



DIGITAL TRENDS IN RELIGIOUS ADVERTISING: Commodification of Umrah Hadiths on Instagram in the Context of Hajj and Umrah Marketing

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Abstract: This research explores the commodification of the Prophetic tradition (hadiths) regarding umrah as a marketing strategy employed by hajj and umrah travel agencies on Instagram in South Sulawesi and uncovers the patterns of commodification and the integration of authoritative religious figures. This qualitative study analyzes the contents of Instagram posts from travel agencies with over 2,000 followers registered by the Ministry of Religion. The study applies Pattana Kitiarsa's commodification theory and the Theory of Reasoned Action to analyze how religious messages are adapted to serve marketing objectives. The findings reveal three primary patterns of hadith commodification: leveraging authoritative figures to enhance credibility, interpreting hadiths to align with marketing goals, and maximizing inspirational messages to attract customers. These strategies align with Reasoned Action Theory, highlighting perceived benefits and social influence in consumer decision-making. This study offers a unique contribution by focusing on the commodification of sacred texts in the digital marketing realm, particularly in Indonesia's Islamic travel sector. The implications underscore the importance of establishing ethical guidelines for integrating religious content into marketing, while also providing marketers with valuable insights into responsibly engaging with religious audiences.

Keywords: Commodification of Hadith, Umrah Marketing Strategies, Religious Tourism, Reasoned Action Theory, Digital Marketing.

DOI: <http://dx.doi.org/10.20414/ujis.v29i1.1306>

Introduction

THE GROWING enthusiasm among Indonesians to perform umrah highlights a significant social transformation.¹ This trend demonstrates how umrah has evolved from being a purely spiritual journey to becoming a symbol of cultural identity and social status.² It has seamlessly integrated into the daily lives of communities, particularly in urban areas such as Makassar. According to Samosir (2023), this high interest has driven a rapid expansion of Umrah travel agencies nationwide, making Umrah not only a religious obligation but also a burgeoning social trend. Similarly, Tahir (2016) notes that in Makassar City, Hajj and Umrah have become part of the lifestyle, reflecting a blend of religious ritual and cultural significance. This phenomenon underscores the economic and cultural dimensions of Umrah within Indonesian society. These developments position umrah as a social phenomenon that reflects Indonesia's cultural and economic dynamics.

The commodification of religion, particularly through Hajj and Umrah services, has drawn scholarly attention.³ Various studies have examined how religious practices, such as umrah, are transformed into marketable commodities, often blending spiritual experiences with commercial interests.⁴ This commodification extends to the use of hadith in marketing strategies. Fuad's study, "Commodification of Religious Rituals," highlights the dual role of Hajj and Umrah as both spiritual acts and lucrative tourism industries, noting instances of fraud that exploit Muslim

¹ Didik Haryanto et al., "The Commodification of Umrah Pilgrimage in Indonesia: Between Worship and Lifestyle," *International Journal of Innovation, Creativity and Change* 13, no. 10 (2020): 1550–1566, www.ijicc.net.

² Dwi Santoso Ali Basyah and Zuly Qodir, "Spiritual Travel to Baitullah: Individual Piety in Global Capitalism," *Religious: Jurnal Studi Agama-Agama dan Lintas Budaya* 4, no. 3 (2020): 135–144.

³ Dede Nurohman, "Selling Religious Rituals in Indonesia: Commodification of Umrah Pilgrimage by Travel Agents," *Journal of Indonesian Islam* 16, no. 2 (2022): 399–425.

⁴ Maftukhatusolikhah Maftukhatusolikhah and Muhammad Rusydi, "The Commodification of Religion in the Maqāṣid Al-Shariah Perspective," *Mazahib* 17, no. 2 (2018): 35–60.

enthusiasm.⁵ Qurashi's article, "Commodification of Islamic Religious Tourism," discusses how luxury facilities in Mecca transform the spiritual focus into a touristic experience, calling for a return to simplicity.⁶ Ghoffari's thesis, "Commodification of Umrah Hadith," identifies two commodification models—fanatical and verbal/digital—but does not delve into marketing techniques.⁷ These studies establish the commodification of religion as a crucial subject. However, they leave gaps in their exploration of marketing perspectives, particularly regarding the use of hadith in social media advertising.

This research aims to explore the commodification of hadith in marketing Hajj and Umrah services on social media. The study seeks to analyze how hadith is incorporated into marketing strategies to attract prospective pilgrims and build agency reputations. It also examines the advertising techniques that blend religious symbolism with commercial objectives. For instance, content on M Travel's Instagram account, such as "7 Promises of Allah about Umrah," highlights hadiths about the virtues of umrah, ranging from erasing sins to promising paradise. This demonstrates how hadith is used as a promotional tool to convey spiritual rewards while enhancing customer interest and trust. By focusing on the commodification of hadith, this research offers a fresh perspective on the intersection of Islamic teachings and marketing strategies.

Understanding the commodification of hadith in marketing is essential for assessing its implications on religious practices. While the commodification of religion can enhance the accessibility and appeal of rituals like umrah, it risks reducing profound spiritual values to mere commercial transactions. Analyzing this

⁵ Sahlul Fuad, "Commodification of Religious Rituals: A Portrait of The Meaning of Hajj And Umrah In Indonesia," *Mimbar Agama Budaya* 38, no. 2 (2021): 6.

⁶ Jahanzeeb Qurashi, "Commodification of Islamic Religious Tourism: From Spiritual to Touristic Experience," *International Journal of Religious Tourism and Pilgrimage* 5, no. 1 (2017): 89–104.

⁷ Moh. Isbat Alfan Ghoffari, "Komodifikasi Hadis Umrah dalam Tren Turisme Spiritual di Pamekasan" (UIN Sunan Kalijaga, 2023), <https://digilib.uin-suka.ac.id/id/eprint/60724/>.

phenomenon helps strike a balance between faith and commerce. Previous studies, such as Qurashi's critique of luxurious Hajj experiences and Fuad's analysis of umrah's transformation into an industry, highlight the potential for commercial interests to overshadow religious authenticity. However, these studies lack a focus on how hadith is leveraged explicitly in marketing campaigns. By addressing this gap, this research can shed light on both the benefits and challenges of such practices. Exploring the commodification of hadith in marketing offers valuable insights into preserving the integrity of Islamic traditions while navigating the demands of a commercialized world.

