

Exclusive Religious Coaching for Umrah: Its Influence on Pilgrims' Understanding and Implementation of Rituals.

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Abstract

The increasing demand for Umrah services has encouraged travel organizers to enhance service quality, particularly through comprehensive manasik guidance that supports pilgrims' spiritual and practical readiness. This study aims to examine and analyze the role of Exclusive Umrah Manasik services implemented by Sahelia Umrah and Hajj Surabaya in improving the quality of pilgrims' worship. Employing a descriptive qualitative research design, data were collected through in-depth interviews, participant observation, and documentation involving staff members and pilgrims. The data were analyzed using the interactive model of Miles and Huberman, while data validity was ensured through technique and source triangulation. The findings reveal that the Exclusive Umrah Manasik program is implemented through structured online and offline stages, integrating technical ritual instruction, direct practice guided by experienced *muthawwif*, and exclusive spiritual development sessions. The program is supported by adequate facilities, professional instructors, and additional service innovations that enhance pilgrims' comfort and preparedness. Furthermore, the implementation of this program reflects key service quality dimensions, including reliability, responsiveness, assurance, empathy, and tangibles, all of which contribute significantly to strengthening pilgrims' spiritual, mental, and technical readiness. Despite these strengths, challenges remain in the form of varying levels of pilgrims' understanding and occasional non-compliance with scheduled activities. In conclusion, the Exclusive Umrah Manasik services provided by Sahelia Umrah and Hajj play a crucial role in enhancing the quality of pilgrims' worship by fostering deeper spiritual awareness, confidence, and ritual accuracy. This study contributes to the literature on religious service management by highlighting the importance of personalized and spiritually oriented manasik guidance. Future research is recommended to involve multiple Umrah service providers and employ mixed-method approaches to broaden the scope and generalizability of the findings.

Keywords: *Exclusive Umrah Manasik; Service Quality; Spiritual Guidance; Pilgrims' Worship Quality; Umrah Travel Management*

INTRODUCTION

Umrah is a form of worship performed by Muslims that is categorized as *sunnah*, meaning it is recommended but not obligatory. Unlike the Hajj pilgrimage, Umrah can be performed at any time throughout the year (Resti Wildayati, Dindin Solahudin, & Arif Rahman, 2023). Beyond its spiritual dimension, Umrah also embodies significant social and cultural values, as it fosters a sense of unity and solidarity among Muslims. Although the performance of Umrah requires considerable physical readiness and financial capability, these demands do not diminish the enthusiasm of Muslims to undertake the pilgrimage (Abdul Fikri, Azmi, et al., 2024). The aspiration to worship in the Holy Land represents a noble goal for many Muslims worldwide. This religious practice is not limited to the elderly but is increasingly embraced by individuals from diverse age groups and social backgrounds who seek spiritual closeness to Allah and a profound religious experience in the Holy Land.

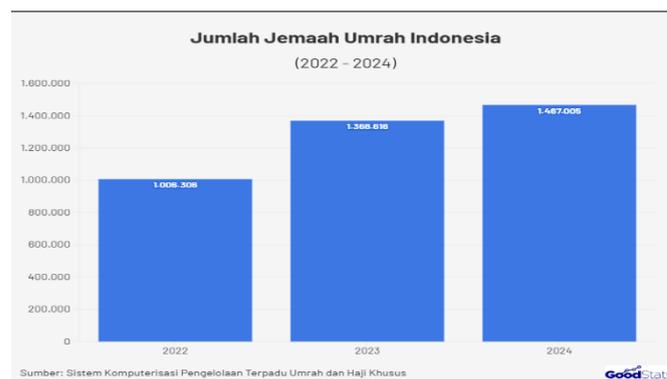


Figure 1. Number of Pilgrims (2022–2024)

According to data published by *GoodStats* (<https://data.goodstats.id>), the number of Indonesian Umrah pilgrims between 2022 and 2024 demonstrates a consistent upward trend. In 2022, the number of pilgrims reached 1,006,306, increasing to 1,368,616 in 2023, and further rising to 1,487,005 in 2024. This growth can be attributed to the expansion of Umrah quotas as well as heightened public awareness of spiritual values and religious fulfillment. The increasing participation underscores the growing importance of Umrah within contemporary Indonesian Muslim society.

