



SOCIAL PROOF STRATEGY IN HAJJ AND UMRAH MARKETING: ANALYSIS OF TESTIMONIAL CONTENT ON DEWANGGA LIL HAJJ WAL UMRAH SEMARANG'S TIKTOK ACCOUNT

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Abstract

The Hajj and Umrah service industry has intangible and high-risk characteristics, making trust a crucial element in purchasing decisions. Digital marketing through social media offers a solution to bridge these challenges. This study aims to analyze the implementation of social proof strategies through pilgrim testimonial content on the TikTok account Dewangga Lil Hajj Wal Umrah Semarang. This study uses a descriptive qualitative method with a Krippendorff content analysis model approach to seven purposively selected video testimonials. The results show that the social proof strategy works effectively through the integration of four main dimensions: (1) Awareness built from authentic pilgrim experience narratives as concrete evidence of service; (2) Frequency characterized by consistent repetition of service quality themes and stable audience interactions; (3) Comparison that operates implicitly through collective endorsement to form a standard of trust (benchmark trust); and (4) Influence confirmed by the shift in audience behavior from passive consumption to active participation (share and save). In conclusion, utilizing pilgrim testimonials in short video format on TikTok has proven effective in reducing risk perception and persuasively influencing prospective pilgrims' decisions.

Keywords: Social Proof, Hajj and Umrah Marketing, Testimonials, TikTok, Content Analysis

Abstrak

Industri jasa Haji dan Umrah memiliki karakteristik intangible (tidak berwujud) dan berisiko tinggi, sehingga kepercayaan menjadi elemen krusial dalam keputusan pembelian. Pemasaran digital melalui media sosial menawarkan solusi untuk menjembatani tantangan tersebut. Penelitian ini bertujuan untuk menganalisis implementasi strategi social proof melalui konten testimoni jamaah pada akun TikTok Dewangga Lil Hajj Wal Umrah Semarang. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan analisis isi (content analysis) model Krippendorff terhadap tujuh video testimoni yang dipilih secara purposive. Hasil penelitian menunjukkan bahwa strategi social proof bekerja efektif melalui integrasi empat dimensi utama: (1) Kesadaran (Awareness) yang terbangun dari narasi pengalaman autentik jamaah sebagai bukti konkret layanan; (2) Frekuensi (Frequency) yang ditandai oleh konsistensi repetisi tema kualitas pelayanan dan stabilitas interaksi audiens; (3) Perbandingan (Comparison) yang beroperasi secara implisit melalui collective endorsement untuk membentuk standar kepercayaan (benchmark trust); dan (4) Pengaruh (Influence) yang terkonfirmasi dari pergeseran perilaku audiens dari konsumsi pasif menuju partisipasi aktif (share dan save). Kesimpulannya, pemanfaatan testimoni jamaah dalam format video pendek di TikTok terbukti ampuh mereduksi persepsi risiko dan memengaruhi keputusan calon jamaah secara persuasif.

Kata kunci: Social Proof, Pemasaran Haji dan Umrah, Testimoni, TikTok, Analisis Isi



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INTRODUCTION

Marketing practices in the Hajj and Umrah services industry are undergoing a fundamental transformation along with the digitalization of society. Digital marketing now plays a crucial role, not only as a supplementary information channel, but also as the core or foundation of a company's communication strategy with prospective pilgrims.¹ This shift is driven by changing consumer behavior, who are increasingly relying on the internet for research, comparison, and decision-making regarding their spiritual journey.² Marketing trends have also shifted significantly from conventional approaches to digital platforms and social media, which offer broader reach, more accurate segmentation, and more dynamic interactions. Furthermore, the Indonesian Ministry of Religious Affairs noted that digital transformation is a priority in the supervision and service of Umrah organizers, as efficiency and transparency are now key public demands of religious institutions.³

Among the various digital platforms, TikTok has emerged as a new phenomenon that cannot be ignored. This platform demonstrates a shift in the way people consume content, from rigid, scheduled formats to short, creative, honest, and rapidly spreading videos.⁴ For the Hajj and Umrah industry, often considered traditional, the emergence of TikTok opens up opportunities to present religious content and travel information in a fresher, more visual way, and to reach a younger generation. This development provides a gateway for Hajj and Umrah education methods packaged according to trends and formats popular in the digital age.⁵

TikTok's relevance as a marketing platform lies in its ability to build high levels of connection and engagement. Its powerful algorithm is able to distribute content to highly targeted audiences, including those who

¹ S. S. Alam and L. Putit, "Digital Marketing and Religious Tourism in Southeast Asia: A New Paradigm for Umrah Service Providers," *Journal of Islamic Marketing* 12, no. 8 (2021): 1503–21, <https://doi.org/10.1108/JIMA-06-2020-0185>.

² N. Zainuddin and A. Ariffin, "Digital Transformation of Umrah and Hajj Travel Agencies in Indonesia: Challenges and Strategies," *International Journal of Religious Tourism and Pilgrimage* 8, no. 1 (2020): 55–67.