Additionally, the state's legal framework regulating Hajj and Umrah services, such as Law No. 8 of 2019 concerning the Implementation of Hajj and Umrah in Indonesia, has created a more competitive environment among private Umrah travel agencies. The regulation allows licensed agencies to operate under strict supervision, encouraging them to design creative religious promotions to attract customers. In this context, hadiths are often commodified as persuasive instruments in marketing, used to legitimize promotional narratives and enhance the spiritual appeal of travel packages. This intersection between state policy, religious authority, and commercial strategy illustrates how the religious tourism industry has evolved under both legal and market pressures.

This study employs a qualitative research approach, complemented by content analysis. Qualitative research enables an in-depth exploration of the commodification of Umrah traditions on Instagram accounts, focusing on nuanced insights rather than numerical data. Content analysis is particularly suitable for examining how religious values are portrayed and marketed on social media. The research specifically analyzed the Instagram accounts of Hajj and Umrah travel agencies in South Sulawesi Province registered with the Ministry of Religion and with more than 2,000 followers. This follower threshold serves as a benchmark for measuring the popularity and visibility of these accounts. By focusing on these accounts, the study identifies patterns and trends in social media content that reflect the commodification of social media. Thus, the research design

ensures a focused and systematic examination of the interplay between religion and digital marketing in the Umrah travel industry.

Data collection was conducted through systematic observation and documentation of social media content. The observation focused on specific Instagram accounts to examine how they incorporate religious values into their marketing content. Documentation involved recording posts, captions, and comments for a comprehensive dataset. Researchers gathered data from Instagram accounts registered with the Ministry of Religion, emphasizing those with follower counts exceeding 2,000. Posts were analyzed for their inclusion of religious symbolism, such as hadith citations and spiritual promises, to attract potential clients. Additionally, supplementary data from agency profiles and user interactions were documented for triangulation. This method provided a robust foundation for understanding the strategies employed by Umrah travel agencies in commodifying religious elements.

Data analysis involved thematic categorization guided by established theories of religious commodification and behavioral psychology. Pattana Kitiarsa's commodification theory provided a framework for interpreting how religious elements are transformed into marketable commodities.⁸ Reasoned Action Theory provided insights into the psychological mechanisms that influence consumer behavior. Content from Instagram posts was categorized based on themes such as spiritual promises, lifestyle branding, and engagement tactics. Theoretical triangulation ensured alignment between commodification theory and the Theory of Reasoned Action, highlighting connections between marketing strategies and consumer decisions. This approach revealed the dual role of social media as both a tool for spiritual engagement and a means of economic gain. These analytical techniques ensured a thorough understanding of the intersection between marketing, religion, and consumer psychology in the Umrah travel industry.

⁸ Pattana Kitiarsa, *Religious Commodifications in Asia*, 1st ed. (London: Routledge, 2007).

Commodification of Religion: Hadith as an Object of Commodification

The phenomenon of religious commodification slowly challenges the thesis of religious secularization. Privatized piety allows individuals to choose their beliefs, determine how to worship, and express and practice them in their own ways. This indicates that piety becomes a choice influenced by the traditions and teachings of each religion. This enables individuals to achieve their religious objectives and develop a self-identity centered on specific beliefs.⁹

The commodification of religion provides one of the most convenient ways for individuals to actively engage in faith rather than just passively following or being born into a particular religious community. The relevant question in discussing the commodification of religion is how "something" in religion becomes a commodity?

According to Pattana Kittiarsa, something commoditized in religion has several distinctive features that make it the main attraction and distinguish it from other commoditized products. First, commodified aspects of religion are closely related to the sacred biographies of religious founders, major historical events, or important locations. Historical locations, buildings, and events recorded in the religion's teachings are of particular interest to its followers. These places can easily be transformed into both pilgrimage destinations and tourist attractions. Second. Something that becomes a commodity in religion is produced and managed by specific organizations. These products are usually the result of systematic efforts. Religious institutions play an important role in the branding, promotion, and marketing of these goods. This process ensures historical authenticity and often evokes emotions and a sense of genuine devotion. Ammerman expresses that churches, synagogues, temples, and mosques have a significant

⁹ S Mahmood, *Politics of Piety: The Islamic Revival and the Feminist Subject* (Princeton: Princeton University, 2005), 157.

role in shaping religion, even for those who do not actively participate in them.¹⁰

Third, something that becomes a commodity in religion is loaded with symbolic meaning, sacred value, and charismatic appeal. Berger describes "sacredness" as a mysterious and extraordinary power that, although not part of human beings, still relates to them. This sacred quality transforms ordinary objects into religious items. These religious symbols carry profound messages, reinforce identity, and create community bonds. Sometimes, these items become icons worthy of veneration, primarily when associated with charismatic figures. Owners of such items often experience a profound sense of spiritual depth or emotional connection.¹¹ Fourth, religious commodities are promoted through public events such as rituals, celebrations, festivals, and religious tourism. These events serve as a stage to showcase religious goods and a temporary marketplace for buying, selling, and exchanging. In addition to bringing together producers, sellers, and buyers, these events also create an atmosphere that favours transactions in the name of worship or expressions of religious identity.¹²

This religious commodity is then increasingly accessible through mass media, including TV, radio, newspapers, the Internet, and various social media platforms such as Instagram and YouTube. Thus, this commodity has been transformed into something inseparable from religion in everyday life, often referred to as "everyday religion."¹³

As some scholars express, the strategy of creating a commodity in a particular religion is realized in several ways. First, it produces and markets religious products that emphasize charisma and inspiring leadership. Second, it manages a publishing business that specializes in religious-themed books and

¹⁰ Ammerman, *Everyday Religion: Observing Modern Religious Lives* (New York: Oxford University Press, 2007), 8.

¹¹ P. Berger, *The Social Reality of Religion* (London: Faber and Faber, 1969), 26.

