SOCIAL INTERACTION IN THE UMRAH PILGRIM REGISTRATION PROCESS, ETHNOMETHODOLOGY APPROACH

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Abstract

This study aims to analyze the dynamics of social interaction between administrative officers and Umrah pilgrims in the registration process, both manually and digitally, using an ethnomethodological approach. This research also explores the social, cultural, and technical factors that influence the quality of interaction in order to understand the formation of social meaning through the actions of indexicality, reflexivity, and contextual action. The research method used is a qualitative approach with descriptive analysis of in-depth interview data and observation of the Umrah registration process. The results showed that social interaction in Umrah registration is a multidimensional phenomenon. The socio-cultural dimension emphasizes the importance of understanding the pilgrims' character, the quality of trust-based social relations, and adaptive communication to the pilgrims' cultural background. The procedural-technical dimension highlights the role of technology in improving service efficiency, despite challenges such as limited digital literacy. The findings show that adaptive communication and religious values are key elements in building harmonious relationships between administrative officers, religious leaders and worshipers. This research provides important implications for strengthening faith-based services through staff training, inclusive technology development, and cultural and religious value-based approaches, which can be applied in local and global contexts.
Keywords: Culture, Ethnomethodology, Social Interaction, Technology, Umrah Registration

Abstrak

Penelitian ini bertujuan untuk menganalisis dinamika interaksi sosial antara petugas administrasi dan jamaah umrah dalam proses pendaftaran, baik secara manual maupun digital, menggunakan pendekatan etnometodologi. Penelitian ini juga mengeksplorasi faktor sosial, budaya, dan teknis yang memengaruhi kualitas interaksi guna memahami pembentukan makna sosial melalui tindakan indeksikalitas, refleksivitas, dan aksi kontekstual. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan analisis deskriptif terhadap data wawancara mendalam dan observasi pada proses pendaftaran umrah. Hasil penelitian menunjukkan bahwa interaksi sosial dalam pendaftaran umrah merupakan fenomena multidimensi. Dimensi sosial-budaya menekankan pentingnya pemahaman karakter jamaah, kualitas hubungan sosial berbasis kepercayaan, dan komunikasi adaptif terhadap latar belakang budaya jamaah. Dimensi prosedural-teknis menyoroti peran teknologi dalam meningkatkan efisiensi layanan, meskipun terdapat tantangan seperti keterbatasan literasi digital. Temuan ini menunjukkan bahwa komunikasi adaptif dan nilai-nilai keagamaan menjadi elemen kunci dalam membangun hubungan harmonis antara petugas administrasi, tokoh agama, dan jamaah. Penelitian ini memberikan implikasi penting bagi penguatan pelayanan berbasis agama melalui pelatihan petugas, pengembangan teknologi yang inklusif, dan pendekatan berbasis nilai budaya dan religius, yang dapat diterapkan dalam konteks lokal maupun global.
Kata Kunci: Budaya, Etnometodologi, Interaksi Sosial, Pendaftaran Umrah, Teknologi

INTRODUCTION

Data obtained from the official website of HIMPUH (Association of Umrah and Hajj Organizers) shows that according to the Ministry of Religion's data report, the number of Indonesian Umrah pilgrims was 808,301 pilgrims in August 2023 out of 13.3 million Umrah pilgrims worldwide. The demand for Umrah in 2019 in Indonesia is expected to continue to increase, an average of 10% per year for the next five years. In addition, Indonesia currently has the largest number of Umrah pilgrims in the world.[1] In the last five years, Umrah and Hajj travel activities have grown rapidly, this is due to the belief that the obligation of Muslim worship for Umrah and Hajj continues to increase every month and every year for Hajj.[2]

Based on data from the Ministry of Religion of the Republic of Indonesia, the number of PPIU (Umrah Pilgrimage Travel Organizers) in 2024 is 2,783. The travel service business is currently facing tight competition, so it is necessary to strengthen itself with better innovation and management to survive and grow.[3] The large number of Umrah travel agencies in Indonesia has led to increased competition between agencies. This has the potential to cause some parties to abuse their authority and responsibility in managing Umrah travel agencies.[4] This requires the application of Islamic values as a guideline in economic practices, especially in ensuring justice and transparency in services to the congregation. As stated by Jaharuddin & Sutrisno that Islamic economics does not only include economic activities carried out by Muslim individuals or communities, but is also the implementation of economic principles based on Islamic teachings, including perspectives on economic problems, analysis, and proposals for alternative solutions in accordance with Islamic values.[5] This approach is relevant in creating an ethical, transparent and responsible Umrah travel system.

One of the cases that shocked the public occurred in mid-2017, involving PT First Anugerah Karya Wisata, one of the organizers of Umrah in Indonesia. The company failed to send around 63,310 prospective Umrah pilgrims to the Holy Land, with a total loss reaching Rp 905 billion. This fraud case was highlighted in various national mass media in 2017. Interestingly, the resolution of

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[1] Himpuh, "Gandeng Baitullah SuperApp, Bank Hijra Hadirkan Kemudahan Ibadah Haji Umrah Bagi Anak Muda," Himpuh News, February 22, 2024, https://himpuh.or.id/blog/detail/1324/gandeng-baitullah-superapp-bank-hijra-hadirkan-kemudahan-ibadah-haji-umrah-bagi-anak-muda.

[2] Jerrycho Andrian and A. Zarkasi, "Pengawasan Kepala Kantor Kemenag Jambi terhadap Perjalanan Umroh berdasarkan Undang-Undang Nomor 18 Tahun 2019," *Limbago: Journal of Constitutional Law* Vol 4 No 1 (2024), https://doi.org/10.22437/limbago.v4i1.18757.

[3] Sri Wahyuni Dwi Putri and Nur Syamsiyah, "Strategi Pelayanan Administrasi Pendaftaran Umrah Dalam Meningkatkan Kepuasan Calon Jemaah (Studi Kasus Pada PT. Nur Haramain Mulia)," n.d.