The implementation of Umrah requires substantial preparation, encompassing time, physical endurance, and meticulous planning from the pre-departure phase until arrival in the Holy Land. The success of this pilgrimage involves the coordination of multiple stakeholders to ensure a smooth and orderly process. Consequently, the role of Umrah Travel Organizers (*Penyelenggara Perjalanan Ibadah Umrah / PPIU*) is crucial in managing and facilitating pilgrims' needs throughout the journey (Airlangga Bramayudha, Devi Yolanda Oktavia, Khairun Nisa' Bariza, & Zahro'atul, 2022). PPIU institutions are responsible for ensuring that Umrah services are delivered in accordance with established service standards. These standards serve as guidelines to promote structured, professional, and effective service delivery, thereby enhancing pilgrims' comfort and satisfaction during the performance of Umrah (Dita Indriani & Darmawan, 2023). One of the most essential services provided is *manasik* guidance, which aims to prepare pilgrims mentally and spiritually, both prior to departure and during their stay in the Holy Land, enabling them to perform Umrah in a devout, orderly, and Sharia-compliant manner.

Manasik guidance constitutes a structured training program designed to equip prospective pilgrims with comprehensive knowledge and practical skills related to the performance of Hajj and Umrah rituals. This program serves as a critical form of preparation to ensure pilgrims' readiness in terms of religious understanding, mental resilience, and spiritual awareness before their departure (Abdul Subhan et al., 2023). Through manasik training, pilgrims gain insight into the pillars and procedures of Umrah, travel processes, and pilgrimage-related activities, including religious visits (*ziyarah*). Additionally, they are introduced to the cultural norms and social practices of Arab society, enabling them to adapt effectively during their stay (Ministry of Religious Affairs of the Republic of Indonesia, Directorate General of Hajj and Umrah Organization, 2023). Accordingly, Umrah manasik guidance aims to facilitate pilgrims' comprehension of both theoretical and practical aspects of Umrah rituals, thereby supporting the effectiveness of guidance, preparation, and spiritual development programs provided to them (Muhammad Taufik Nur Ikhsan & Juhdi Amin, 2023).

Sahelia Umrah and Hajj offers a specialized program known as the *Exclusive Umrah Manasik*, which is designed as an intensive and comprehensive Umrah training program. This

full-day program is conducted from morning until evening with the objective of delivering in-depth understanding to pilgrims. The guidance provided extends beyond technical instruction, such as the practical implementation of *tawaf*, *sa'i*, and ritual procedures in accordance with the pillars and sunnah of Umrah, to include deeper spiritual cultivation. The manasik curriculum integrates teachings on *ma'rifatullah* (knowing Allah), *dhikrullah* (remembrance of Allah), and the practice of solemn and focused prayer, ensuring that pilgrims are spiritually and mentally prepared to perform Umrah with sincerity and devotion in the Holy Land.

Previous studies have predominantly examined Umrah services and manasik guidance in a general context. For instance, research conducted by Irhan Ari Muhammad (2025) emphasizes the importance of structured manasik guidance as a preparatory mechanism for pilgrims prior to their journey to the Holy Land. The study highlights that systematic, consistent guidance supported by competent instructors significantly enhances pilgrims' understanding of Umrah rituals. However, such studies primarily focus on conventional manasik guidance provided by *Kelompok Bimbingan Ibadah Haji dan Umrah* (KBIHU), which is generally uniform in format and intended for all pilgrims without service differentiation.

In contrast, the present study addresses a distinct research gap by focusing on the implementation of exclusive Umrah manasik services offered by Sahelia Umrah and Hajj Surabaya. This exclusive service model is characterized by premium facilities, personalized approaches, and intensive assistance aimed at improving the overall quality of pilgrims' worship experiences. Therefore, this study seeks to examine and analyze the role of exclusive Umrah manasik services in enhancing pilgrims' quality of worship.