¹² Pattana Kitiarsa, "Toward a Sociology of Religious Commodification," in *The New Blackwell Companion to the Sociology of Religion* (British: Blackwell Publishing Ltd, 2010), 571.

¹³ Ammerman, *Everyday Religion*, 9.

publications. Third, religious messages and events are disseminated through various mass media platforms, such as television, radio, newspapers, the Internet, and other online media. Fourth, creating commercial films, holding sporting events, and utilizing other forms of popular culture as religious tools. Fifth, organizing religious-based pilgrimage and tourism activities. Sixth, implementing modern business strategies in the style of large companies.¹⁴

The relationship between religion and its commodification seems to face its own "dilemma". Ideally, religious beliefs and practices should not be used to pursue profit, let alone managed with modern market strategies or treated as merchandise. However, the reality shows differently. Most religions require assistance in navigating the pressures and influences of market culture. Today, religion is often treated like a product that can be bought and sold in the marketplace. The relationship between religion and the market is constantly evolving and becoming increasingly intertwined. Simply put, "the commodification of religion not only helps turn religion into a market product and a medium of exchange in the spiritual market, but also strengthens the transitional relationship between religious organizations and market networks".¹⁵

To clarify the term "religious commodification," Moore describes it in the context of Protestant Christianity in the United States. He argues that in the United States, the Protestant tradition is evident in how churches develop through their involvement in the market, specifically in how religious influence shapes commercial culture. This phenomenon arises from the historical intersection of the market economy and the ambitions of religious leaders and communities to expand.¹⁶

Through this process, religion becomes a commodity, giving rise to various forms of devotion and piety that are channelled

¹⁴ Pattana Kitiarsa, "Toward a Sociology of Religious Commodification," in *The New Blackwell Companion to the Sociology of Religion*, 571.

¹⁵ Pattana Kitiarsa, "Introduction: Asia's Commodified Sacred Canopies," in *Religious Commodifications in Asia: Marketing Gods* (London: Routledge, 2008), 6.

¹⁶ R.L. Moore, *Selling God: American Religion in the Marketplace of Culture* (New York: Oxford University Press, 1994), 5.

through markets and media. This change also reflects a shift in religious practice, both individually and collectively, from an obligation-focused approach to a consumption-oriented one.¹⁷

Pattana Kitiarsa defines the commodification of religion as a broad, inclusive, and complex historical and religio-cultural phenomenon. The concept refers to a series of processes that transform religious symbols and institutions into marketable, consumable commodities, though aspects of material gain are often disguised. In this context, the commodification of religion refers to a multidimensional and multifaceted market process that transforms religious beliefs or traditions into consumer goods and marketable products. This process reflects the interactive and mutually influential relationship between religion and the market, which simultaneously involves market forces in commodifying religion and the role of religious institutions in participating in the market economy and consumption culture.¹⁸

Islam is not spared from the target of religious commodification; many aspects of worship are then commercialized following the transactional style. Usually, the primary sources of Islamic teachings, namely the Qur'an and Hadith, are used in the commodification of religion.¹⁹

In Khaled Abou El Fadl's view, the commodification of religion in this context, particularly in the case of hadith, warrants attention. He argues that there is a shifting paradigm, in which the hadith should serve as a source of spiritual and moral guidance, but instead it is commodified and traded to achieve specific worldly goals. In anticipation of this, Khaled emphasized the importance of maintaining the accuracy of the Prophet Muhammad's hadiths through scientific methods and rigorous

¹⁷ G. Davie, *The Sociology of Religion* (London: Sage, 2007), 144.

¹⁸ Pattana Kitiarsa, "Toward a Sociology of Religious Commodification," in *The New Blackwell Companion to the Sociology of Religion*, 565.

¹⁹ Hadith can be targeted as a religious commodity; its use is also aimed at creating an image, expanding market share among Muslim consumers, boosting popularity, and establishing a presence that automatically drives sales growth. Anugrah Eran Batu, "Komodifikasi Agama di Sosial Media: Penggunaan Hadis Sebagai Media Marketing Di Instagram Pada Akun HF Gold Puzzle," *JALSAH: The Journal of al-Quran and as-Sunnah Studies* 4, no. 1 (2024).

historical criticism. It is essential to examine the historical, social, and cultural contexts that surround the emergence of the hadith. Khaled emphasizes the importance of understanding the original meaning of a hadith to achieve the correct interpretation and avoid distortions that can harm religion and society.²⁰

The use of hadiths as objects of religious commodification is widespread in the promotion of Hajj and Umrah travel accounts on social media. Hajj and umrah are act of worship that bears the title of "completing the pillars of Islam" and cannot be separated from the economic aspect, in this case, financial security; this factor causes the emergence of industrialization, so when entering the realm of professional industry, Hajj and Umrah have been transformed into commodities that are traded. The management of Hajj and Umrah travel services now encompasses a range of business and marketing strategies.²¹ So, the hadiths were not spared in being used as a marketing strategy to attract public interest in carrying out Hajj and Umrah through the travel concerned.

Reasoned Action Theory: Attracting Public Interest Through Commodification of Hadith

The thesis of reasoned action theory states that a person's behaviour is influenced by their intention to act.²² Initially, this theory was used to explain behaviour entirely under an individual's control, in which a person could act independently without special skills, help, or specific abilities. However, this view was later deemed unrealistic because, in reality, most human behaviors fall somewhere between being completely under control and not entirely under one's control.²³

²⁰ Moh. Isbat Alfan Ghoffari, "Komodifikasi Hadis Umrah Dalam Tren Turisme Spiritual Di Pamekasan" (UIN Sunan Kalijaga, 2023): 18-20.

²¹ Subhani Kusuma Dewi, "Umrah Trends: Question Between Following Sunna and Spiritual Tourism," *Ulumuna* 21, no. 2 (2017), <https://doi.org/https://doi.org/10.20414/ujis.v21i2.318>, h. 253-277.

²² M. Fishbein and I. Ajzen, *Beliefs, Attitude, Intention and Behavior: An Introduction to Theory and Research* (Boston: Addison Wesley, 1975), 76.