[4] Hilmi Ichwa Salam, Joko Widodo, and Mukhamad Zulianto, "Strategi Pemasaran Pada Pt Nuansa Wisata Prima Nusantara Tour & Travel Jember," *JURNAL PENDIDIKAN EKONOMI: Jurnal Ilmiah Ilmu Pendidikan, Ilmu Ekonomi Dan Ilmu Sosial* 13, no. 1 (2019): 66, https://doi.org/10.19184/jpe.v13i1.10422.

[5] Jaharuddin and Bambang Sutrisno, *Pengantar Ekonomi Islam*, ed. Peni Puji Astuti, 1st ed. (Jakarta Selatan: Salemba Diniyah, 2018).

the First Travel case went through a long legal process and continued all the way to the Supreme Court (MA).[6] With this case, it is natural to raise doubts among the public in choosing a safe and trusted Umrah travel agency, because the guarantee of trust and security is a crucial aspect in carrying out the Umrah pilgrimage. To deal with this situation, Umrah travel agencies must ensure optimal administrative services in order to increase the satisfaction of pilgrims and restore public trust after the fraud case that occurred. One important aspect in administrative services is the registration process, which is the first stage that will be experienced by prospective pilgrims. In this process, travel agencies are expected to be able to provide efficient and transparent services to attract interest again and ensure the satisfaction of prospective pilgrims.[7]

The use of technology in the Umrah pilgrim registration process is becoming more common. Research shows that developing a web-based information system for Umrah registration helps reduce errors and increase efficiency in the registration process. This system allows prospective pilgrims to choose the desired package and manage payments more easily.[8] The first administrative service that prospective pilgrims will encounter is the registration process. In this stage, there are a series of services provided, including recording the identity of the pilgrims into a storage system used for administrative purposes and other interests.[9]

Research conducted by Anwar & Hilpiah,[10] Princess & Syamsiyah[11] and Mustaqim & Prayitno[12] explains that a digital or web-based registration information system has been designed to overcome the inefficiency of manual registration. This system includes the convenience of online registration, payment, document uploading, and real-time reporting, which makes it easier for prospective pilgrims and increases the efficiency of data management by admins. Several studies also combine manual registration to meet the needs of elderly pilgrims, the digital approach has been shown to improve accessibility and quality of service for users. Although digital services have been

[6] Ferinda K Fachri, "Telan Puluhan Ribu Korban, Masih Ingat Kasus Penipuan Berkedok Umrah First Travel?," Hukumonline.com, 2024, https://www.hukumonline.com/berita/a/telan-puluhan-ribu-korban--masih-ingat-kasus-penipuan-berkedok-umrah-first-travel-lt661387daf37c4/.

[7] Putri and Syamsiyah, "Strategi Pelayanan Administrasi Pendaftaran Umrah Dalam Meningkatkan Kepuasan Calon Jemaah (Studi Kasus Pada PT. Nur Haramain Mulia)."

[8] Usanto Usanto et al., "Umrah Registration System Using Extreme Programming Method Towards Worship Tourism," *International Journal of Cyber and IT Service Management* 3, no. 1 (August 23, 2022): 22–31, https://doi.org/10.34306/ijcitsm.v3i1.104.

[9] Putri and Syamsiyah, "Strategi Pelayanan Administrasi Pendaftaran Umrah Dalam Meningkatkan Kepuasan Calon Jemaah (Studi Kasus Pada PT. Nur Haramain Mulia)."

[10] Syaiful Anwar and Dida Hilpiah, "Perancangan Sistem Informasi Pendaftaran Umroh Berbasis Web pada Nurrahma Tour & Travel," *INTI Nusa Mandiri* 15, no. 1 (August 10, 2020): 103–10, https://doi.org/10.33480/inti.v15i1.1518.

[11] Putri and Syamsiyah, "Strategi Pelayanan Administrasi Pendaftaran Umrah Dalam Meningkatkan Kepuasan Calon Jemaah (Studi Kasus Pada PT. Nur Haramain Mulia)."

[12] Zainal Mustaqim and Edhi Prayitno, "Perancangan Sistem Informasi Pendaftaran Haji dan Umrah pada KBIH Ibnu Aqil Menggunakan Metode Waterfall," *Journal of Innovation And Future Technology (IFTECH)* 6, no. 1 (February 8, 2024): 61–68, https://doi.org/10.47080/iftech.v6i1.3078.

implemented to facilitate Umrah registration, many pilgrims still face obstacles such as errors in filling in data, lack of clear information, and communication barriers with officers. These studies have also not specifically discussed the dynamics of social interaction in the pilgrim registration process, especially in creating shared meaning, which can be analyzed more deeply through an ethnomethodological approach.

The formulation of the problem in this study includes several things, namely, how are the dynamics of interaction and social meaning between administrative officers and prospective pilgrims from an ethnomethodological perspective. Understanding the communication patterns that occur in the Umrah registration process, both manually and digitally. What are the social, cultural, and technical factors that influence the quality of interaction in Umrah registration.

The purpose of this study is to analyze the dynamics of interaction and social meaning between administrative officers and prospective pilgrims in Umrah registration using an ethnomethodological approach, to understand how social meaning is formed through communication between actors. In addition, this study aims to reveal communication patterns that occur in the registration process, both manually and digitally, by highlighting obstacles, adaptations, and effectiveness in building relationships between officers and pilgrims. This study also aims to identify social, cultural, and technical factors that influence the quality of interaction, in order to provide practical recommendations oriented towards increasing pilgrims' satisfaction and trust in the registration system.

LITERATURE REVIEW

This literature review provides a theoretical basis for research on social interactions in the Umrah pilgrim registration process. First, digital services help improve accessibility and efficiency, but also affect the quality of interactions between officers and pilgrims. Second, manual or face-to-face services highlight the unique social dynamics that occur in direct interactions. Third, Harold Garfinkel's ethnomethodology theory provides an analytical framework for understanding how pilgrims and officers interact and form social meanings. By reviewing these three aspects, research can explore the differences in interactions in digital and non-digital systems and their impact on pilgrims' experiences. Ethnomethodology examines how society builds balance in interactions through certain methods and procedures. This approach highlights how individuals understand, act, and respond in everyday interactions, focusing on practical activities that reflect their social dynamics.[13]

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[13] Shofiyyah Rahmasari and Ari Wahyudi, "Kajian Etnometodologi Calon Santri Di Sigor Surabaya," *Jurnal Paradigma* 9, no. 1 (2020): 1–20.