Specifically, the objectives of this study are threefold: (1) to examine the implementation of the exclusive Umrah manasik service program at Sahelia Umrah and Hajj Surabaya in improving pilgrims' worship quality; (2) to analyze the role of exclusive Umrah manasik guidance in enhancing the quality of pilgrims' religious practices; and (3) to identify the supporting and inhibiting factors encountered by Sahelia Umrah and Hajj in delivering exclusive Umrah manasik services to pilgrims.

METHOD

This study employs a descriptive qualitative research method. Qualitative research is an approach used to examine phenomena within their natural settings without experimental manipulation. In this approach, the researcher serves as the primary instrument, directly involved in collecting, interpreting, and analyzing data in order to gain an in-depth and comprehensive understanding of participants' meanings and experiences (Sugiyono, 2023). This method is considered appropriate for exploring and deeply understanding the phenomenon under investigation, namely the role of exclusive Umrah manasik services in enhancing the quality of pilgrims' worship, with a particular emphasis on the practical implementation processes observed directly in the field (Subagyo, 2023).

The informants in this study consist of staff members and pilgrims from Sahelia Umrah and Hajj Surabaya. Data were collected through multiple techniques, including in-depth interviews to obtain detailed information regarding participants' perceptions, experiences, and understanding of the services provided; direct observation to examine phenomena and behaviors exhibited by the research subjects; and documentation, whereby data were gathered from written records, photographs, audio or video recordings, archives, and other historical or institutional documents relevant to the study (Putri & Murhayati, 2025).

The collected data were analyzed using the interactive data analysis model proposed by Miles and Huberman, which involves data reduction, data display, and conclusion drawing or verification (Qomaruddin & Sa'diyah, 2024). To ensure data validity and trustworthiness, this study applied triangulation of techniques and sources, enabling cross-verification of information obtained from different data collection methods and informants.

RESULTS AND DISCUSSION

Implementation of the Exclusive Umrah Manasik Program at Sahelia Umrah and Hajj

Sahelia Umrah and Hajj is a service-oriented company specializing in the organization of Umrah and Hajj pilgrimages, with a strong emphasis on professionalism, spiritual guidance, and pilgrims' comfort. In response to the increasing demand for more comprehensive manasik guidance, Sahelia has introduced an Exclusive Umrah Manasik program as a service innovation

aimed at enhancing the overall quality of its offerings. This program is designed not merely to assist pilgrims in understanding the technical procedures of Umrah rituals, but also to provide a deeper and more meaningful learning experience. Through a structured approach, competent instructors, and adequate supporting facilities, pilgrims are expected to develop a stronger sense of spiritual closeness during the performance of Umrah in the Holy Land. Furthermore, the program aims to ensure that the spiritual understanding and devotion cultivated during the pilgrimage continue to influence pilgrims positively after they return home, thereby generating a sustainable spiritual impact.

Based on interviews with staff members and pilgrims, the Exclusive Umrah Manasik service at Sahelia is implemented through several systematically designed stages to ensure that pilgrims acquire comprehensive preparation prior to departure. The initial stage begins with an introductory session and technical briefing conducted online via the Zoom platform. During this session, pilgrims receive detailed explanations regarding administrative procedures, document requirements, airport departure processes, and other essential preparatory information. This stage also provides an overview of the subsequent manasik activities, enabling pilgrims to understand the overall flow of the program from the outset.

Following the online session, the manasik program continues in an offline format at a hotel in Surabaya. During this face-to-face stage, instructors deliver in-depth explanations of the Umrah ritual sequence, including intention (*niyyah*), the proper use of ihram garments, *tawaf*, *sa'i*, and *tahallul*. In addition to technical instructions, pilgrims are also guided to understand the spiritual meanings and values embedded in each ritual. This approach ensures that pilgrims not only comprehend the physical movements of worship but also internalize its spiritual essence. To facilitate understanding, instructors employ visual aids and direct practical demonstrations. Through this stage, pilgrims are expected to be better prepared both technically and spiritually, enabling them to perform Umrah in a more focused and devout manner.