²³ Sher Singh Yadaf, Sanjay Kumar Kar, and Prashant Kumar Rai, "Why Do Consumers Buy Recycled Shoes? An Amalgamation of the Theory of Reasoned Action and the Theory of Planned Behaviour," *Environmental Economics and*

According to this theory, attitude towards behaviour and subjective norms are important factors and the main determinants of a person's intention to perform the behaviour. Attitude towards behaviour refers to a person's assessment of behaviour, whether he likes or dislikes a behaviour; the more positive a person's attitude towards a behaviour, the stronger his intention to perform the behaviour, while subjective norms refer to a person's perception of what other people expect of the behaviour he will do if a person believes that other people expect him to do a specific behaviour, then he is likely to intend to do the behaviour.²⁴

This theory is relevant to advertising strategy, as it helps companies understand the factors that influence consumer interest in purchasing or using specific products and services. This theory is applied in advertising functions to predict and influence consumer attitudes and behavior; its implementation can be formulated through the following advertising strategies. First, emphasizing the benefits and advantages of a product or service can more effectively influence consumer confidence than the product or service itself. Second, using testimonials or recommendations from influencers or authoritative figures to strengthen subjective norms enhances consumer confidence in the product or service, as they believe others consider it good as well. Third, elements of packaging, labels, or slogans that are attractive and memorable influence consumers to associate a product or service in a positive light. Thus, an effective advertisement can influence consumers' subjective beliefs and norms, thereby strengthening their intention to use the advertised product or service.²⁵

Instagram is a social media platform that is highly relevant as an advertising medium in the digital era. It features several supporting elements, including feeds that can contain photos and videos, captions that add text to uploaded posts, and hashtags that

Management 10, no. 22 (2022),
<https://doi.org/https://doi.org/10.3389/fenvs.2022.1007959>, 3.

²⁴ Fitri Norhabiba, *Teori Dan Pendekatan Dalam Periklanan* (Surabaya: Jejak Pustaka, 2023), 47.

²⁵ Fitri Norhabiba, *Teori Dan Pendekatan Dalam Periklanan*, h. 50.

facilitate searching for specific brand posts.²⁶ Hajj and Umrah travel entrepreneurs then use Instagram to post and design advertisements, often using hadiths to reinforce marketing strategies.

Analysis of the Use of Umrah Hadith on Hajj and Umrah Travel Instagram Content

In the digital era, social media has become a strategic platform for businesses, including Hajj and Umrah travel agencies, to promote their services. One strategy often used is quoting hadiths on the virtues of umrah as spiritual motivation, followed by offering travel services with various attractive facilities. This study examines citations of hadith in Instagram content from Hajj and Umrah travel agencies in South Sulawesi, focusing on accounts headquartered in the region and with more than 2,000 followers. The analysis aims to understand how hadith is used in the digital marketing strategy to attract pilgrims.

PT. ASH

This travel has the Instagram name “arrafsyahharamain_official.” Reporting from the SISKOPATUH web, the travel is led or directed by Ardiansyah, with the SK number U.195 TAHUN 2020, located at Baso Dg. Ngawing Street, Rt / RW 002/002, Mangalli Village, Pallangga District, Gowa Regency, South Sulawesi Province, and has been accredited A.²⁷

The Instagram account of PT ASH, which has 3,499 followers and 365 posts, features hadith quotations in some of its posts, both directly and indirectly. This study analyzes the pattern of hadith citation in the account's content. For a more in-depth analysis, three representative sample posts were selected to illustrate the patterns and approaches to integrating hadith into promotional content. These three samples will be used to understand how hadith is used as an element of spiritual marketing strategy in the digital era.

²⁶ Dian Prajarini, *Media Sosial Peiklanan Instagram* (Sleman: Deepublish, 2020), h. 28–33.

²⁷ “SiskoPatuh,” *Direktorat Bina Umrah Dan Haji Khusus - Kementrian Agama RI*.

a. Post titled “Raudhah, the Garden of Heaven”

Although the post does not quote the hadith in the text, the explanation implicitly refers to the Prophet's hadith about the place between the pulpit and the Prophet's house, known as Raudhah. The content of the post is as follows:

“Raudhah!, Kenapa Raudhah disebut sebagai taman surga?, Pertama, tempat ini serupa dengan taman surga, jika orang berdoa diraudhah maka merasa damai layaknya disurga. Kedua, bagi yang beribadah diraudhah bisa menjadi penyebab masuk surga. Ketiga, Raudah akan diangkat atau dipindahkan Kembali kesurga. Maka beruntunglah untuk kita yang memiliki kesempatan untuk mengunjungi raudhah di dunia dan semoga nantinya kita bisa melihat Kembali raudhah ketika disurga”

The content generally explains the virtues of a place located between the Prophet's house and pulpit, known as "Raudhah." Based on the results of the researcher's search, the explanation is implicitly motivated by the Prophet's hadith, which is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ الْمَازِنِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ»²⁸

Translation: 'Abdullah ibn Zayd Al Maaziniy reported that the Prophet said: "The place between my house and my pulpit is a raudlah (garden) among the gardens of Paradise."

In another narration recorded in Sahih al-Bukhārī, there is an additional sentence, namely;

وَمِنْبَرِي عَلَى حَوْضِي

Translation: "and my pulpit is at my lake (in heaven)."

The narrative expressed in the content on the 'A' Travel Instagram account describes the various virtues of Raudhah, starting from praying and the promise of heaven when visiting that place. This motivates Muslims to perform umrah.

b. Post titled “Do not underestimate Hajj and Umrah”

Quoting hadith in the post utilizes the back sound of a lecture by one of Indonesia's national scholars, Khalid Basalamah. It is accompanied by text in the video content. The lecture's content

²⁸ Muhammad bin Ismā'īl bin Ibrāhīm bin al-Mugīrah al-Ju'fi Al-Bukhārī, *Al-Jāmi' Al-Musnad Al-Šaḥīḥ Al-Mukhtaṣar Min Umūri Rasūlullah Ṣallallahu 'Alaīhi Wasallahu Wa Sunanuhū Wa Ayyāmuhū*, Cet.1, Juz 2 (Dār al-Tāṣil, 2012), p. 61.