³ Kementerian Agama Republik Indonesia, "Laporan Transformasi Digital Penyelenggaraan Ibadah Umrah Dan Haji Khusus," preprint, 2023.

⁴ Christian Montag et al., "On the Psychology of TikTok Use: A First Glimpse from Empirical Findings," *Frontiers in Public Health* 9 (2021): 641673, <https://doi.org/10.3389/fpubh.2021.641673>.

⁵ Bahiyah Omar and Wang Dequan, "Watch, Share or Create: The Influence of Personality Traits and User Motivation on TikTok Mobile Video Usage," *International Journal of Interactive Mobile Technologies (iJIM)* 14, no. 4 (2020): 121–37, <https://doi.org/10.3991/ijim.v14i04.12429>.

They may be considering or seeking information about religious travel. This platform shifts the marketing paradigm from a one-way monologue to an interactive dialogue, where companies can communicate directly with potential consumers through live streaming, duets, and comments.⁶

These changes have forced companies and institutions, including Hajj and Umrah service providers, to adapt their strategies by relying on engaging visual content and authentic narratives. Rather than simply displaying digital brochures, TikTok encourages the creation of valuable educational, inspirational, and entertaining content, such as practical tips for performing the pilgrimage, travel footage, or Q&As with guides. This direct interaction builds familiarity and trust, crucial elements in selecting a service provider to accompany you on a valuable spiritual journey.⁴

In the context of selecting such services, the concept of social proof is a highly influential determining factor. Social proof refers to the tendency of individuals to imitate the actions of others in uncertain situations, assuming those actions reflect correct behavior.⁷ In marketing strategies, social proof takes the form of testimonials, reviews, and visual documentation from previous users. This social proof serves to lower perceived risk and simultaneously instill credibility in the minds of potential consumers.⁸

Especially for Hajj and Umrah services, where transaction values are high and the service is intangible, social proof is a very effective strategy. This phenomenon aligns with the view⁹ which explains that individuals tend to imitate the actions of others in situations of uncertainty, especially when decisions involve high financial and emotional risks. In the context of pilgrimage travel agencies,¹⁰ emphasized that social proof plays a big role in increasing customer trust and their retention towards service providers. Furthermore,¹¹ His research on digital consumer behavior shows that user testimonials, whether in the form of experience stories, travel documentation videos, or expressions of gratitude, serve as tangible evidence of service quality. This type of content, when shared on social media, not only convinces but also evokes the emotions and aspirations of prospective pilgrims, thereby strengthening their intentions and purchasing decisions.

⁶ Nur Hidayatul Istiqomah and dkk., "Strategi Pemasaran Digital: Meningkatkan Minat Calon Jemaah Pada Biro Perjalanan Haji Dan Umrah Melalui Media Sosial," *ASWALALITA (Journal of Dakwah Manajemen)* 2, no. 2 (2023).

⁷ Achmad Said and dkk., "Pengaruh Pelaksanaan Ibadah Haji Dan Umroh Terhadap Transformasi Spiritual Jemaah Di Kelompok Bimbingan Haji & Umroh Al Fatwa," *TADHKIRAH: Jurnal Terapan Hukum Islam Dan Kajian Filsafat Syariah* 2, no. 1 (2025): 27–38, <https://doi.org/10.59841/tadhkirah.v2i1.65>.

⁸ Butsainah and dkk., "Persepsi Jemaah Terhadap Bimbingan Manasik Umrah Di Biro Saibah Mulia Mandiri Semarang Pada Tahun 2025" (2025).

⁹ Robert B. Cialdini, *Influence: The Psychology of Persuasion*, New and Expanded (Harper Business, 2021).

¹⁰ Amara Laetitia, "Dampak Social Proof Dan Retensi Pelanggan Di UMKM Café Di Kota Bandung: Tinjauan Literatur," *Jurnal Digital Bisnis, Modal Manusia, Marketing, Entrepreneurship, Finance, & Strategi Bisnis (Dimensi)* 5, no. 1 (2025): 30–33, <https://doi.org/10.32897/dimensi.v5i1.4110>.

¹¹ Mia Nuraini, "Pengaruh Program Diskon Dan Social Proof Terhadap Keputusan Pembelian Produk Skincare Di Shopee (Studi Kasus Konsumen Di Kota Sukabumi)," *Reugreug: Jurnal Bisnis Digital, Akuntansi, Kewirausahaan, Dan Manajemen*, 2023.

This strengthens the argument that user-generated content in the form of social proof is one of the most powerful determining factors in digital marketing based on worship experiences.