The subsequent stage is the implementation of the Exclusive Umrah Manasik conducted as a full-day program at a hotel in Surabaya, held one day prior to the pilgrims' departure to the Holy Land. This activity is designed with enhanced services and facilities to ensure that pilgrims can participate comfortably and maintain full concentration throughout the program. In this

exclusive manasik session, instructors not only deliver technical materials related to the execution of Umrah rituals—such as practical guidance on *tawaf*, *sa'i*, and other ritual procedures in accordance with the pillars and sunnah of Umrah—but also provide intensive spiritual enrichment aimed at strengthening pilgrims' inner readiness.

During the program, pilgrims participate in direct simulations of the entire Umrah ritual sequence. In these simulations, pilgrims practice *tawaf* by circumambulating a miniature Kaaba, perform *sa'i* between Safa and Marwah, and engage in *tahallul* practices. Instructors provide intensive guidance at each stage, allowing them to immediately correct any inaccuracies in movements, positioning, or recitations. This hands-on approach enables pilgrims to gain a realistic understanding of the ritual sequence and significantly reduces the likelihood of errors during the actual performance in the Holy Land. As a result of this in-depth guidance, pilgrims demonstrate increased confidence and readiness to perform Umrah properly and devoutly.

In addition to technical ritual guidance, Sahelia also offers exclusive spiritual development sessions, which constitute one of the distinctive strengths of its manasik services. In these sessions, pilgrims receive in-depth teachings on the concept of *ma'rifatullah*, which emphasizes knowing and understanding Allah SWT more profoundly through spiritual awareness and inner reflection. Instructors also encourage pilgrims to strengthen *dhikrullah* as a means of cultivating inner peace and enhancing their relationship with Allah. Furthermore, pilgrims receive guidance on performing prayers (*shalat*) with greater devotion, including discussions on etiquette, inner attitudes, and the spiritual significance of each movement and recitation, enabling prayers to be performed with sincerity and deep concentration.

Sahelia also provides opportunities for personal spiritual counseling for pilgrims who wish to further explore their individual spiritual development. In these sessions, instructors offer guidance, motivation, and solutions related to spiritual challenges that pilgrims may experience, allowing each individual to prepare themselves more thoroughly before undertaking Umrah. This holistic and attentive approach fosters a sense of appreciation, support, and emotional connection between pilgrims, instructors, and fellow participants. Consequently, the manasik environment becomes more welcoming and supportive, contributing to increased spiritual devotion and deeper reflection on the pilgrims' sacred journey.

In the implementation of the Exclusive Umrah Manasik program, Sahelia also provides additional supporting facilities through collaboration with official vendors for Saudi Riyal currency exchange and international SIM card services. These services are intended to maximize convenience for pilgrims, eliminating the need to independently search for currency exchange services or purchase SIM cards upon arrival at the airport or in Saudi Arabia. Currency exchange and SIM card purchases can be conducted directly at the manasik venue in a fast, secure, and reliable manner. The presence of official vendors ensures competitive exchange rates and stable communication services during the pilgrims' stay in the Holy Land. By addressing financial and communication needs prior to departure, pilgrims can feel more at ease and less burdened by technical concerns, allowing them to focus more fully on spiritual preparation and active participation in the manasik program.

Analysis of the Role of Exclusive Umrah Manasik Services in Enhancing the Quality of Pilgrims' Worship at Sahelia Umrah and Hajj

In implementing its Exclusive Umrah Manasik services, Sahelia Umrah and Hajj has demonstrated a high standard of service quality, as reflected in the application of key service quality determinants. According to Kotler, service quality can be assessed through five main dimensions: reliability, responsiveness, assurance (confidence), empathy, and tangibles (Ismail Nurdin, 2019). Sahelia Umrah and Hajj applies these five dimensions comprehensively by optimizing its available human resources to achieve service excellence. The implementation of these dimensions is evident throughout the delivery of manasik services provided to pilgrims.