quotes the hadith about the virtue of umrah as a means to alleviate life's hardships and poverty. Here is the full narration:

"Umrah ini teman-teman sekalian banyak diantara kita yang anggap remeh kadang-kadang!. Dianggap umrah jauh kesaudia biayanya besar. Padahal sebenarnya kalau nonton ceramah saya di Youtube, "SAUDARAKU INI ADALAH RAHASIA REZEKIMU. Salah satu kiatnya, kiat untuk MENAMBAH REZEKI adalah umrah dan haji. Dengarkan hadisnya! Hadisnya diriwayatkan dengan orang yang sangat sahih, kata nabi Saw, "Umrah dan haji yang dikerjakan secara BERKESINAMBUNGAN, dari umrah ke umrah, haji ke haji", terus, sudah 2 kali ustaz!, 10 kali, sudah 10 kali, 100 kali, ulangi!!!. kata nabi saw, Umrah dan haji yang dikerjakan secara berkesinambungan akan menghilangkan KESUSAHAN hidup dan KEMISKINAN, sebagaimana api MENGHILANGKAN karat dari besi".²⁹

The following pattern of hadith commodification, as posted by ASH, involves lectures from national religious figures. The involvement of scholars in promoting a product such as Hajj and Umrah travel agency services is a strategy that is quite telling to legitimize the revealed hadith. Even the involvement of religious figures whose credibility is recognized in the community affects consumer interest in Hajj and Umrah travel services.³⁰

The hadith, as presented in the content, concerns performing umrah to secure sustenance and avoid poverty. The revealed tradition is not accompanied by a description of its *sanad* or *mukharrij*. However, the tradition is narrated by several well-known hadith scholars, including Ahmad ibn Hanbal, al-Tirmidhi, and al-Nasa'i. The following is the narration of the tradition from Imam al-Nasa'i's version;

Translation;

Muhammad b. Yahya b. Ayyub reported: Sulaiman b. Hayyan Abu Khalid reported from 'Amr b. Qais reported from 'Ashim reported from Shaqiq reported from 'Abd Allah reported: The Messenger of Allah (saw) said: "Combine Hajj and 'Umrah; they remove poverty and sins just as a fire

²⁹ Arrafsyah Safari Haramain, "Jangan Remehkan Haji & Umrah," *Instagram*.

³⁰ Novi Andriani, "Pengaruh Brand Ambassador Terhadap Keputusan Jamaah Mendaftar Umrah Di Biro Alsha Tour Surakarta" (Institut Agama Islam Negeri Surakarta, 2021).

blower removes impurities from iron, gold, and silver. Moreover, there is no reward for Hajj other than Paradise."³¹

In addition to incorporating the hadith into the content, the researcher also identified several words and sentences in capital letters in the displayed translation. Capitalization is a form of affirmation by the content creator to express the core meaning of the hadith in the context of the invitation to perform umrah repeatedly without considering the high cost.

c. Post tittled "*ALLAH dulu dunia bisa nunggu*"

This contrasts with the posts previously described on PT ASH's Instagram account. This post does not include a video but rather a series of photos with scenic backgrounds from Mecca and Medina, accompanied by inspirational quotes on each slide.

The first slide includes the narration, "Allah first, the world can wait." The second slide includes the sentence, "Sometimes we like to go back, more often prioritize the affairs of the world, for Allah only the remaining time:'), it is the turn of something that does not go according to plan, "Ya Allah, why is it like this?" He protested. The third slide includes the hadith, namely: "Whereas the Messenger of Allah once warned, 'Whoever wakes up in the morning but only the world in his mind, so it is as if he does not see the right of ALLAH in him, then ALLAH will plant four diseases in him; 1. Confusion, which has no end, 2. Busyness, which has no end, 3. Needs that are not fulfilled; 3. Unfulfilled desires". After quoting the hadith, the fourth slide closes with the phrase, "O ALLAH, forgive us, do not leave us."³²

The hadith citations on PT ASH's Instagram account lack the sanad or reference source, so the hadiths' existence and quality are questionable. Analysis of three sample posts revealed two citation patterns: explicit (explicit in the Arabic text or translation) and implicit (information related to Umrah worship without directly citing the hadith). This pattern reflects a variety of strategies for

³¹ Abū 'Abdil Raḥman Aḥmad bin Syu'aib bin 'Alī al-Khurasānī Al-Nasā'i, *Al-Mujtabā Min Al-Sunan=al-Sunan Al-Sugrā Linnasā'i*, Cet.2, Juz 5, (Halb: Maktabah al-Maṭbū'āt al-Islāmī, 1986), 155.

³² Arrafsyah Safari Haramain, "Allah Dulu, Dunia Bisa Nunggu," *Instagram*.

integrating hadith in promotional content. However, the citation tends to ignore the validity of the source and the quality of the hadith, focusing more on marketing needs by including the company logo in the content, making the hadith a supporting tool for travel promotion.

'M' Wisata Tour and Travel

This travel has the Instagram name "M Wisata Tour you Travel." According to the SISKOPATUH website, the travel is led or directed by ASH and has a decree number, U.463 of 2020, located at A. P. Pettarani Street, Toko New Zamrud Blok E 21-22, Buanakana Village, Rappocini District, Makassar City, South Sulawesi Province, has been accredited B.³³

The Instagram account of 'M' Wisata Tour Travel, a travel agency, has 3,855 followers and has published 145 posts. In these posts, the researcher found only one that quoted the Hadith of Umrah. The post discusses the hadith related to umrah as a means of erasing sins.

The post was published on January 10, 2020. The hadith is quoted with its translation, excluding the hadith sanad, and is accompanied by a reference to the *Sahih al-Bukhārī*.³⁴ The hadith referred to in the post has the following narration:

Translation;

'Abdullah ibn Yusuf reported to us Malik from Sumayya, maulana Abu Bakr ibn 'Abdurrahman from Abu Shalih al-Samman from Abu Hurayrah (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: "Umrah to the next 'umrah is an expiation of sins between the two and a successful Hajj has no reward except Paradise."³⁵

The hadith has a significant impact on providing emotional and spiritual appeal because this hadith textually offers rewards and forgiveness of sins from Allah SWT, which is the ultimate goal of all Muslims. It can also impact efforts to build a positive image of a particular traveler.