One example of a company that actively takes advantage of this dynamic is Dewangga Lil Hajj Wal Umrah Semarang.¹² As a Hajj and Umrah service provider located in Semarang, this company not only relies on its traditional reputation but also proactively introduces its services through the TikTok platform.¹³ They are present among prospective congregants by presenting informative and relatable content, bridging the gap between serious religious services and a light and accessible social media communication style.¹⁴

Through his TikTok account, Dewangga Lil Hajj Wal Umrah Semarang shows how an institution engaged in the religious field can adapt to digital trends.¹⁵ They use the platform to showcase office activities, congregation testimonials, worship tips, and answer questions directly from followers.¹⁶ This effort is not just about promotion, but also about building a digital community and trust, demonstrating that a modern marketing approach that integrates social proof and direct interaction can be a powerful strategy even in an industry steeped in tradition and spirituality such as the Hajj and Umrah pilgrimage.¹⁷

RESEARCH METHODS

This research uses a qualitative research type with a descriptive approach.¹⁸ This approach was chosen because it aims to describe, interpret, and understand the phenomenon of implementing social proof through testimonial content on the TikTok platform in depth and contextually.¹⁹ Qualitative descriptive research allows researchers to explore the meaning, patterns, and nuances of the analyzed audiovisual content without aiming to generalize the results. The focus is on a

¹² Dewangga Group, "Official TikTok Account of Dewangga Lil Hajj Wal Umrah Semarang," preprint, 2024.

¹³ Dedy Gigih Prakosa, "Pengaruh Experiential Marketing, Social Media Marketing Dan Brand Trust Terhadap Repurchase Intention Dengan Customer Satisfaction Sebagai Variabel Intervening Pada Biro Umrah Di Kota Semarang," preprint, 2024.

¹⁴ Lili Oktavina Sroyer, "Pemanfaatan Instagram, Facebook, Dan Tik Tok Untuk Peningkatan Brand Awareness Pada PT Sumber Teknik Nusantara" (Universitas Dinamika, 2024).

¹⁵ Dewangga Group, "Akun Resmi TikTok Dewangga Lil Hajj Wal Umrah Semarang," preprint, 2024.

¹⁶ Wahyu Handayani and dkk., "Strategi Pemasaran Travel Umrah Dan Haji Dalam Meningkatkan Kepuasan Jamaah," *RIGGS: Journal of Artificial Intelligence and Digital Business* 4, no. 2 (2025): 6350–54, <https://doi.org/10.31004/riggs.v4i2.1627>.

¹⁷ Widia Sari and Indika Juang Putra, "Strategi Optimasi Digital Marketing Untuk Meningkatkan Penjualan Online (Studi Kasus Travel Haji Dan Umrah Sinai Bukittinggi)," *JEBIMAN: Jurnal Ekonomi, Bisnis, Manajemen Dan Akuntansi* 3, no. 4 (2025).

¹⁸ Sugiyono, *Metode Penelitian Kualitatif: Untuk Penelitian Yang Bersifat Eksploratif, Interaktif, Dan Konstruktif* (Alfabeta, 2022).

¹⁹ Norman K. Denzin and Yvonna S. Lincoln, *The SAGE Handbook of Qualitative Research*, 5th ed. (SAGE Publications, 2018).

comprehensive explanation of how Dewangga Lil Hajj Wal Umrah Semarang's social proof strategy is manifested and communicated through short videos.²⁰

This study uses a documentation study method on the official TikTok account of Dewangga Lil Hajj Wal Umrah Semarang to obtain authentic and natural data.²¹ Seven video testimonials were selected using purposive sampling to obtain the most relevant and informative sample regarding expressions of social proof. The recordings of the congregants' direct experiences were then transcribed verbatim as primary empirical evidence for in-depth analysis.

The data analysis technique was conducted using Krippendorff's content analysis model. This analysis was conducted systematically through coding, categorization, and interpretation of the verbal and visual elements contained in seven video testimonials on the official TikTok account of Dewangga Lil Hajj Wal Umrah Semarang. According to Krippendorff,²² content analysis is a research technique for drawing replicable and valid inferences from data based on its context, whether in the form of text, images, or symbols.²³ To guide the analysis process, this study uses four social proof indicators as the main framework, namely: (1) Awareness, which examines how testimonials build an initial understanding of the service; (2) Frequency, which examines the regularity of testimonial appearances and the level of interaction they generate; (3) Comparison, which identifies similarities or differences in messages between testimonials to find dominant themes; and (4) Influence, which interprets persuasive messages that have the potential to influence the decisions of potential pilgrims.²⁴ Through these four indicators, the categorized data is then interpreted to comprehensively answer the focus and objectives of the research.²⁵

RESULTS AND DISCUSSION

This study uses seven video testimonials from pilgrims published on the TikTok account Dewangga Lil Hajj Wal Umrah Semarang as data sources.²⁶ The seven videos feature direct testimonials from pilgrims who have used Dewangga's Umrah services. The data analyzed consisted of user interaction metadata and verbal transcripts of testimonials from each video. Based on the collected metadata, the seven videos received audience responses in the form of likes, comments,

²⁰ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (SAGE Publications, 2018).

²¹ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Remaja Rosdakarya, 2021).

²² Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 4th ed. (SAGE Publications, 2019).

²³ Nuraini, "Pengaruh Program Diskon Dan Social Proof Terhadap Keputusan Pembelian Produk Skincare Di Shopee (Studi Kasus Konsumen Di Kota Sukabumi)."

²⁴ Laetitia, "Dampak Social Proof Dan Retensi Pelanggan Di UMKM Café Di Kota Bandung: Tinjauan Literatur."