The essence of ethnomethodology lies not only in theoretical statements, but also in empirical studies. Theoretical knowledge related to ethnomethodology is born from empirical studies. Empirical studies of ethnomethodology focus on the analysis of institutions and conversations that humans do in everyday life.[14] According to Garfinkel, ethnomethodology is a branch of social theory that offers an alternative to conventional theory. Garfinkel states that society is formed through creative interactions between social actors and social structures, not deterministically by the structures themselves. He lists seven areas of ethnomethodological research: 1) The innate behavior of a particular group or ethnicity; 2) Social actors in society; 3) Maintaining traditional elements; 4) The reasons behind the behavior of ethnic groups; 5) The decisions and actions of a particular ethnicity; 6) The rules of a particular ethnicity; 7) Continuity and liveliness in everyday life.[15]

Garfinkel established three stages of analysis in studying daily activities agreed upon by group members. The search for indexicality is the first stage, and the reflexivity that underlies practical action is the second stage, and the achievement of contextual action that can be analyzed is the third stage. (1). Indexicality Analysis. (2). Reflexivity Analysis. (3). Contextual Action Analysis.

Several previous studies on the Umrah registration process show that the use of digital technology in Umrah registration can increase administrative efficiency. Anwar & Hilpiah[16] and Mustaqim & Prayitno[17] revealed that the web-based system allows prospective pilgrims to register, upload documents, and monitor registration status in real-time. However, this study focuses more on the technical aspects without discussing the social aspects related to the interaction between officers and pilgrims.

In addition, another study by Putri & Syamsiyah highlighted the importance of combining manual and digital registration methods to meet the needs of elderly pilgrims.[18] So, initial registration will still be done face-to-face at the office. Although this study provides insight into the flexibility of the system, the social dynamics that occur during the registration process have not been explored in depth. By using an ethnomethodological approach, this study is expected to provide a more

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[14] George Ritzer George Ritzer Douglas J Goodman, *Teori Sosiologi* (Bantul: Kreasi Wacana, 2011).

[15] Fadila Fadila and Leli Yulifar, "Tinjauan Kritis Perkembangan Metode Penelitian Etnografi Dan Etnometodologi," *Jurnal Ilmiah Universitas Batanghari Jambi* 23, no. 3 (October 29, 2023): 2649, https://doi.org/10.33087/jiubj.v23i3.3883.

[16] Anwar and Hilpiah, "Perancangan Sistem Informasi Pendaftaran Umroh Berbasis Web pada Nurrahma Tour & Travel." INTI Nusa Mandiri 15, no. 1 (August 10, 2020): 103–10. https://doi.org/10.33480/inti.v15i1.1518.

[17] Mustaqim and Prayitno, "Perancangan Sistem Informasi Pendaftaran Haji dan Umrah pada KBIH Ibnu Aqil Menggunakan Metode Waterfall." Journal of Innovation And Future Technology (IFTECH) 6, no. 1 (February 8, 2024): 61–68. https://doi.org/10.47080/iftech.v6i1.3078.

[18] Putri and Syamsiyah, "Strategi Pelayanan Administrasi Pendaftaran Umrah Dalam Meningkatkan Kepuasan Calon Jemaah (Studi Kasus Pada PT. Nur Haramain Mulia)." Universitas Islam Negeri Maulana Malik Ibrahim, 2019. http://etheses.uin-malang.ac.id/id/eprint/16420.

comprehensive understanding of how social interactions influence the registration process of Umrah pilgrims.

In this study, ethnomethodology theory and approach are used to analyze the social interactions between administrative officers and prospective pilgrims during the Umrah registration process. This approach highlights how individuals create social meaning through their actions, communications, and adaptations in certain situations. Using concepts such as indexicality (meaning that depends on context), reflexivity (actions that are influenced by and affect social context), and contextual action (practical activities in specific situations), this study explores how prospective pilgrims and officers work together to understand procedures, overcome obstacles, and create order in the registration process, both manually and digitally. This approach is relevant because it helps explain the social dynamics underlying the administrative aspects and experiences of pilgrims.

RESEARCH METHODS

This study uses a qualitative method with an ethnomethodological approach developed by Harold Garfinkel to analyze social interactions between administrative officers and prospective pilgrims during the Umrah registration process, both manually and digitally. The study involved 13 informants who were selected purposively based on their relevance to the research context, including prospective pilgrims and administrative officers. Data collection techniques were carried out through semi-structured interviews to explore the experiences, understandings, and views of informants regarding the dynamics of interactions during the registration process. Interviews were conducted in person and online, with an average duration of 30-45 minutes per session. All interview sessions were recorded with the informant's permission to ensure data accuracy. The data collected were analyzed using Nvivo software to help organize, code, and categorize data systematically. The analysis was carried out through a thematic approach to identify patterns, meanings, and relationships that are in accordance with ethnomethodological concepts, such as indexicality, reflexivity, and contextual action. The results of the analysis are presented in the form of descriptive narratives to provide an in-depth picture of the interaction process in the registration of Umrah pilgrims. This approach is expected to provide theoretical and practical contributions in improving understanding of social dynamics in Umrah pilgrim registration services.

Research Informant Table

Informant Code	As
01	Travel Owner 1
02	Travel Owner 2
03	Representative of Ministry of Religion 1
04	Representative of Ministry of Religion 2
05	Ustaz 1
06	Ustaz 2
07	Lecturer
08	Customer Service 1
09	Customer Service 2
10	Customer Service 3
11	Congregation 1
12	Congregation 2
13	Congregation 3

RESULTS AND DISCUSSION

Dynamics of interaction and social meaning between administrative officers and prospective pilgrims from an ethnomethodological perspective.

