TRENDS OF HAJJ AND UMRAH ON INSTAGRAM: COMMERCIALIZATION AND SELF-REPRESENTATION

Imam Mawardi[1*], Ahmad Faisal Huda[2], Lailatul Risqiyah[3]
[1,2,3] UIN Walisongo Semarang, Indonesia
*imam_mawardi_2004036003@walisongo.ac.id

Abstract: This article discusses the trend of Hajj and Umrah on Instagram, which is a form of expression of pilgrims on social media. The phenomenon is represented through the hajj hastag (#haji) and umrah hastag (#umrah). This research uses qualitative research methods, with a virtual ethnography approach. Data were collected through posts and comments on Instagram with #hajj and #umrah, and from literature studies. The data was then analyzed using critical discourse analysis theory. That every discourse is constructed from the identity, background, and purpose of the discourse. It was found that the expressions of Hajj and Umrah pilgrims on social media were represented with a variety of expressions and purposes. First, there are many trends in the phenomenon of Hajj and Umrah on Instagram. It is used as a means of personal and group promotion, such as travel agencies, food, and Hajj souvenirs. Second, a person's post when performing Hajj or Umrah is a form of self-expression and expression of gratitude so that social media is used to share their experiences as a form of gratitude and in order to motivate others.

Keywords: Hajj umrah trends; Expression; Commercialization, Discourse construction

Abstrak: *Artikel ini membahas tren haji dan umrah di instagram, yang menjadi bentuk ekspresi para jamaah di media sosial. Fenomena itu direpresentasikan melalui hastag haji (#haji) dan hastag umrah (#umrah). Penelitian ini menggunakan metode penelitian kualitatif, dengan pendekatan etnografi virtual. Data dikumpulkan melalui postingan dan komentar di Instagram dengan #haji dan #umrah, dan dari studi kepustakaan. Data kemudian dianalisis menggunakan teori analisis wacana kritis. Bahwa setiap wacana terkonstruksi dari identitas, latar belakang, dan tujuan dari wacana. Ditemukan, bahwa ekspresi para jamaah haji dan umroh di sosial media direpresentasikan dengan ragam ekspresi dan tujuan. Pertama, tren fenomena haji dan umrah di instagram banyak. Digunakan sebagai ajang promosi personal maupun kelompok, seperti biro travel, makanan, dan oleh-oleh haji. Kedua, postingan seseorang saat melakukan haji atau umrah merupakan bentuk ekspresi diri dan ungkapan rasa syukur sehingga media sosial digunakan untuk membagikan pengalamannya sebagai bentuk syukur dan agar dapat memotivasi orang lain.*

Kata Kunci: *Tren haji umrah; Ekspresi; Komersialisasi; Konstruksi wacana*

Introduction

The existence of social media makes trends in cyberspace spread quickly, and are clustered with the hastag (#) feature.[1] With the existence of social media, it is possible that it can even be an opportunity for people to have a positive impact on other people. For example, by sharing their experiences while performing Hajj and Umrah. Hajj and Umrah are integral parts of Islamic doctrine, which implementatively show differences with the other four pillars of Islam. The implementation of Hajj and Umrah requires readiness that includes physical and non-physical dimensions, including mental, spiritual, sincerity, self-awareness, struggle, and sacrifice.[2]

As the times evolve, pilgrims can share their experiences and express themselves through social media regarding the worship they are performing such as Hajj and Umrah. Of course, this is a new phenomenon along with the advancement of technological development and social media. Social media has changed the world significantly by overturning many existing thoughts and theories. The levels of communication have become unified in one platform called social networking or social media. However, the consequences of this change must also be watched out for. Social media provides an opportunity for every individual involved in it to freely express their opinions. However, the importance of having self-control must also be recognized, so that the freedom one has does not exceed the limits and does not offend others. This research seeks to explore how the expression of Hajj and Umrah pilgrims on Instagram social media and what its purpose is, as well as to find out what impact the posts about Hajj and Umrah uploaded by pilgrims on social media have on the general public. This research analyzes the phenomenon of Hajj and Umrah on Instagram from the perspective of pilgrims, so as to know how the discourse construction of posts on Instagram. Then what are the contents that color posts with #hajj and #umrah. It aims to reveal the phenomenon of Hajj and Umrah on Instagram as a representation of Hajj in cyberspace as new media.

