Umroh melalui Peer Learning dan Komunitas Binaan di Kabupaten Ponorogo. *Jurnal Pengabdian Masyarakat Dan Budaya*, 2(1), 1–9.
- Fitria, I. A. N., Widyaningsih, B., & Rahmawati, A. N. (2024). Penerapan Etika Bisnis Islam dalam Pelayanan Biro Travel Umroh dan Haji di Kabupaten Jombang. *Journal of Islamic Economics Studies and Practices*, 3(1), 23–31. <https://doi.org/10.54180/jiesp.2024.3.1.23-31>
- Hakim, M. I. (2025a). Analisis Kendala Operasional Travel Umrah Terkait Visa, Transportasi, Akomodasi (Studi Kasus PT. Arasy Bungo Mandiri). *Krigan: Journal of Management and Sharia Business*, 3(1), 01–12.
- Hakim, M. I. (2025). Analisis Kendala Operasional Travel Umrah Terkait Visa, Transportasi, Akomodasi (Studi Kasus PT. Arasy Bungo Mandiri). *Krigan: Journal of Management and Sharia Business*, 3(1), 01–12. <https://doi.org/10.30983/krigan.v3i1.9457>
- Ira, N. S. (2025). *Manajemen Pelayanan Dalam Meningkatkan Kepuasan Jamaah Umrah (Studi Di Pt Rawdha Halal Wisata Purwokerto)* [Skripsi, UIN Prof. K. H. Saifuddin Zuhri].

- <https://repository.uinsaizu.ac.id/30676/>
- JDIH BPK. (2025, September 4). *Undang-Undang Nomor 14 Tahun 2025 Tentang 'Perubahan Ketiga atas Undang-Undang Nomor 8 Tahun 2019 tentang Ibadah Haji dan Umrah'*. JDIH BPK. Database Peraturan | JDIH BPK. <http://peraturan.bpk.go.id/Details/331538/uu-no-14-tahun-2025>
- Kristiane, D., & Nadia, N. (2024). Analisis Kedudukan Hukum Umrah Mandiri Dalam Kerangka Regulasi Indonesia. *Comparativa: Jurnal Ilmiah Perbandingan Mazhab Dan Hukum*, 5(2), 151–182. <https://doi.org/10.24239/comparativa.v5i2.198>
- Lutfiah, A. R. (2024). *Pengaruh Legalitas Terhadap Keputusan Calon Jamaah Umroh Memilih Penyelenggara Perjalanan Ibadah Umroh (PPIU) PT Saudi Patria Wisata* [PhD Thesis, IAIN Metro]. <http://repository.metrouniv.ac.id/id/eprint/10204/>
- Malik, A., Prabowo, D., Priadi, D., & Kamil, E. F. (2023). Pengaruh Kebijakan Politik Terhadap Stabilitas Ekonomi Nasional. *Indonesian Journal of Economy and Education Economy*, 1(1), 108–114.
- Malterud, K., Siersma, V., & Guassora, A. D. (2016). Sample Size in Qualitative Interview Studies. *Qualitative Health Research*, 26, 1753–1760. <https://doi.org/10.1177/1049732315617444>
- Mu'azizah, H. (2025). Strategi Mitigasi Penyelenggaraan Ibadah Haji dan Umrah. *JURNAL ILMIAH GEMA PERENCANA*, 4, 1627–1646. <https://doi.org/10.61860/jigp.v4i2.291>
- Muzakkir, S., & Istikomah, I. (2025). Religius Marketing dalam Bisnis Travel Haji dan Umrah (Pendekatan Etnografi Digital di Media Sosial). *At-Tasharruf" Jurnal Kajian Ekonomi Dan Bisnis Syariah"*, 7(1), 39–52.
- Nazaruddin, N. (2020). *Analisis Strategi Pemasaran dan Pelayanan Dalam Upaya Peningkatan Kualitas Daya Saing Biro Perjalanan Haji Dan Umroh Prospektif Ekonomi Syari'ah (Studi Pada PT. Makkah Multazam Safir Dan Al Madinah)* [PhD Thesis, UIN Raden Intan Lampung]. <https://repository.radenintan.ac.id/11854/>
- Nurohman, D., Sari, N. R., Himmati, R., & Mas'ud, R. (2023). Marketing Strategy of Umrah Travel Agent and Religious Attitude in Indonesia. *International Journal of Scientific Research and Management (IJSRM)*, 11(02), 4528–4529. <https://doi.org/10.18535/ijrm/v11i02.em02>
- Palangkey, R. D., Gassing, A. Q., Salenda, K., Marilang Marilang, & Rijal, T. S. (2021). Analysis of Islamic Law on Consumer Protection in Hajj and Umrah Business in Indonesia. *Al-'Adalah*, 18(1), 113–130. <https://doi.org/10.24042/adalah.v18i1.7533>
- Perubahan Penting dalam Aturan Penyelenggaraan Haji pada UU 14 Tahun 2025*. (2025, December 10). Suara Muhammadiyah. <https://www.suaramuhammadiyah.id/read/perubahan-penting-dalam-aturan-penyelenggaraan-haji-pada-uu-14-tahun-2025>
- Putri, D. A. (2022). Legal Policy of Implementation of Organizing Umrah Worship in Indonesia. *Global Legal Review*, 2(1), 18–30. <https://doi.org/10.19166/glr.v2i1.4072>