³³ "SiskoPatuh."

³⁴ Meidawisata, "No Title," *Instagram*.

³⁵ Al-Bukhārī, *Al-Jāmi' Al-Musnad Al-Šāhīh Al-Mukhtaṣar Min Umūri Rasūlullah Ṣallallahu 'Alaihi Wasallahu Wa Sunanuhū Wa Ayyāmuhi*. Juz 3, p.2.

Travel Prima Unggul Global

This travel has the Instagram name "official_prima_unggul_global." Reporting from the SISKOPATUH web, the travel is led or directed by Aulia Rioati, with decree number 132 of 2020, located at Jalan Alauddin Street, Alauddin Plaza Shophouse, Blok Ba. 16, Kel. Gunung Sari, Rappocini District, Makassar City, South Sulawesi.³⁶

Prima Unggul Global's Instagram account has approximately 14.2 thousand followers and has published 445 posts. In his post, the researcher used hadith, which tends to quote the hadith translation directly without the hadith sanad, but provides a reference book, as in the image post entitled "Hijr Ismail," which is narrated in the sahih books of al-Bukhārī and Muslim. Although it does not quote the Hadith about Umrah, it implicitly urges readers to perform umrah. The following is the narration of the hadith:

Translation;

Musaddad narrated to us Abu Al Ahwash narrated to us Ash'ats from Al Aswad ibn Yazid from 'Aishah (may Allah be pleased with her), who said: "I asked the Prophet (peace and blessings of Allah be upon him) whether Hijr Isma'il is part of the Ka'bah of the House of Allah?" He replied: "Yes, it is." Then I asked: "Why did they not include it in the Ka'bah?" He replied: "Your people were short of money." I asked again: "Then what is the reason the door of the Ka'bah is a little high?" He replied: "Your people made it that way so that they could admit whom they wished and forbid whom they wished. Had it not been for the consideration of your people who are still attached to jahiliyyah (I would have done it), but I feared that their hearts would deny it if I inserted Hijr Isma'il into the Ka'bah and if I leveled the door with the ground."³⁷

The hadith in the travel Instagram post will create the impression that traveling to the Holy Land, including Umrah, is a way to draw closer to Allah swt, thereby arousing prospective pilgrims' interest in performing Umrah. However, the post falls short by not explaining the meanings of the hadith; the value of the substance is not evident, and only textual understanding is provided.

³⁶ "SiskoPatuh."

³⁷ Al-Bukhārī, *Al-Jāmi' Al-Musnad Al-Šāhīh Al-Mukhtaṣar Min Umūri Rasūlullah Ṣallallahu 'Alaihi Wasallahu Wa Sunanuhū Wa Ayyāmuhi*. Juz 2, p.146.

PT. An Nur Maarif

This travel has an Instagram account, "annur.maarif". Reporting from the SISKOPATUH web, the travel is led by Bunyamin M. Yapid with SK number U. 425 TAHUN 2020, which is located at Ganggawa Street, LK I Majelling Wattang, Maritengae District, Sidenreng Rappang Regency, South Sulawesi Province, and has been accredited by B.³⁸

This travel Instagram account has 6,480 followers and has 1,479 posts. In several posts on the account, researchers found one sample of direct hadith quotation, specifically in a post entitled "Ziarah Raudhah group October 15, 2024, Annur Garut Branch." The post quotes a hadith of the Prophet about the place between the pulpit and the Prophet's house, known as Raudhah.

The hadith narration displayed in the post only displays the matan as follows:

Translation:

'Abdullah ibn Zayd Al Maaziniy reported that the Prophet Muhammad said: "The place between my house and my pulpit is a raudlah (garden) among the gardens of Paradise."³⁹

The content is a video documenting a group of Annur travel pilgrims making the pilgrimage to Raudhah with cohesiveness and happiness, which spurs the audience's motivation to undertake a pilgrimage to Raudhah in an atmosphere of warmth and happiness through PT Annur Maarif travel.

PT. Asia Iman Wisata

This travel agency has an Instagram account called "asiaimanwisata_official." Reporting from the SISKOPATUH web, the travel is led by Dr. H. Abdillah, Lc., M.Hi, with SK number U. 75 in 2020, located at Jalan A. P. Pettarani, Ruko New Zamrud, Blok D, Number 11, Buakana Village, Rappocini District, Makassar City, South Sulawesi Province.⁴⁰

³⁸ "SiskoPatuh."

³⁹ Muḥammad bin Ismā‘īl bin Ibrāhīm bin al-Muqīrah al-Ju‘fī Al-Bukhārī, *Al-Jāmi‘ Al-Musnad Al-Šāhīh Al-Mukhtaṣar Min Umūri Rasūlullah Ṣallallahu ‘Alaihi Wasallam Wa Sunanīhi Wa Ayyāmīhi*, Cet. 1 (Dār al-Tāṣīl, 2012), h, 61.

⁴⁰ "SiskoPatuh."

This travel Instagram account has 14,500 followers and features 489 posts. In several posts on the account, researchers found the following hadith quotes:

- Posts with the title “Raudhah Pilgrimage Group October 21, 2024”

The post shows a 54-second video of the atmosphere of the pilgrims in Raudhah while praying with great emotion and solemnity, followed by an atmosphere of happiness in the courtyard of the Prophet's Mosque while waving their hands. The caption narration of the post is as follows:

“Raudhah adalah area yang berada di antara mimbar dan makam Nabi Muhammad. Dalam sebuah hadits, Nabi bersabda, “Apa yang ada di antara rumahku dan mimbarku adalah salah satu dari taman-taman surga” (HR. Bukhari dan Muslim). Raudhah merupakan tempat yang sangat istimewa, dimana doa-doa dipercaya diijabah”

At the end of the post, it also displays a unique flyer for the early umrah package in January 2025, along with information on the package's price. The post caption also displays admin contacts for info and reservations. This shows that the travel invites the audience to perform the pilgrimage to Raudhah and to perform umrah using the travel concerned.