The dynamics of social interaction in the Umrah pilgrim registration process reflects how social meaning is formed through contextual, reflective, and environmentally influenced actions. Indexicality is seen from the use of administrative terms that are only meaningful in the context of the interaction, such as "departure schedule" or "administration fees," in accordance with Handayani's research on the importance of adapting communication based on local traditions.[19] Reflexivity is evident in the actions of administrative officers who not only reflect hierarchical relationships but also build trust through a patient and empathetic approach. Meanwhile, the findings of Sagita et al. on communication adaptation in a religious environment.[20] This process, as supported by Purwaningsih and Ahrori, not only facilitates administrative activities, but also strengthens social

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[19] Triana Handayani, "Penerapan Tradisi Keagamaan Dalam Membentuk Generasi Khairu Ummah Di Pondok Pesantren Sabilurrosyad Malang," *Universitas Islam Negeri Maulana Malik Ibrahim*, 2019, http://etheses.uin-malang.ac.id/id/eprint/16420.

[20] Darwis Sagita, Burhanudin Mujtaba, and Rahmi Winangsih, "Peran Komunikasi Ibu Muslimah Pada Kegiatan Belajar Di Rumah Anak Di Masa Pandemi Covid-19," *Komunitas : Jurnal Pengabdian Kepada Masyarakat* 1, no. 1 (June 23, 2021), https://doi.org/10.31506/komunitas:jpkm.v1i1.11674.

relations by strengthening the values of trust, cooperation, and shared understanding.[21] Thus, the social meaning formed in this interaction reflects effective communication adaptation and the relevance of religious values in building harmonious relationships.
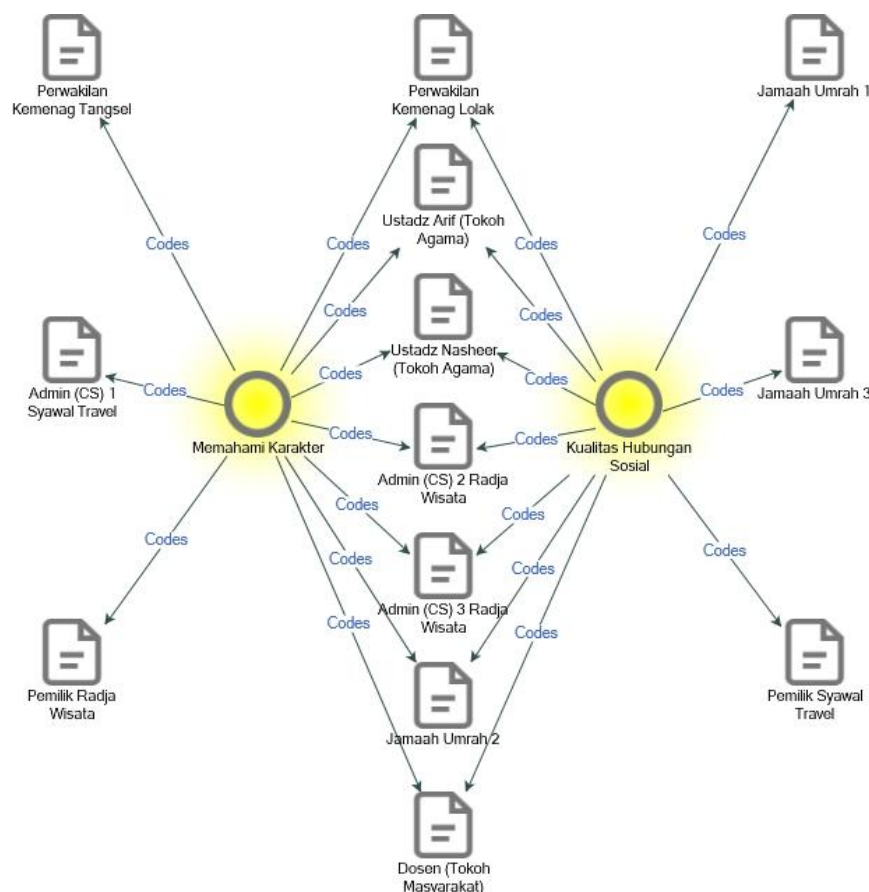

Figure 1 code network diagram

Source: processed by NVIVO (2024)

This study explains the relationship diagram between actors produced from data analysis depicting the dynamics of social interactions between various parties involved in the Umrah registration process, with two main themes identified, namely "Understanding Character" and "Quality of Social Relations". The theme "Understanding Character" reflects the efforts of actors, including administrative officers, pilgrims, and religious figures, to adapt to each other's backgrounds, needs, and perceptions. In this context, administrative officers act as the main liaison who must adjust their communication according to the needs of the pilgrims, while religious figures,

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[21] Sri Purwaningsih and Hazim Ahrori, "Yasinan Dan Tahlilan Sebagai Strategi Dakwah Pada Jamaah Yasin Dan Tahlil Masjid Sabilil Mustaqim Desa Jimbe Kecamatan Jenangan Kabupaten Ponorogo," *Journal of Community Development and Disaster Management* 1, no. 2 (July 24, 2019): 91–100, https://doi.org/10.37680/jcd.v1i2.741.

such as ustadz, act as mediators who strengthen trust through religious values. Understanding this character is an important element in building effective communication and creating mutual respect between actors. Meanwhile, the theme "Quality of Social Relations" emphasizes the importance of relationships based on trust, understanding, and cooperation between administrative officers, pilgrims, and other related parties. This relationship is strengthened through transparent, friendly, and empathetic interactions, which are important indicators of pilgrim satisfaction with the registration process. Religious and community leaders play a key role in facilitating these relationships, bridging potential differences in perception between the congregation and the organizers. The relationship between these two themes suggests that understanding individual character contributes significantly to building the quality of harmonious social relationships, while strengthening the dynamics of interactions that create social meaning. Through an ethnomethodological perspective, this analysis reflects how small actions taken by these actors not only function as responses to situational needs, but also shape larger social patterns. Indexicality theory explains that actions such as conveying information or clarifying procedures have meanings that depend on the cultural context and relationships between actors. In addition, reflexivity describes how these actions not only reflect social relationships, but also create them. Contextual Action focuses on how contexts such as location, time, and social structure influence patterns of interaction and the formation of social meaning. Thus, this study provides new insights into the importance of understanding the dynamics of social interaction and how social meaning is formed in religious-based services such as Umrah registration. These findings are relevant to improving the quality of interactions in similar contexts, both locally and globally.