²⁵ Kimberly A. Neuendorf, *The Content Analysis Guidebook*, 2nd ed. (SAGE Publications, 2017).

²⁶ Dewangga Group, "Official TikTok Account of Dewangga Lil Hajj Wal Umrah Semarang."

saves, and shares, with varying numbers for each video. Details of these interactions are presented in the following table.

<i>TikTok Video Link</i>	<i>Like</i>	<i>Comment</i>	<i>Save</i>	<i>Share</i>
<i>Video 1:</i> https://vt.tiktok.com/ZSPHvkvtA/	31	5	2	3
<i>Video 2:</i> https://vt.tiktok.com/ZSPH7o5RU/	32	2	1	2
<i>Video 3:</i> https://vt.tiktok.com/ZSPH739pt/	38	1	5	7
<i>Video 4:</i> https://vt.tiktok.com/ZSPHvkTbA/	15	1	1	6
<i>Video 5:</i> https://vt.tiktok.com/ZSPHvQDnc/	13	-	1	2
<i>Video 6:</i> https://vt.tiktok.com/ZSPHvQ2yQ/	15	5	1	4
<i>Video 7:</i> https://vt.tiktok.com/ZSPHvDqMQ/	38	2	4	2

Cumulatively, the seven testimonial videos recorded 182 likes, 16 comments, 15 saves, and 26 shares, with likes being the most dominant interaction (range 13–38 per video). Referring to Phua et al.²⁷ and Casaló et al., this consistency of participation reflects audience acceptance as well as the effectiveness of authentic visual communication.²⁸ This indicates that Dewangga Lil Hajj Wal Umrah Semarang's social proof content has succeeded in building trust and emotional attachment with the audience.

The third and seventh videos each led the way with 38 likes, followed by the first and second videos. While the other videos had lower numbers, the data distribution indicates that all of the content was successful.²⁹ garnering the attention of users without exception. This phenomenon, according to Liu, confirms the function of likes as social validation that strengthens the source's

²⁷ Joe Phua et al., “Uses and Gratifications of Social Networking Sites for Bridging and Bonding Social Capital: A Comparison of Facebook, Twitter, Instagram, and Snapchat,” *Computers in Human Behavior* 72 (2020): 115–29, <https://doi.org/10.1016/j.chb.2017.02.041>.

²⁸ Phua et al., “Uses and Gratifications of Social Networking Sites for Bridging and Bonding Social Capital: A Comparison of Facebook, Twitter, Instagram, and Snapchat.”

²⁹ Y. Liu et al., “How Social Media Interactions Affect Consumers’ Trust in Online Brand Communities: Evidence from WeChat,” *Internet Research* 31, no. 4 (2021): 1234–56, <https://doi.org/10.1108/INTR-09-2020-0501>.

credibility. This high level of positive response indicates that Dewangga's testimonial effectively serves as social proof in building trust among potential pilgrims.

In addition to likes, interactions in the form of shares were also recorded across all videos, with varying amounts. The third video received the highest number of shares, with 7, followed by the fourth video with 6. The sixth and first videos were shared 4 and 3 times, respectively, while the second, fifth, and seventh videos received lower shares, between 1 and 2 times. This data indicates audience content sharing activity, with all videos recorded at least one share. This finding aligns with Nuraini's research.³⁰ which explains that sharing behavior on social media shows the level of trust and satisfaction of the audience towards the content they consume.

In the context of digital marketing, Handayani³¹ stated that the act of sharing promotional content is an important indicator of the effectiveness of marketing communications, as it demonstrates the audience's willingness to act as an extension of the brand's message. Furthermore, Prameswari found that on the TikTok platform, shares are often a measure of emotional engagement and a positive assessment of the credibility of public and religious institutions' content. Thus, the high frequency of shares on several Dewangga Lil Hajj Wal Umrah Semarang videos reflects the effectiveness of congregation testimonials as a form of social proof that successfully encourages audiences to voluntarily spread positive messages.³²

Interactions in the form of comments and saves show lower numbers than likes and shares. The number of comments on each video ranges from 0 to 5, with the first and sixth videos recording the highest number of comments. The fifth video recorded no comments. Meanwhile, the number of saves ranges from 1 to 5, with the third video recording the highest number of saves. The seventh video also shows a relatively higher number of saves compared to the others. All but one video recorded at least one save.

Based on content analysis of the video transcripts, four dominant themes were revealed. First, comprehensive service quality, a determining factor in satisfaction, according to Sulfahmi.³³ Second, the crucial role of human resources (tour leaders and tour guides) in building comfort and loyalty. Third, the facility aspect (accommodation and food), which aligns with the service indicators in Sari and Putra's study.³⁴ Finally, the theme of spiritual experience reflects the

³⁰ Nuraini, "Pengaruh Program Diskon Dan Social Proof Terhadap Keputusan Pembelian Produk Skincare Di Shopee (Studi Kasus Konsumen Di Kota Sukabumi)."

³¹ Wahyu Handayani and others, "Strategi Pemasaran Travel Umrah Dan Haji Dalam Meningkatkan Kepuasan Jamaah," *RIGGS: Journal of Artificial Intelligence and Digital Business* 4, no. 2 (2025): 6350–54, <https://doi.org/10.31004/riggs.v4i2.1627>.