- Posts with the title “Good message of the day”

The post features a flyer containing a good message of the day and a quote from the hadith of the Prophet Muhammad Saw. The complete narrative of the post is as follows:

“Pesanan Baik Hari Ini

... Rasulullah shallallahu 'alaihi wa sallam bersabda,

فِإِذَا كَانَ رَمَضَانُ اعْتَمِرِي فِيهِ، فَإِنَّ عُمْرَةً فِي رَمَضَانَ حَجَّةٌ

“... Jika Ramadhan tiba, berumrahlah saat itu karena umrah Ramadhan senilai dengan haji.” (Muttafaq 'alaihi)

The post does not show the complete hadith narration, as the complete hadith narration is:

عَنْ عَطَاءٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، يُخْبِرُنَا يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِامْرَأَةٍ مِنَ الْأَنْصَارِ، - سَمَّاهَا ابْنُ عَبَّاسٍ فَنَسِيَتْ

اسْمَهَا - : «مَا مَنَعَكِ أَنْ تَحْجِجَنَّ مَعَنَّا؟»، قَالَتْ: كَانَ لَنَا نَاضِخٌ، فَرَكِبَهُ أَبُو فُلَانٍ وَابْنُهُ، لِرَوْجِهَا وَأَيْهَا، وَتَرَكَ نَاضِخًا نَنْضَحُ عَلَيْهِ، قَالَ: «فَإِذَا كَانَ رَمَضَانُ اعْتَمِرِي فِيهِ، فَإِنَّ عُمْرَةً فِي رَمَضَانَ حَجَّةٌ⁴¹

Translation:

'Atho' reported: I heard Ibn' Abbas (may Allah be pleased with him) narrate to us, saying: The Messenger of Allah (peace and blessings of Allaah be upon him) said to a woman from the Ansar whom Ibn' Abbas mentioned by name, but we have forgotten her name: "What prevents you from performing Hajj with us?" The woman said, "We used to have a camel that so-and-so's father and his son would use, meaning the woman's husband and son, and then he would leave it to carry water. He said, "When Ramadan comes, perform 'umrah because 'umrah in Ramadan is like Hajj."

The post also featured the following caption:

Assalamualaikum, Jemaah.

Ada yang rindu sama admin?

Nggak ada? Wajar sih ya..

Tapi Kangen sama Ramadhan?

Pastinya iya donk.

Bulan Ramadhan punya banyak keutamaan. Salah satunya adalah pahala berumrah saat Ramadhan sama dengan pahala berhaji. Subhanallah.

Mengingat daftar tunggu berhaji di Indonesia mencapai belasan hingga puluhan tahun, tidak ada salahnya jika kita mendahulukan umrah.

"Uangnya dari mana?"

Dari Allah, Insya Allah.

Jika Allah meridhai maka akan disanggupkanNya.

InsyaAllah

Wallahualam

The post also displays a caption containing the contact person for Asia Iman Wisata travel. This shows that the travel invites the audience to achieve the virtues of umrah in the month of Ramadan by using the travel in question.

Although it did not explicitly mention the hadith, the researcher concluded that the narrative was inspired by the hadith on the virtues of Umrah in Ramadan and on how Umrah can eradicate poverty. The post also displays the contact information

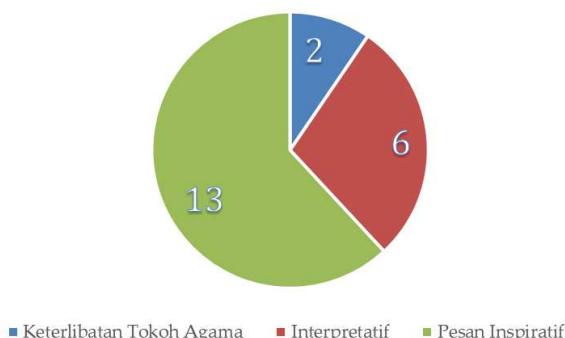
⁴¹ Muhammad bin Ismā'īl bin Ibrāhīm bin al-Mugīrah al-Ju'fi Al-Bukhārī, *Al-Jāmi' Al-Musnad Al-Šaḥīḥ Al-Mukhtaṣar Min Umūri Rasūlullah Ṣallallahu 'Alaīhi Wasallam Wa Sunanīhi Wa Ayyāmīhi*, Juz 3, h. 3.

for the Umrah travel service company concerned, providing the audience with more details about Umrah and Hajj. It also shows that the Umrah travel service invites the audience to perform Umrah and reap its benefits by using the service.

Based on a sample of Instagram posts from four Hajj and Umrah travel service companies in South Sulawesi, the researchers map the hadith citation techniques used, specifically the explicit ones.⁴² and implicitly.⁴³

From the two types of citation techniques, there are three patterns of hadith delivery expressed in the posts, namely, involving religious figures⁴⁴ as many as two posts, interpretative⁴⁵ as many as six posts, and inspirational messages⁴⁶ As many as 13 posts. To make it easier to analyze the data, consider the following diagram of the commodification techniques of Umrah traditions:

Diagram Teknik Kodifikasi Hadis-Hadis Umrah



⁴² Explicit quotation of the hadith means the inclusion of the hadith in text, either in Arabic writing or translation.

⁴³ Implicit hadith citation includes a hadith that does not textually mention it as a hadith, but is allegedly motivated by the hadith by comparing the narrative content with the text of the hadith that is considered the source.

⁴⁴ Involving religious figures facilitates the transmission of the hadith by recording their lectures and discussing umrah.

⁴⁵ By 'interpretive,' we mean the presentation of the hadith that has been interpreted to meet the needs and context of the information to be conveyed. This technique tends to dramatize the hadith.

⁴⁶ The purpose of the technique with an inspirational message is to utilize hadith to educate the general public on matters related to umrah.

Based on these data, the inspirational message technique dominates the commodification of Umrah traditions, followed by the interpretative technique, and, in last place, by religious figures. The dialogue on hadith commodification among researchers is considered a more moderate approach, meaning it is more oriented towards education, even though the goal is still to promote the products of Hajj and Umrah travel services offered by each company. Dialogue with interpretive techniques, according to researchers, is more likely to foster fanatical attitudes because Umrah traditions are often dramatized or modified excessively to suit the needs of travel promotion.