- Redaksi Amphuri. (2025a, October 22). Menimbang Ulang Umrah Mandiri dalam UU Nomor 14 Tahun 2025 (Bagian Pertama). *Amphuri*. <https://amphuri.org/menimbang-ulang-umrah-mandiri-dalam-uu-nomor-14-tahun-2025-bagian-pertama/>
- Redaksi Amphuri. (2025b, November 7). Analisis Yuridis Permohonan Judicial Review Soal Umrah Mandiri pada UU Nomor 14 Tahun 2025. *Amphuri*. <https://amphuri.org/analisis-yuridis-permohonan-judicial-review-soal-umrah-mandiri-pada-uu-nomor-14-tahun-2025/>
- Rizqi, M. (2025). *Implementasi Manajemen Pelayanan Dalam Meningkatkan Minat Jama'ah Haji Dan Umrah Pada Kelompok Bimbingan Ibadah Haji Dan Umrah (KbiHu) Ylpi Buntet Pesantren Cirebon Perspektif Undang-Undang Nomor 13 Tahun 2008 Tentang Penyelenggaraan Ibadah Haji* [Diploma, S1-Hukum Ekonomi Syariah UIN SSC]. <https://repository.syekh Nurjati.ac.id/15660/>
- Salsabila. (2025). *Strategi Public Relations Dalam Membangun Citra Dan Kepercayaan Calon Jemaah Umrah Pada Pt. Maktap Shiyahah Al Harbi* [bachelor Thesis, Fakultas Dakwah dan Ilmu Komunikasi UIN Syarif Hidayatullah Jakarta]. <https://repository.uinjkt.ac.id/dspace/handle/123456789/88716>
- Sama, B. H., Komunikasi Publik, dan Kerja. (2025, August 25). *Harmonisasi Regulasi, Kementerian Hukum Dukung Pembentukan Kementerian Haji dan Umroh*. Kementerian Hukum RI. <https://kemenkum.go.id/berita-utama/harmonisasi-regulasi-kementerian-hukum-dukung-pembentukan-kementerian-haji-dan-umroh>
- sarkowi, sarkowi. (2025). *Strategi Manajemen Pengembangan Kompetensi Daya Saing Lulusan Pondok Pesantren Miftahul Ulum Banyuputih Kidul Lumajang* [Doctoral, Uin Khas Jember]. <https://digilib.uinkhas.ac.id/44728/>
- Septiana, N. N., Khoiriyah, Z., & Shaleh. (2024). Metode Penelitian Studi Kasus Dalam Pendekatan Kualitatif. *Didaktik: Jurnal Ilmiah PGSD STKIP Subang*, 10(04), 233–243. <https://doi.org/10.36989/didaktik.v10i04.5181>
- Sifak, M. (2024). *Inovasi strategi pemasaran jasa dalam meningkatkan jumlah jamaah umrah: Studi kasus pada PT. UGT MAS Tour and Travel Pasuruan* [Master's, Universitas Islam Negeri Maulana Malik Ibrahim]. <http://etheses.uin-malang.ac.id/72745/>
- Snowball Sampling in Qualitative Research: A Purposeful Approach*. (n.d.). Studocu. Retrieved March 17, 2026, from <https://www.studocu.vn/vn/document/hoc-vien-hang-khong-viet-nam/dan-luan-phuong-phap-nghien-cuu-khoa-hoc/snowball-sampling-in-qualitative-research-a-purposeful-approach/152090648>
- Syaputra, L., & April, M. (2025). Analisis Pengawasan Penyelenggara Perjalanan Ibadah Umroh (Ppiu) Di Kota Pekanbaru. *Sosebi: Jurnal Penelitian Mahasiswa Ilmu Sosial Ekonomi Dan Bisnis Islam*, 5(1), 75–86. <https://doi.org/10.21274/sosebi.v5i1.10865>
- Tahir, M. (2025). Membangun Sistem Pengawasan PPIU yang Efektif: Kebijakan untuk Meningkatkan

- Kepercayaan dan Kualitas Layanan Umrah. *Jurnal Ilmiah Gema Perencana*, 3(3), 535–552.
- Turnip, I. R. S. (2025). *Hukum Perdata Islam di Indonesia (Studi Tentang Hukum Perkawinan, Kewarisan, Wasiat, Hibah, dan Perwakafan)*—Rajawali Pers. PT. RajaGrafindo Persada.
- Venora, V. (2023). *Manajemen Pelayanan Biro Perjalanan Umrah dalam Meningkatkan Kepuasan Jamaah PT Amanah Safari Internasional (Asafi Tour) Bandar Lampung* [PhD Thesis, IAIN Metro]. <http://repository.metrouniv.ac.id/id/eprint/8931/>
- Wulandari, E. (2020). *Pengawasan Terhadap Penyelenggara Perjalanan Ibadah Umrah Oleh Kantor Kementerian Agama Kota Makassar = Supervision Of The Organizer Of Umrah Workshop Travel Makassar City Religious Affairs Ministry* [Masters, universitas hasanuddin]. <https://repository.unhas.ac.id/id/eprint/29403/>
- Yanti, R. (2025, November 7). *UU Haji Hadirkan Inovasi Perketat Aturan hingga Pemerataan Hak Jemaah*. Web Kemenag Kanwil Prov Sumbar. <https://sumbar.kemenag.go.id/berita/post/uu-haji-hadirkan-inovasi-perketat-aturan-hingga-pemerataan-hak-jemaah>
- Zulfikar, I. A., & Anasom, A. (2024). Urgensi Implementasi SIM dan Pengembangan SDM Biro Umrah dalam Upaya Mengoptimalkan Pelayanan di PT Ar-Rahmah Tour Kendal. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 7(01). <https://doi.org/10.30868/im.v7i01.5896>