First, the dimension of reliability is reflected in Sahelia Umrah and Hajj's consistency in fulfilling all service commitments from the initial registration stage. Sahelia consistently delivers services in accordance with prior agreements, including transparent departure information, comprehensive manasik facilities, and professional worship guidance. Every effort is made to meet pilgrims' needs optimally, ensuring that they feel well served throughout the program. This consistency fosters pilgrims' trust in Sahelia's ability to deliver services that meet their expectations. As a result, pilgrims experience a sense of comfort and satisfaction during their Umrah journey. As expressed by one informant:

“This is not my first time with Sahelia; it is my second experience after performing Hajj with them last year. What I feel most strongly is the spiritual value that I gained, because we were guided directly by experienced ustaz and muthawwif. It helped us truly understand where we are going, who our Lord is, and who we are as servants. This understanding is essential before going to the Baitullah. The most memorable aspect for me was the spiritual depth of the exclusive manasik. The staff were also very friendly and always tried to fulfill the pilgrims’ needs. My message to Sahelia is to continue instilling spiritual values in pilgrims before departure.”
(A/10/2025)

Based on this interview, it is evident that Sahelia’s Exclusive Umrah Manasik leaves a profound impression, particularly in the spiritual dimension. The informant emphasized that the strength of Sahelia’s services lies in its intensive and meaningful spiritual guidance. Direct mentoring by experienced religious guides enables pilgrims to clearly understand the purpose and direction of worship, recognize Allah as the ultimate object of devotion, and comprehend their position as servants of God.

Second, the responsiveness dimension of Sahelia Umrah and Hajj is evident in the promptness and attentiveness of staff in assisting pilgrims from the initial stages until the completion of the pilgrimage. Responsiveness is not limited to the registration process but extends to assistance with passport preparation, document submission, and explanations of administrative requirements. During manasik sessions held at hotels in Surabaya, staff members remain readily available to assist pilgrims who require additional explanations or technical support. This responsiveness continues throughout the pilgrimage in the Holy Land, where staff ensure that pilgrims understand activity schedules, remain with the group, and feel safe. Even after the completion of worship activities, staff continue to accompany pilgrims through the return process to Indonesia. Such prompt and attentive responses make pilgrims feel cared for, secure, and confident in the professionalism of the guidance they receive. As stated by one pilgrim:

“I felt that Sahelia’s service was very responsive from the beginning of the registration process. When I had difficulties preparing my passport and documents, the staff immediately assisted me patiently and explained each step clearly. During the manasik in Surabaya, the staff were always proactive in asking whether we needed help or further explanations. The same

attentiveness continued in the Holy Land—whenever pilgrims were confused or lacked information, the ustaz responded quickly and ensured everything was well coordinated. Even during our return to Indonesia, the staff continued to accompany us. This fast response and care made me feel calm and confident that I was truly well assisted.” (A/10/2025)

These findings indicate that responsiveness is one of Sahelia’s prominent service strengths. Staff members demonstrate initiative and personal concern, not merely fulfilling procedural tasks but actively ensuring pilgrims’ comfort, safety, and understanding throughout the journey.

Third, the assurance (confidence) dimension is reflected in the behavior of Sahelia’s staff, who demonstrate strong knowledge, competence, and courtesy in delivering services. Staff members consistently provide clear, accurate, and easily understood information, ensuring that pilgrims feel confident in the guidance they receive regarding preparation, departure, worship procedures, and return processes. Their polite, friendly, and professional demeanor further reinforces pilgrims’ sense of being respected and valued.

The staff’s ability to reassure pilgrims during moments of uncertainty, respond confidently to questions, and provide effective solutions to emerging issues strengthens pilgrims’ trust in Sahelia’s service quality. This combination of technical competence and ethical service conduct enables pilgrims to feel safe and assured that they are under reliable guidance. As stated by one staff member:

“In serving pilgrims, we at Sahelia always strive to maintain professionalism and courtesy. We ensure that all information provided is accurate, from manasik explanations to departure procedures and worship practices in the Holy Land. We continuously enhance our knowledge of Umrah jurisprudence and service delivery so that we can answer pilgrims’ questions clearly and confidently. We also try to create a calm and comfortable atmosphere, especially for pilgrims who feel anxious before departure. We understand that pilgrims’ trust is paramount, so every service must be delivered responsibly. Through professionalism, strong competence, and humane guidance, we hope pilgrims feel confident that they are under safe and trustworthy supervision.” (D/10/2025).