The Relevance of the Commodification of Umrah Travel Hadiths to Reasoned Action Advertising Theory

As previously discussed, the *Reasoned Action* theory states that a person's behavior is influenced by their intention to take that action.⁴⁷ This theory can be implemented through three actions: emphasizing the benefits and advantages of a product or service to build consumer confidence, leveraging recommendations from influencers or authoritative figures, and incorporating elements such as attractive labels or packaging slogans.

This theory is relevant to the commodification of Umrah traditions in Hajj and Umrah travel agencies in South Sulawesi Province. The following is the explanation:

Emphasizing the benefits and advantages of travel services

The commodification of Umrah hadith in Hajj and Umrah travel uses hadith to explain the various benefits of performing Umrah, such as those that describe how Umrah worship can erase sins, increase sustenance, and prevent a person from poverty. Simultaneously, the hadith is published on Instagram content from several Travel agencies, along with the service facilities offered to facilitate worship, thereby automatically enhancing consumer confidence that the service product will support the implementation of their worship and make this a necessity.

⁴⁷ M. Fishbein and I. Ajzen, *Beliefs, Attitude, Intention and Behavior: An Introduction to Theory and Research* (Boston: Addison Wesley, 1975), h. 76.

Using testimonials or recommendations from authoritative figures

Almost all travelers apply this step when commodifying Umrah hadiths in their travel Instagram posts. The authoritative source of the central figure is the Prophet Muhammad SAW because the hadith refers to the words, actions, and stipulations of this figure. Muslims regard the Prophet Muhammad as a guide to life and a figure who is greatly admired and loved, so that everything believed to be sourced from him is followed by his followers. Although the Umrah hadiths do not directly promote travel, those in the travel postings are designed to legitimize the services offered indirectly.

The recommendation of authoritative figures is further strengthened by the presence of two posts featuring lectures by religious figures in Indonesia on the virtues of umrah. This further strengthens this second step because the authoritative sources have increased to two: the primary source is the Prophet Muhammad, PBUH, and the secondary source is Islamic religious leaders.

Involving catchy slogans or advice

This step is evident in some Instagram travel posts that offer advice or inspirational messages based on the hadiths on the virtues of umrah. Hadiths are used as slogans to motivate Muslims to perform the Umrah pilgrimage. However, the hadith is used as an inspirational message that is often distorted through far-reaching interpretations, such as adding unrelated hadith narratives presented as if they are related to Umrah worship.

Based on this description, the commodification of Umrah hadith in the advertising strategy of Hajj and Umrah travel agencies is based on the principles of Reasoned Action Theory, where positive attitudes towards the virtues of umrah, subjective norms supported by authoritative figures, and hadith-based inspirational messages encourage consumer intention and behavior to choose certain travel services. However, using hadith as a marketing tool requires caution to avoid violating ethical values and to maintain the authenticity and honor of hadith in the Islamic tradition.

The state regulation governing Hajj and Umrah services, particularly Indonesia's Law No. 8 of 2019,⁴⁸ Plays a significant role in shaping the dynamics of religious tourism. By establishing a licensing system for Umrah operators, the government aims to protect pilgrims from fraudulent practices and ensure the quality of services. However, this regulatory framework also intensifies competition among licensed travel agencies, each striving to distinguish its services within a tightly monitored market. In this competitive context, many agencies adopt religiously infused marketing strategies—often through the selective use of hadith—to construct persuasive narratives of spiritual merit and divine reward. Such practices reveal how state policy indirectly contributes to the commodification of religious discourse, as agencies translate spiritual values into marketable promises. Consequently, the legal regulation not only standardizes operational practices but also stimulates creative religious marketing that blurs the boundaries between devotion and commercialism.

Conclusion

This study found that Umrah hadiths have become a central advertising strategy for Hajj and Umrah travel agencies in South Sulawesi Province, transforming religious texts into commodities. The research identified three key patterns of hadith commodification: first, the use of authoritative figures to lend credibility to advertising; second, interpretative commodification, in which hadiths are recontextualized to align with marketing goals; and third, the integration of inspirational messages to emotionally appeal to potential clients. These patterns reflect a deliberate effort to capitalize on religious values in advertising, aligning with the Reasoned Action Theory, which emphasizes benefit-driven decision-making, authoritative endorsements, and

⁴⁸ Abu Rokhmad, "Institutions and Contributions to Islamic Law in Indonesia's Legal System," *Walisongo Law Review (Walrev)* 3, no. 1 (2021): 21–44.

compelling messaging. Therefore, the commodification of hadiths represents a complex interplay between religious tradition and modern marketing strategies, shaping consumer behavior in the Umrah travel industry.

This study offers significant contributions to the understanding of religious commodification in the context of digital marketing. By focusing on the Instagram accounts of Umrah travel agencies, the research provides a fresh perspective on how religious values are adapted for commercial purposes in social media contexts. Additionally, integrating Pattana Kitiarsa's commodification theory and Reasoned Action Theory enhances analytical depth by bridging the religious and psychological dimensions of consumer behavior. The use of qualitative content analysis enabled a detailed exploration of patterns in social media advertising, revealing intricate strategies agencies employ to attract customers while maintaining a veneer of spiritual integrity. These strengths underline the study's value in illuminating the intersection of religion, commerce, and digital platforms.

Despite its contributions, the research acknowledges certain limitations that should be addressed in future studies. The focus on Instagram accounts with more than 2,000 followers may have excluded smaller agencies that employ different or equally relevant marketing strategies. Furthermore, the study primarily examined content from a single province, limiting the generalizability of its findings to other regions or countries. Additionally, relying on publicly available content may overlook internal decision-making processes or strategies that are not reflected in social media posts. Broader methodological approaches, such as interviews or surveys with agency representatives, could yield more comprehensive insights. Recognizing these limitations provides a pathway for further research to explore the nuances of religious commodification in diverse cultural and technological contexts.

Acknowledgements

The authors would like to acknowledge and express their deepest gratitude to the Indonesia Endowment Fund for

Education (LPDP) for the scholarship grant and support provided for this research.

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