The registration process is not simply an administrative activity, but rather a dynamic social space, where communication serves as a key tool for building trust, respect, and cooperation. Using an ethnomethodological approach, three main dimensions are analyzed: indexicality, which reveals how actions such as conveying information take on meanings that depend on specific social and cultural contexts; reflexivity, which shows that these actions not only reflect social relationships but also actively shape them; and contextual action, which highlights how physical, social, and technological environmental factors shape patterns of interaction. These findings support the research objective of understanding how social meaning is formed through communication between actors, highlighting the importance of adapting communication by administrative officers to recognize the needs of the congregation, as well as the role of religious leaders as mediators who strengthen the registration procedure. This process builds the quality of harmonious social relationships, creates congregational satisfaction, and strengthens the reputation of the organizing institution. The study concludes that social meaning is created from micro-actions that reflect larger

patterns of interaction, offering a significant contribution to improving the quality of faith-based services in various global contexts.

The results of this study are in line with various studies that emphasize the importance of the dynamics of social interaction in a religious context. McMahon et al. showed that involvement in a socio-religious community, including regular participation in religious activities, has a significant impact on strengthening social resources and interpersonal relationships.[22] Supriansyah highlights the role of social media technology in mediating social relations and traditional Islamic identities among young Muslim communities, reflecting the adaptation of Islamic traditions into modern contexts without losing their spiritual meaning.[23] Merino underlines the importance of religious involvement in building relationships across social groups, in line with the findings of this study on the role of religious figures as mediators in building trust.[24] Wu et al. show how collective action based on social rituals can create mutually supportive relationships in local communities, relevant to the contextual action dimension in this study.[25] In addition, Duck and Rawls use an ethnomethodological approach to analyze changes in the dynamics of social interactions in the context of a crisis, such as a pandemic, and how this affects the social meanings created from relationships between individuals.[26]

Communication patterns that occur in the Umrah registration process, both manually and digitally.

Communication patterns in the Umrah registration process reflect the dynamics of adaptation between manual and digital approaches, each of which has its strengths and challenges. Manual registration communication, as seen in Halidin et al.'s research, often involves a deep cultural approach, such as the use of local languages to create a sense of closeness and comfort for pilgrims. This pattern shows that the social meaning formed through direct communication is contextual,

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[22] Grace McMahon et al., "Religious Engagement and Antibody Response to the COVID-19 Vaccine," British Journal of Social Psychology, May 13, 2024, bjso.12759, https://doi.org/10.1111/bjso.12759.

[23] Supriansyah Supriansyah, " When Islamic Cosmopolitanism Meet Social Media Technology: Online/Offline Community, Authority, and Tradition," TASHWIR 10, no. 1 (October 29, 2022): 1–16, https://doi.org/10.18592/jt.v10i1.7437.

[24] Stephen M. Merino, "Religious Involvement and Bridging Social Ties: The Role of Congregational Participation," Socio-Historical Examination of Religion and Ministry 1, no. 2 (September 1, 2019): 291–308, https://doi.org/10.33929/sherm.2019.vol1.no2.10.

[25] Mao-Ying Wu et al., "Interaction Rituals and Social Relationships in a Rural Tourism Destination," Journal of Travel Research 62, no. 7 (September 2023): 1480–96, https://doi.org/10.1177/00472875221130495.

[26] Waverly Duck and Anne W. Rawls, "Interactional expectations reconfigure in the time of Covid-19. Implications for the uncertainty of social «reality»," Etnografia e ricerca qualitativa, no. 2 (2020): 207–16, https://doi.org/10.3240/97806.

depending on the cultural background and language used.[27] On the other hand, digital communication offers higher efficiency and accessibility, as shown by Fajri in the use of mobile banking applications for Hajj and Umrah registration. This system allows pilgrims to register anytime and anywhere, despite facing challenges such as diverse technological literacy among pilgrims.[28] Meanwhile, Usanto et al.'s research highlights the importance of developing a web-based system to support Umrah registration.[29] This system not only increases administrative efficiency but also improves the quality of communication between officers and pilgrims through interactive features such as selecting service packages and real-time quota information.[30] In addition, Shella and Mauliana developed a web-based information system that makes it easier for pilgrims to get complete information regarding Umrah registration and preparation. This study emphasizes the importance of designing an easily accessible and responsive system to ensure better connectivity between pilgrims and Umrah organizers.[31]

Figure 2 word cloud

Source: processed by NVIVO (2024)

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[27] Ali Halidin, Sitti Zakiah, and Mahsyar Mahsyar, "Performing Religious Services in Trading Interaction," Alfaz (Arabic Literatures for Academic Zealots) 7, no. 01 (November 22, 2019): 55, https://doi.org/10.32678/alfaz.Vol7.Iss01.2047.

[28] Ahmad Fajri, "Mekanisme Pendaftaran Haji Secara Online Melalui Mobile Banking Bank Muamalat KCP Probolinggo," *Finance : Journal of Accounting and Finance* 1, no. 2 (May 16, 2024): 12–20, https://doi.org/10.55210/x6znkd65.

[29] Usanto et al., "Umrah Registration System Using Extreme Programming Method Towards Worship Tourism."International Journal of Cyber and IT Service Management 3, no. 1 (August 23, 2022): 22–31.https://doi.org/10.34306/ijcitsm.v3i1.104.

[30] Usanto et al."Umrah Registration System Using Extreme Programming Method Towards Worship Tourism." International Journal of Cyber and IT Service Management 3, no. 1 (August 23, 2022): 22–31.https://doi.org/10.34306/ijcitsm.v3i1.104.