³² Clarissa Prameswari, "Analisis Konten Promosi Dalam Akun Media Sosial TikTok Perpustakaan RI," *Pustaka Karya: Jurnal Ilmiah Ilmu Perpustakaan Dan Informasi* 12, no. 2 (2024).

³³ Nur Sulfahmi, "Strategi Pemasaran Produk Umrah Dalam Meningkatkan Jumlah Jamaah Pada Pt. Fayyash Abdi Umat Makassar" (Universitas Islam Negeri Alauddin Makassar, 2024).

³⁴ Sari and Putra, "Strategi Optimasi Digital Marketing Untuk Meningkatkan Penjualan Online (Studi Kasus Travel Haji Dan Umrah Sinai Bukittinggi)."

emotional dimension of the congregation, as emphasized by Said et al.³⁵ as a result of optimal management of pilgrimage trips. Characteristics of Congregation Testimonial Content in Hajj and Umrah Marketing

The testimonials from pilgrims on the TikTok account Dewangga Lil Hajj Wal Umrah Semarang demonstrate the marketing characteristics of Hajj and Umrah services, which focus on the direct experiences of users. All videos position pilgrims as the primary message conveyors, so the narrative is based on empirical experience, not institutional promotional messages.³⁶ This pattern reflects a communication approach that emphasizes authentic experience as a key marketing tool. In the context of Hajj and Umrah marketing, pilgrim experience is crucial due to the intangible nature and high risk of these services. Therefore, pilgrim testimonials are a key tool for presenting a concrete picture of the service to the audience.³⁷

The presentation of testimonials in the videos shows a variation between single statements and compilations of several statements from congregants in a single post. The testimonials are presented concisely, concisely, and directly to the core of the congregants' experiences. This presentation style aligns with TikTok's characteristics as a short-form video platform that demands quick and efficient message delivery.³⁸ The simplification of the message is evident in the use of evaluative sentences that are easy to understand and remember. Thus, the characteristics of testimonial content do not emphasize technical explanations, but rather concise affirmations of service experiences.

The testimonial content features a diverse range of communication actors, including new congregants, loyal customers, families, and seniors. This cross-segment representation not only demonstrates the flexibility of the service but also fosters emotional connection because the audience feels represented.³⁹ Avicenna considers this strategy crucial; profile diversity increases the perception of credibility while creating an inclusive atmosphere.⁴⁰ Thus, Dewangga successfully implemented the concept. The characteristics of the messages conveyed by the congregation showed a relatively consistent focus on the service aspect. Congregants frequently mentioned

³⁵ Said and dkk., "Pengaruh Pelaksanaan Ibadah Haji Dan Umroh Terhadap Transformasi Spiritual Jamaah Di Kelompok Bimbingan Haji & Umroh Al Fatwa."

³⁶ Sari and Putra, "Strategi Optimasi Digital Marketing Untuk Meningkatkan Penjualan Online (Studi Kasus Travel Haji Dan Umrah Sinai Bukittinggi)."

³⁷ Istiqomah and dkk., "Strategi Pemasaran Digital: Meningkatkan Minat Calon Jemaah Pada Biro Perjalanan Haji Dan Umrah Melalui Media Sosial."

³⁸ Muhammad Avicenna and dkk., "Media Sosial Tiktok Sebagai Alat Komunikasi Digital Layanan Transpakuan Bogor," *Jurnal Riset Rumpun Seni, Desain Dan Media* 4, no. 2 (2025): 409–21, <https://doi.org/10.55606/jurrsendem.v4i2.7231>.

³⁹ Prameswari, "Analisis Konten Promosi Dalam Akun Media Sosial TikTok Perpustakaan RI." (2024). P.12

⁴⁰ Avicenna and dkk., "Media Sosial Tiktok Sebagai Alat Komunikasi Digital Layanan Transpakuan Bogor."

experiences related to the registration process, assistance during the trip, and service until their return. This focus emerged repeatedly, even though it was conveyed by different congregations. This repetitive pattern formed a collective picture of the service experience received. Thus, service became a prominent, primary element in the content of the congregation testimonials.⁴¹

The testimonial narrative complements the technical aspects by highlighting the dimensions of travel and togetherness, emphasizing that the service encompasses the entire process from departure to return. This integration of the physical and spiritual journey, according to Sulfahmi,⁴² is the key to satisfaction and inner transformation of the congregation. This strategy reflects an experiential marketing approach,⁴³ where Dewangga offers a holistic experience that touches the emotional, social, and religious aspects at the same time.

The next characteristic is seen in the emphasis on the facilities and comfort received by pilgrims. Testimonials cover aspects of food, accommodation, and other supporting facilities used during the trip. These facilities are mentioned as part of the pilgrim's experience without detailed technical descriptions. The mention of facilities serves more to reinforce the narrative of the overall experience. Thus, facilities become a supporting element in the message structure of pilgrim testimonials.