Fourth, the empathy dimension is reflected in Sahelia Umrah and Hajj's ability to understand pilgrims' needs, emotions, and conditions deeply. Sahelia does not merely focus on technical information delivery but also provides personalized attention to each pilgrim, particularly first-time Umrah performers or those with specific concerns. Staff members' friendly, patient, and approachable attitudes foster a sense of respect and humane treatment.

Staff adapt their service approaches based on pilgrims' conditions, such as offering additional assistance to elderly pilgrims, repeating explanations for those who require further clarification, or allocating time to listen to personal concerns and special needs. This humanistic approach creates emotional closeness between staff and pilgrims, making pilgrims feel comfortable, safe, and fully supported. Consequently, Sahelia is able to facilitate a more peaceful and meaningful worship experience, as pilgrims receive not only technical guidance but also emotional and psychological support.

Fifth, the tangible dimension of Sahelia's services is evident in the quality of physical facilities and supporting infrastructure provided to pilgrims. Sahelia conducts manasik sessions in comfortable, high-standard hotels and provides supporting tools such as Kaaba miniatures, tawaf and sa'i props, and well-organized manasik modules that are easy to understand. Communication media are also professionally managed, including official WhatsApp groups, informational pamphlets, and instructional videos. Additionally, the neat and professional appearance of staff enhances pilgrims' positive perceptions. Staff uniforms reflect corporate identity and credibility, enabling pilgrims to easily recognize and trust the service providers. These tangible elements collectively reinforce pilgrims' perceptions that Sahelia offers organized, modern, and reliable services, thereby enhancing the overall worship experience.

From an Islamic perspective, worship (*ibadah*) etymologically derives from the Arabic root '*abada-ya 'budu*, meaning to humble oneself, submit, and obey. Linguistically, this reflects a servant's attitude of complete submission before the Creator. Terminologically, scholars define worship as obedience to Allah SWT performed with love, reverence, and sincerity (Syamsul Rizal Hamid, 2021). Worship encompasses both verbal and physical acts of obedience carried out with the awareness that Allah's commands are ultimately beneficial to humanity. Thus, worship transcends ritual routines and represents heartfelt servitude rooted in humility and devotion

(Abdal, 221 C.E.).

Furthermore, worship signifies the highest level of submission accompanied by profound love (*mahabbah*), illustrating a close spiritual relationship between servant and Creator characterized by dependence, reverence, and intimacy (Althofah & Yusuf, 2025). Scholars also emphasize that worship includes all actions beloved and approved by Allah, whether external acts such as prayer, fasting, and charity, or internal acts such as sincerity, trust, gratitude, patience, and righteous intention.

Based on these findings, the quality of worship among Sahelia Umrah pilgrims has demonstrably improved through the implementation of services that address all five service quality dimensions. Each dimension contributes specifically to strengthening pilgrims' spiritual, mental, and technical readiness prior to performing Umrah rituals. Reliability ensures accurate and consistent delivery of manasik materials; responsiveness minimizes confusion and enhances confidence through prompt assistance; assurance fosters tranquility through professional and competent guidance; empathy enables personalized and humane service delivery; and tangible facilities assist pilgrims in visualizing and understanding worship procedures more effectively.

Supporting and Inhibiting Factors in the Implementation of Exclusive Umrah Manasik Services

The implementation of the Exclusive Umrah Manasik program organized by Sahelia Umrah and Hajj involves several supporting and inhibiting factors that influence its execution. Based on the findings of this study, these factors play a significant role in determining the effectiveness and overall quality of the manasik services provided.

The primary supporting factor of the Exclusive Umrah Manasik service at Sahelia is strong managerial support in providing adequate and comfortable facilities for pilgrims. These facilities include air-conditioned manasik rooms located in hotels, creating a conducive learning environment that allows pilgrims to participate comfortably throughout the sessions. In addition, the availability of worship teaching aids—such as Kaaba miniatures, replicas of the Safa–Marwah hills, and other simulation equipment—assists pilgrims in understanding the stages of Umrah rituals through visual and practical learning. Sahelia also provides systematically structured

learning modules or manasik guidebooks, enabling pilgrims to study the material during the sessions and use it as a reference for independent preparation.