[31] Deva Martha Shella and Metatia Intan Mauliana, "Website Based KBIH Information System Design Using the SDLC Method (Case Study of Jabal Nur Sidoarjo)," Procedia of Engineering and Life Science 7 (March 14, 2024): 373–79, https://doi.org/10.21070/pels.v7i0.1487.

The results of this study provide important insights into the communication patterns that occur in the Umrah registration process, both manually and digitally. Dominant words such as "how," "registration," "officers," and "next" reflect that communication between officers and pilgrims is centered on understanding the registration procedure. This indicates that pilgrims often need step-by-step guidance from administrative officers to ensure a comprehensive understanding of the registration flow. In addition, the emergence of the word "officer" as a key element highlights the central role of administrative officers in bridging the registration system and the needs of pilgrims, both through face-to-face and digital communication. The communication patterns that are seen tend to be linear, where officers provide information in stages and clearly to build trust and a sense of security among pilgrims. Although manual communication still dominates, words such as "technology" and "complaints" indicate that digitalization efforts are also starting to be implemented, despite facing obstacles such as diverse technological literacy of pilgrims and potential technical obstacles. This word cloud reveals challenges in adapting communication, especially in the use of digital media, and underlines the importance of responsiveness of officers in dealing with pilgrims' needs. This finding confirms that communication patterns in the registration process not only function as a means of providing information, but also building social relationships based on trust, transparency, and empathy. Thus, this study makes a significant contribution to understanding communication as a key element in improving the quality of religious-based services in the modern era.

Communication between officers and pilgrims centered on providing clear information about the procedure, with a focus on words such as "how," "registration," and "officer." This suggests that the communication process in registration, both manual and digital, relies heavily on the ability of officers to explain the registration flow step by step and ensure that pilgrims understand each step. In the manual context, face-to-face communication remains an important means of building trust, as reflected by the dominance of the word "officer" which highlights their central role as the main link between the system and pilgrims. In relation to the research objective, which is to uncover communication patterns by highlighting constraints, adaptations, and effectiveness, these results suggest that digital communication offers efficiency, but also faces challenges such as limited technological literacy among pilgrims, as reflected in words such as "technology" and "complaints." These barriers underscore the importance of adaptation from both officers and pilgrims to optimize the digital communication process. Administrative officers are required to use a more inclusive and responsive approach in dealing with the diversity of pilgrims' backgrounds, while pilgrims need to receive support to access technology effectively. The meaning of this finding confirms that the communication pattern in the registration process not only functions as a tool to convey technical information, but also as a means to create harmonious social relations between officers and

congregations. The trust, empathy, and transparency built through this communication not only increase the effectiveness of the service, but also strengthen the sense of satisfaction and trust of the congregation towards the registration system. Thus, this study makes a significant contribution to understanding how communication can be a strategic element to improve the quality of religious-based services, both locally and globally.

The results of this study are supported by literature that highlights communication patterns in the context of Umrah services, both manual and digital. Halidin et al. showed that communication patterns that utilize local cultural and language elements, such as the use of Indonesian by traders around the Nabawi and Haram Mosques, are able to create closer relationships with pilgrims, relevant to the communication adaptations found in this study.[32] Furthermore, Ridwan et al. emphasized the importance of effective Islamic communication in Hajj and Umrah services, especially in dealing with social and technological changes that affect communication patterns between officers and pilgrims.[33] A study by Khadijah et al. underlines the role of social media, such as WhatsApp and Facebook, in increasing the effectiveness of communication between organizers and pilgrims, by creating more interactive and responsive interactions, supporting the adaptation of digital communication patterns in this study.[34] Additionally, Shambour and Gutub evaluated a digital application designed to guide Umrah pilgrims, highlighting the technical challenges but demonstrating the technology's great potential in enhancing the pilgrim experience through app-based guidance.[35] Rustiman et al. also emphasized the importance of technology training, such as Arabic digital applications, which can improve the technological literacy of pilgrims and facilitate more effective communication in preparation for departure.[36]

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[32] Halidin, Zakiah, and Mahsyar, "Performing Religious Services in Trading Interaction."Alfaz (Arabic Literatures for Academic Zealots) 7, no. 01 (November 22, 2019): 55. https://doi.org/10.32678/alfaz.Vol7.Iss01.2047.

[33] Aang Ridwan, Ariq Ramlan, and Fauzidan Fauzidan, "Komunikasi Dan Penyiaran Islam Dalam Perjalanan Haji Dan Umrah," *Mabrur: Academic Journal of Hajj and Umra* 1, no. 1 (March 28, 2022), https://doi.org/10.15575/mjhu.v1i1.17521.

[34] Ute Lies Siti Khadijah, Evi Novianti, and Rully Anwar, "Social Media in Guiding and Marketing Religious Tourism: The Case of Umrah and Hajj Services," Sosiohumaniora 24, no. 1 (March 21, 2022): 69, https://doi.org/10.24198/sosiohumaniora.v24i1.36579.

[35] Mohd Khaled Shambour and Adnan Gutub, "Progress of IoT Research Technologies and Applications Serving Hajj and Umrah," Arabian Journal for Science and Engineering 47, no. 2 (February 2022): 1253–73, https://doi.org/10.1007/s13369-021-05838-7.

[36] Uus Rustiman, Afrida Helen, and Eka Kurnia Firmansyah, "The Community Empowerment Through the Digital of Arabic Applications Hajj & Umrah at Raudhotul Quran Islamic Boarding School, Jatinangor, West Java," International Journal of Engagement and Empowerment (IJE2) 3, no. 3 (December 12, 2023): 351–57, https://doi.org/10.53067/ije2.v3i3.137.