Beyond the technical aspects of the service, testimonial content also highlights the experiential dimension of the journey. Pilgrims mention travel activities, visits to specific locations, and the camaraderie during the pilgrimage. This experiential dimension forms part of the narrative that completes the Umrah experience. Mentioning the experiential aspect demonstrates that the service focuses not only on ritual worship but also on the entire journey. This is a distinctive characteristic of experiential Hajj and Umrah marketing.

The spiritual dimension also emerged as a characteristic of the content of the congregation's testimonies. Several statements from the congregation touched on the atmosphere of worship, feelings of emotion, and

spiritual experiences experienced during Umrah. While not dominating all testimonials, this dimension is present as part of the narrative of the experience. The presence of the spiritual dimension reinforces the religious character of the services being marketed. In the context of Hajj and Umrah marketing, the spiritual aspect is an integral element of the pilgrim's experience.

Another characteristic evident is the use of everyday language in delivering testimonials. The congregation uses simple, spontaneous, and evaluative expressions. The language used is not

⁴¹ Istiqomah and dkk., "Strategi Pemasaran Digital: Meningkatkan Minat Calon Jemaah Pada Biro Perjalanan Haji Dan Umrah Melalui Media Sosial."

⁴² Sulfahmi, "Strategi Pemasaran Produk Umrah Dalam Meningkatkan Jumlah Jamaah Pada Pt. Fayyash Abdi Umat Makassar."

⁴³ Handayani and others, "Strategi Pemasaran Travel Umrah Dan Haji Dalam Meningkatkan Kepuasan Jamaah."

formal or technical, but rather reflects the congregation's personal experiences. This language pattern makes the testimonial message easily understood by a diverse audience. Thus, language becomes part of the content's character, supporting the reach of the marketing message.⁴⁴

Audience Response and Engagement

The dominant interaction across all videos is clearly visible through the like feature, with the number of likes ranging from 13 to 38, with the third and seventh videos being the most prominent. While there is variation in numbers, this consistency of response indicates that each piece of content has successfully captured public attention. From an academic perspective, this phenomenon is not simply a spontaneous reaction; Pramesti interprets it as an initial form of appreciation.⁴⁵ Meanwhile, Nuraini emphasized that likes are a social signal that reflects the credibility and emotional attachment of users.⁴⁶ Thus, the accumulation of likes on Dewangga Lil Hajj Wal Umrah Semarang's content is strong evidence of social validation, indicating that the narrative of the congregation's experience has successfully built trust and positive acceptance in the eyes of the audience.

Beyond basic interactions like likes, consistent sharing across videos indicates that the testimonial content is not only consumed personally, but is also deemed valuable enough to be shared across wider social networks.⁴⁷ Although the volume of comments is relatively lower than shares, their presence still represents a direct dialogue between the audience and the content provider. Theoretically, this combination of sharing and commenting is seen as a form of active engagement that ranks higher than simply liking. This indicates that the visual message conveyed has succeeded in building trust and sparking deeper social participation, where the audience is not merely a passive observer but also participates in validating and expanding the narrative's reach.⁴⁸

The save activity that appears in almost all videos indicates a deeper cognitive interest, where the audience assesses the content as having informational value that is worth revisiting in the future.⁴⁹ Overall, these engagement patterns form a clear hierarchy: the dominance of likes as a

⁴⁴ Sulfahmi, "Strategi Pemasaran Produk Umrah Dalam Meningkatkan Jumlah Jamaah Pada Pt. Fayyash Abdi Umat Makassar." (2024). p.30

⁴⁵ Clarissa Prameswari, "Analysis of Promotional Content in the TikTok Social Media Account of the National Library of Indonesia," *Pustaka Karya: Scientific Journal of Library and Information Science* Vol. 12, No. 2 (2024).

⁴⁶ Nuraini, "Pengaruh Program Diskon Dan Social Proof Terhadap Keputusan Pembelian Produk Skincare Di Shopee (Studi Kasus Konsumen Di Kota Sukabumi)."

⁴⁷ Clarissa Prameswari, "Analisis Konten Promosi Dalam Akun Media Sosial Tik Tok Perpustakaan RI," *Pustaka Karya: Jurnal Ilmiah Ilmu Perpustakaan Dan Informasi* 12, no. 2 (2024).

⁴⁸ Yunita Tri Rachmayanti and Sumartono Sumartono, "Analisis Konten Tiktok @Iben_Ma Sebagai Strategi Pemasaran Sambal Bakar," *Mars: Jurnal Teknik Mesin, Industri, Elektro Dan Ilmu Komputer* 2, no. 3 (2024): 132–37, <https://doi.org/10.61132/mars.v2i3.145>.

⁴⁹ Handayani and others, "Strategi Pemasaran Travel Umrah Dan Haji Dalam Meningkatkan Kepuasan Jamaah."

passive response, followed by shares and saves as intermediate forms of attention, and comments as the most active but limited interaction.⁵⁰ This variation suggests that audiences don't respond uniformly, but rather with varying degrees of depth depending on their perceived benefits. This phenomenon demonstrates that effective social proof strategies work holistically, not only eliciting a momentary emotional response but also building trust and long-term retention of information in the minds of potential pilgrims.