Another important supporting factor is the professionalism of the instructors, which significantly contributes to the success of the manasik program. The instructors possess not only a strong theoretical understanding of Umrah rituals but also extensive practical experience and effective communication skills. This combination enables them to convey material clearly and adapt explanations to pilgrims with diverse educational backgrounds, ages, and prior religious experiences, thereby enhancing overall comprehension and engagement.

Despite these strengths, several inhibiting factors were identified during the implementation of the Exclusive Umrah Manasik program. One of the primary challenges is the variation in pilgrims' levels of understanding. Pilgrims come from diverse educational, age, and religious experience backgrounds. While some are accustomed to participating in religious learning activities, others attend formal manasik guidance for the first time. These differences result in varying capacities to comprehend explanations, terminology, and ritual practices. Consequently, instructors are required to adjust their teaching methods by providing more practical examples, using simpler language, or repeating explanations to ensure balanced understanding among all participants.

Another inhibiting factor observed during the manasik activities is the lack of discipline among some pilgrims in adhering to the predetermined schedule. In practice, several pilgrims arrived late, disrupting the flow of material delivery that had been carefully planned by the instructors. Additionally, some pilgrims demonstrated limited focus during the sessions, such as engaging in side conversations, using mobile phones, or failing to pay close attention to instructions. This lack of discipline also occurred during practical simulations, where some pilgrims did not follow instructors' directions accurately, requiring the repetition of ritual steps and explanations.

Nevertheless, these obstacles were largely mitigated through Sahelia's managerial preparedness, adequate facilities, and the professionalism of its instructors. With strong support across these dimensions, Sahelia Umrah and Hajj remains capable of delivering effective, comprehensive, and meaningful manasik services. As a result, pilgrims are better equipped to

understand and perform Umrah rituals optimally, with heightened awareness, readiness, and spiritual consciousness.

CONCLUSION

This study concludes that the Exclusive Umrah Manasik program implemented by Sahelia Umrah and Hajj is well-designed, systematic, and engaging for pilgrims. The program is delivered through two main stages: an online session focusing on technical and administrative preparation, and an offline full-day session conducted one day prior to departure at a hotel in Surabaya. The offline session combines technical instruction with direct ritual practice guided by experienced *muthawwif*, enabling pilgrims to gain both theoretical understanding and practical competence. A distinctive feature of this program is the inclusion of exclusive spiritual development sessions, which emphasize inner readiness and spiritual awareness. In addition, Sahelia provides supporting facilities through collaboration with Saudi Riyal exchange vendors and international SIM card providers, enhancing pilgrims' convenience and allowing them to focus more fully on worship preparation.

Furthermore, the implementation of the Exclusive Umrah Manasik services at Sahelia Umrah and Hajj aligns with key service quality dimensions. Reliability is reflected in continuous assistance provided to pilgrims from registration through return. Responsiveness is demonstrated by the prompt support offered by staff during administrative processes such as passport preparation and document submission. Assurance is evident in staff members' knowledge, competence, and courteous behavior, which foster pilgrims' trust and confidence. Empathy is shown through the staff's ability to understand and respond to pilgrims' emotional and individual needs, while tangibles are represented by comfortable manasik venues, comprehensive worship teaching aids, and well-structured learning modules. Collectively, these service dimensions contribute significantly to enhancing pilgrims' spiritual readiness, comfort, and the overall quality of their Umrah worship experience.

Despite its positive outcomes, this study also identifies several supporting and inhibiting factors in the implementation of the Exclusive Umrah Manasik program. Supporting factors include strong managerial commitment, the availability of complete worship simulation tools, and

the professionalism of instructors. Conversely, challenges arise from variations in pilgrims' levels of understanding and occasional non-compliance with scheduled activities. These limitations suggest opportunities for service refinement, such as differentiated instructional strategies and improved participant engagement mechanisms. As this research is limited to a single Umrah travel organizer and employs a qualitative approach, future studies are encouraged to involve multiple institutions, apply mixed or quantitative methods, and examine long-term impacts on pilgrims' spiritual practices to enhance the generalizability and depth of findings.

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