Social, cultural and technical factors that influence the quality of interaction in Umrah registration

Social, cultural, and technical factors play an important role in determining the quality of interaction between administrative officers and pilgrims in Umrah registration. Based on the theory of indexicality, effective communication depends on the social context, where the quality of empathetic and trust-based Islamic services can increase the satisfaction and loyalty of pilgrims.[37] From a cultural perspective, reflexivity theory suggests that cultural norms and values influence patterns of interaction, including social stratification relevant to the enrollment of pilgrims from different backgrounds.[38] Meanwhile, technical factors such as limited digital literacy and technological infrastructure are major challenges, as contextual action theory explains the importance of technological adaptation to ensure efficient communication.[39] In addition, religious values influence the way trust is built, where religious expectations and motivations are the main factors in influencing congregation satisfaction.[40]
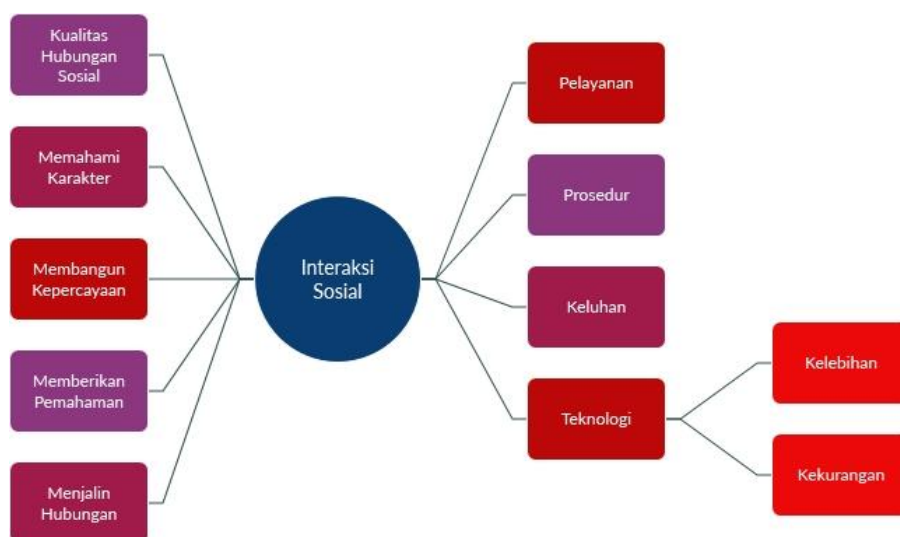

Figure 3. Mind Mapping

Source: processed by NVIVO (2024)

[37] Abdul Subhan, Achmad Firdaus Firdaus, and Mukhamad Najib, "The Influence of Islamic Service Quality and Trust on Customer Satisfaction and Intention in Reusing The Services in The Implementation of Umrah and Special Hajj Pilgrimage," *Jurnal Ekonomi Syariah Teori Dan Terapan* 10, no. 3 (May 31, 2023): 275–89, https://doi.org/10.20473/vol10iss20233pp275-289.

[38] Elkana Putra Tarigan, Amrin. Saragih, and Siti Aisyah Ginting, "The Interaction of Social Stratification and Karonese Register in Giving Pedah Pedah Perjabun," APPLIED LINGUISTICS 17, no. 3 (January 9, 2021): 225, https://doi.org/10.24114/lt.v17i3.22448.

[39] Aulia Putri Oktaviani Jusri and Erina Maulidha, "Peran Dan Kompetensi Auditor Syariah Dalam Menunjang Kinerja Perbankan Syariah," *JAS (Jurnal Akuntansi Syariah)* 4, no. 2 (December 16, 2020): 222–41, https://doi.org/10.46367/jas.v4i2.255.

[40] Yudha Dwi Nugraha and Yulia Arisnani Widyaningsih, "The Moderating Role of Gender and Religiosity on the EMA Model: An Indonesian Muslim Pilgrim Perspective," Journal of Islamic Marketing 13, no. 6 (April 22, 2022): 1201–23, https://doi.org/10.1108/JIMA-03-2020-0076.

The results of the analysis show that social interaction in the registration of Umrah pilgrims is a multidimensional process involving socio-cultural and procedural-technical aspects. In the socio-cultural dimension, elements such as the quality of social relationships, the ability to understand the character of the pilgrim, building trust, providing understanding, and establishing humanistic relationships are the main keys in creating a positive experience. This process emphasizes the importance of an adaptive and culture-based interpersonal approach in building a sense of trust and comfort for pilgrims. On the other hand, the technical procedural dimension includes factors such as service quality, clarity of procedures, complaint handling, and technology integration. Technology has an important role in increasing efficiency, but also presents challenges, such as the lack of digital literacy among pilgrims and the potential for system disruption. The ethnomethodological approach in this study reveals that social meaning in interactions is formed through the efforts of key actors, such as administrative officers and religious leaders, in handling technical and social obstacles responsively. These findings emphasize the need for integration of humanistic, procedural, and technological aspects to create more inclusive and satisfaction-oriented registration services for pilgrims, while also providing an important contribution to the literature on religious services in a modern context.

Social interactions in Umrah pilgrim registration go beyond administrative processes, reflecting complex and meaningful social relationships. These interactions involve socio-cultural dimensions, such as understanding character, quality of social relationships, and trust, as well as procedural-technical dimensions, such as service quality, clarity of procedures, complaint handling, and use of technology. Social meaning is formed through adaptive communication between key actors, such as administrative officers, religious figures, and travel owners, who seek to understand the needs of pilgrims based on their cultural background and level of technological literacy. Understanding character and friendly communication based on cultural norms have been shown to strengthen pilgrim trust, while technology plays an important role in service efficiency, despite presenting digital literacy challenges. Simple procedures and solutions to complaints are key to successful interactions, supporting increased pilgrim satisfaction and trust. With an ethnomethodological approach, this study emphasizes the importance of integrating social, cultural, and technical elements in Umrah registration interactions, and recommends officer training, inclusive technology, and a culture-based approach to improve service quality.