Despite fluctuations in the number of interactions between videos, often technically influenced by algorithmic factors and broadcast time, audience response patterns generally show stable consistency, with the like feature dominating. This uniformity indicates that the visual communication strategy implemented successfully maintains the message's relevance to the audience.⁵¹ From a marketing communications perspective, this stable engagement isn't a sign of burnout, but rather a reflection of consistent public trust. This confirms that authentic testimonial narratives maintain an institution's credibility and are received with a consistent level of attention, regardless of varying levels of digital exposure.⁵²

Audience response patterns reflect TikTok's fast-paced consumption characteristics, where spontaneous interactions like likes dominate due to minimal cognitive load. This phenomenon reflects scroll-based engagement, which involves impulsive participation without any trace of in-depth evaluation.⁵³ On the other hand, share and save activities indicate a desire to extend the life cycle of content, which in a religious context is often driven by the motivation to share spiritual values with others.⁵⁴ Overall, these dynamics demonstrate that the TikTok ecosystem facilitates a unique form of participation: low-impact interactions boost algorithmic visibility while deep interactions broaden the reach of personal experiences.⁵⁵

Audience engagement data shows that congregation testimonial content serves as a catalyst for social interaction on digital media. The interactions that emerge are not only individual but also involve sharing content through the share feature. The presence of saves indicates that the

⁵⁰ Laetitia, "Dampak Social Proof Dan Retensi Pelanggan Di UMKM Café Di Kota Bandung: Tinjauan Literatur."

⁵¹ Nur Fadhilah and Siti Rahmawati, "Analisis Strategi Komunikasi Digital Pada Promosi Layanan Perjalanan Umrah Di Era Media Sosial," *Jurnal Dakwah Dan Komunikasi Islam (JDKI)* 8, no. 1 (2024): 45–56.

⁵² Heni Sulastris and Fahmi Ramadhan, "Dampak Engagement Rate Terhadap Efektivitas Komunikasi Pemasaran Di TikTok," *Jurnal Kajian Komunikasi Dan Media Indonesia (JKKMI)* 5, no. 1 (2025): 25–38.

⁵³ Sulastris and Ramadhan, "Dampak Engagement Rate Terhadap Efektivitas Komunikasi Pemasaran Di TikTok."

⁵⁴ Tuti Wulandari and Dedi Siregar, "Eksplorasi Pola Interaksi Pengguna TikTok Terhadap Konten Testimoni Layanan Pariwisata Religi," *Jurnal Pariwisata Dan Komunikasi Islam (JUPAKIS)* 6, no. 2 (2023): 98–110.

⁵⁵ Andi Indrawan and Mira Pertiwi, "Pengaruh Interaksi Digital Terhadap Keputusan Pembelian Konsumen Di Platform TikTok Shop," *Jurnal Ilmu Komunikasi Dan Bisnis Digital (JIKBD)* 2, no. 3 (2023): 189–200.

testimonial content has some value to the audience. Thus, audience engagement reflects varying levels of response to the content displayed. All of these interaction indicators provide a snapshot of how the audience responds to congregation testimonial content.

Social Proof Strategy in Hajj and Umrah Marketing Testimonial Content

The social proof strategy in the Hajj and Umrah marketing testimonial content on the TikTok account Dewangga Lil Hajj Wal Umrah Semarang appears to be built through direct narratives of pilgrims' experiences. Pilgrim testimonials serve as the primary source of messages, allowing the audience to gain an initial understanding of the service through the real-life experiences of previous users. Dewangga's name and experiences using the service appear explicitly in various pilgrim statements. The narratives cover basic information about the service, assistance, facilities, and pilgrimage experiences. Thus, testimonials serve as a means of building audience awareness of the existence and character of the services offered.⁵⁶

Audience awareness is also strengthened through the use of visuals of pilgrims as the primary actors in conveying the message. The presence of pilgrims sharing their firsthand experiences creates a concrete picture of the Hajj and Umrah services offered.⁵⁷ Testimonials aren't delivered in the form of institutional promotions, but rather through personal stories of experiences. This approach makes the message more easily recognized and understood by the audience. The resulting awareness is based on experience, not one-sided claims. This demonstrates that the social proof strategy begins with service recognition through user experience.

The frequency of testimonials is another indicator of a social proof strategy. Testimonial content appears in several videos with a relatively consistent message pattern. Each video features one or more statements from congregants that echo the theme of their service experience. Furthermore, audience responses in the form of likes, shares, comments, and saves appeared in all of the videos analyzed. The presence of interaction on each upload indicates that testimonials are consistently present and attract audience attention. Therefore, frequency is reflected not only in the number of videos but also in the regularity of audience responses.

The frequency is also seen from the narratives of the congregation who mentioned using Dewangga's services more than once.⁵⁸ This statement demonstrates the recurring experiences communicated in the testimonials. This repetition of experiences is part of a social proof strategy because it demonstrates the consistency of the service experience. Furthermore, the similarity in the

⁵⁶ Lili Oktavina Sroyer, "Pemanfaatan Instagram, Facebook, Dan Tik Tok Untuk Peningkatan Brand Awareness Pada PT Sumber Teknik Nusantara" (Universitas Dinamika, 2025).