The results of this study are in line with previous studies that emphasize the importance of integrating social, cultural, and technical factors in Umrah services. Rahmawati et al. showed that the quality of Islamic services, including social and spiritual values, contributed significantly to the

trust and loyalty of Umrah pilgrims.[41] Nugroho and Nurani found that the quality of Umrah package services had a positive influence on pilgrims' interest in registering, reflecting the importance of delivering clear and responsive information.[42] Maisuroh et al. used the Servqual method to evaluate the quality of Umrah services and found that the dimensions of reliability and service assurance greatly influenced pilgrim satisfaction, relevant to the procedural-technical aspects of this study.[43] Yuliar and Handayani emphasized that service quality has a significant effect on pilgrim satisfaction, especially in the administration and Umrah ritual processes.[44] Hazieq et al. also found that the integration of social media in Umrah management can improve the quality of interaction through education and response to the needs of pilgrims, which is relevant to efforts to utilize technology in this study.[45]

DISCUSSION

The results of this study indicate that the Umrah pilgrim registration process involves complex and multidimensional social interactions, including socio-cultural and technical procedural aspects that influence each other. In the socio-cultural dimension, understanding the character of the pilgrim, the quality of social relationships, and trust are important elements in creating a positive registration experience. This is in accordance with the research of Rahmawati et al. which emphasizes the importance of an interpersonal approach based on Islamic values to build pilgrim trust.[46] On the other hand, the technical procedural dimension includes service efficiency through digital technology, as expressed by Fajri regarding the role of technology in increasing accessibility, despite facing digital literacy obstacles.[47] The ethnomethodological approach shows that social meaning is

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[41] Aisyah Rahmawati et al., "The Influence of Umrah Service Operation on Customer Value, Trust, and Commitment," Innovative Marketing 19, no. 3 (August 7, 2023): 51–61, https://doi.org/10.21511/im.19(3).2023.05.

[42] Muhammad Habib Nugroho and Khadijah Nurani, "The Influence of Quality of Umrah Package Services on the Interest of Jama'ah to Register at PT Cordoba Berkah Mandiri," Munazzama: Journal of Islamic Management and Pilgrimage 3, no. 2 (December 30, 2023): 83–94, https://doi.org/10.21580/mz.v3i2.17268.

[43] Ma'lufatul Maisuroh, Yoyon Kusnendar Suprapto, and Achmad Affandi, "A Fuzzy Servqual Method for Evaluating Umrah Service Quality," in 2020 International Conference on Smart Technology and Applications (ICoSTA), 1–6, https://doi.org/10.1109/ICoSTA48221.2020.1570614964.

[44] Ade Yuliar and Sri Handayani, "Service Quality Analysis on the Satisfaction of Umrah School Participants at the Rihaal Umrah and Education Bureau," Munazzama: Journal of Islamic Management and Pilgrimage 1, no. 1 (January 1, 2021): 11–22, https://doi.org/10.21580/mz.v1i1.8779.

[45] Muhammad Nauval Hazieq, Wardatul Hamro, and Abdul Hafiz, "Inovasi Layanan Manajemen Haji Dan Umroh : Memanfaatkan Media Sosial Untuk Edukasi Dan Informasi Jamaah," *Bridge : Jurnal Publikasi Sistem Informasi Dan Telekomunikasi* 2, no. 3 (July 13, 2024): 153–58, https://doi.org/10.62951/bridge.v2i3.133.

[46] Aisyah Rahmawati et al., "The Influence of Umrah Service Operation on Customer Value, Trust, and Commitment," Innovative Marketing 19, no. 3 (August 7, 2023): 51–61, https://doi.org/10.21511/im.19(3).2023.05.

[47] Fajri, "Mekanisme Pendaftaran Haji Secara Online Melalui Mobile Banking Bank Muamalat KCP Probolinggo." Finance : Journal of Accounting and Finance 1, no. 2 (May 16, 2024): 12–20. https://doi.org/10.55210/x6znkd65.

formed through the adaptive actions of key actors, such as administrative officers and religious figures, in bridging the social and technical needs of the congregation. This is relevant to the theory of indexicality, reflexivity, and contextual action which explains that the meaning of action is highly dependent on certain cultural, social, and technical contexts. This process not only improves administrative efficiency but also builds harmonious social relations, supporting the study of Nugroho and Nurani regarding the importance of delivering clear information in increasing the interest of the congregation. Thus, this study provides a theoretical contribution by strengthening the understanding of the dynamics of social interaction in the context of religious-based services.[48]

CONCLUSION

This study shows that social interaction in the Umrah pilgrim registration process is a multidimensional phenomenon that includes socio-cultural and procedural-technical aspects. The socio-cultural dimension highlights the importance of understanding the character of the pilgrim, the quality of social relationships based on trust and empathy, and adaptive communication to the cultural background of the pilgrim. Meanwhile, the procedural-technical dimension emphasizes the role of technology in improving service efficiency, although challenges such as limited digital literacy are still obstacles that need to be overcome.

The ethnomethodological approach used in this study successfully revealed that social meaning is formed through acts of indexicality, reflexivity, and contextual action, where adaptive communication and religious values are key in building harmonious relationships between administrative officers, religious figures, and congregations. These findings not only support the strengthening of religious-based services, but also provide practical insights to improve service quality through officer training, inclusive technology development, and cultural and religious value-based approaches. Thus, this study provides significant contributions both theoretically and practically in strengthening the literature and practice of religious services in the modern era.

IMPLICATIONS

This study has practical implications by emphasizing the need for training administrative officers in communication based on Islamic culture and values, as well as the development of inclusive digital systems to improve efficiency without sacrificing the quality of social interactions. Theoretically, this study extends the application of ethnomethodology theory in the context of religious-based services, providing insight into the importance of integrating social, cultural, and

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[48] Muhammad Habib Nugroho and Khadijah Nurani, "The Influence of Quality of Umrah Package Services on the Interest of Jama'ah to Register at PT Cordoba Berkah Mandiri," *Munazzama: Journal of Islamic Management and Pilgrimage* 3, no. 2 (December 30, 2023): 83–94, https://doi.org/10.21580/mz.v3i2.17268.

technical aspects in creating ethical, adaptive, and pilgrim-satisfaction-oriented Umrah services. These findings can also be a reference for regulators in formulating policies to strengthen sustainable Umrah service standards.

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