⁵⁷ Butsainah and dkk., "Persepsi Jemaah Terhadap Bimbingan Manasik Umrah Di Biro Saibah Mulia Mandiri Semarang Pada Tahun 2025."

⁵⁸ Dewangga Group, "Official TikTok Account of Dewangga Lil Hajj Wal Umrah Semarang."

presentation of testimonials across videos reinforces the consistency of the message. This pattern creates the impression that testimonials are not incidental content, but rather part of an ongoing marketing strategy. Thus, frequency serves as a reinforcement of social proof through the repetition of messages and experiences.⁵⁹

The comparative indicators in the social proof strategy here do not emerge through contrast, but rather through message consistency that forms a strong collective narrative.⁶⁰ Recurring themes like service quality and the vital role of human resources serve as collective endorsements that reinforce the provider's reputation. Theoretically, this repetition isn't just repetition, but rather an implicit comparison mechanism crucial for building digital trust and perceived brand stability.⁶¹ Thus, the similarity of testimonies between congregations actually strengthens the validity of the service and facilitates the internalization of positive beliefs in the minds of the audience.

The comparative mechanism in these testimonials isn't explicitly presented through comparisons with competitors, but rather operates implicitly through evaluative narratives that establish internal quality standards. The accumulation of positive experiences from congregants serves to establish what Sulfahmi calls a benchmark of trust, where audiences are invited to validate the excellence of the service by comparing the reality of the testimonials to their general expectations.⁶² This repetition strategy, as explained by Sudrajat, is effective in building persuasive perceived consistency, so that the image of the bureau's excellence is constructed solidly through the power of a consistent collective narrative without requiring direct conflict with other parties.⁶³

Indicators of influence in social proof strategies are evident in the persuasive messages contained in congregation testimonials. Some statements contain explicit recommendations, expressions of high satisfaction, and affirmations of positive experiences. These narratives have the potential to influence how audiences perceive the services offered. Furthermore, influence is also reflected in audience actions in responding to content. Sharing and saving activities indicate that some audiences continue interactions beyond passive consumption.⁶⁴

⁵⁹ Dedy Gigih Prakosa, "Pengaruh Experiential Marketing, Social Media Marketing Dan Brand Trust Terhadap Repurchase Intention Dengan Customer Satisfaction Sebagai Variable Intervening Pada Biro Umrah Di Kota Semarang" (Universitas Islam Sultan Agung, 2024).

⁶⁰ Nuraini, "Pengaruh Program Diskon Dan Social Proof Terhadap Keputusan Pembelian Produk Skincare Di Shopee (Studi Kasus Konsumen Di Kota Sukabumi)."

⁶¹ Fadhillah and Rahmawati, "Analisis Strategi Komunikasi Digital Pada Promosi Layanan Perjalanan Umrah Di Era Media Sosial."

⁶² Sulfahmi, "Strategi Pemasaran Produk Umrah Dalam Meningkatkan Jumlah Jamaah Pada Pt. Fayyash Abdi Umat Makassar."

⁶³ Ratih Hasanah Sudrajat, *Membongkar Konten Iklan Di Media: Eksplorasi Strategi Pesan* (Deepublish Digital, 2025).

⁶⁴ Rachmayanti and Sumartono, "Analisis Konten Tiktok @Iben_Ma Sebagai Strategi Pemasaran Sambal Bakar."

The influence of social proof works not only at the message level, but also at the audience behavioral level. Audience responses in the form of likes, shares, comments, and saves indicate engagement with the testimonial content. Shares reflect the spread of the message to a wider social network, while saves indicate continued interest in the content. Comments, although more limited in number, indicate a verbal response to the testimonial. Thus, the influence of testimonials can be observed through the combination of persuasive narratives and audience social responses. Social proof strategies work through the interaction between messages and user actions.⁶⁵

CONCLUSION

This study concludes that the implementation of a social proof strategy on the Dewangga Lil Hajj Wal Umrah Semarang TikTok account successfully addressed digital marketing challenges through the integration of four key indicators that worked synergistically. The awareness dimension was built not through institutional claims, but through narratives of pilgrims' empirical experiences that transformed intangible services into concrete, relatable evidence. This success was reinforced by the frequency dimension, where the repetition of uniform service themes and consistent audience interactions served to emphasize the stability of service quality as an ongoing experience, not an incidental one. Furthermore, the comparison dimension operated implicitly through collective endorsement, where the uniformity of testimonials established a benchmark of trust that validated the agency's superiority without requiring explicit contrast with competitors. Finally, the influence dimension was confirmed through a shift in audience behavior from mere passive viewers to active recommendation disseminators through the share and save features, proving that these testimonials were effective in reducing risk perception and influencing prospective pilgrims' decisions.

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⁶⁵ Prameswari, "Analisis Konten Promosi Dalam Akun Media Sosial TikTok Perpusnas RI."

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