Theoritical Approach

Social media as new media is media that features digitization, convergence, interactivity, and network development related to the creation and delivery of messages.[3] Its ability to provide interactivity allows new media users to select the information they consume, control the resulting information output, and make choices according to their wishes. A key concept of understanding new media is its ability to provide interactivity that allows users to actively participate in the communication process. Although social media as a new media and virtual ethnographic research are also new methods, not many have

---

[1] Thiyas Tono Taufiq, Royanulloh Royanulloh, and Komari Komari, "Tren Hijrah Muslim Perkotaan Di Media Sosial: Konstruksi, Representrasi Dan Ragam Ekspresi," *FIKRAH* 10, no. 2 (December 22, 2022): 355, https://doi.org/10.21043/fikrah.v10i2.14212.

[2] M. Shaleh Putuhena, *Historiografi Haji Indonesia* (Yogyakarta: LKiS Pelangi Aksara, 2007), https://books.google.co.id/books?id=7k9nDwAAQBAJ&printsec=frontcover&hl=id#v=onepage&q&f=false.

[3] Nikmah Lubis, "Cadar Dalam Ruang Publik: Analisis Wacana Kritis Norman Fairclough Pada Instagram @Aisyiyahpusat," *Tazkir: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman* 6, no. 2 (January 5, 2020): 209–24, https://doi.org/10.24952/TAZKIR.V6I2.2132.

studied the phenomenon of Hajj and Umrah on Instagram. One of them is Dede Mercy Rolando and Rahmah Ningsih's research entitled Form Mecca With Selfie Phenomena: Deconstruction of Hajj and Umrah in Da'wah Management. The article discusses how the phenomenon of Hajj on social media and its relation to the quality of pilgrims. So that the representation of pilgrims on social media can be used as a strategy to improve Hajj services to avoid hedonism when performing Hajj and Umrah.[4]

In addition, research conducted by Dina Milladiyah revealed that the narcissistic group behavior of Indonesian pilgrims is contrary to the norms of Hajj and Umrah worship in the holy land. This is because there are Indonesian pilgrims who shoot video clips in front of the ka'bah, chant pancasila and sing nasyid songs when carrying out sa'I, and many pilgrims take pictures of their activities while worshiping at the haram mosque and nabawi mosque. The results of the study illustrate that many narcissistic Indonesians who go to the holy land only move places without knowing the rules and morals while in the holy land. So that from these actions can lead to behaviors that are contrary to the norms that are contrary to the Hajj and Umrah worship in the holy land.[5]

Research Methods

This research uses qualitative methods that are often used in social science. Qualitative research aims to build knowledge through deep understanding and new discoveries. This human problems. In this research, the researcher creates a complex picture by examining words, detailed analysis of viewers' views in social media comment sections, and conducting studies in natural situations. The qualitative approach allows researchers to explore the subjective and contextual aspects of the phenomenon under study, as well as understand individual experiences in depth. Qualitative methods help to explore complex and multidimensional phenomena such as Hajj and Umrah trends on social media.[6] However, this study also uses classification and numerical methods found in quantitative research.[7] However, Thomas D. Cook and Charles Reichard explain that both qualitative and quantitative research methods cannot be used together because they have different characteristics.[8]

The approach used in this research is virtual ethnography. Linguistically, ethnography comes from the Greek language which is a combination of the words "ethos" which means citizens of a nation or society, and "graphein" which means writing or artifacts. According to Cristine Hine, virtual ethnography is a methodology used to investigate the internet and explore how entities (users) interact with the internet. Virtual ethnography

---

[4] Dede Mercy Rolando and Rahmah Ningsih, "'FROM MECCA WITH SELFIE' PHENOMENA: DECONSTRUCTION OF HAJJ AND UMRAH IN DA'WAH MANAGEMENT," *Multazam : Jurnal Manajemen Haji Dan Umrah* 3, no. 1 (June 20, 2023): 67–79, https://doi.org/10.32332/MULTAZAM.V3I1.7099.

[5] Dina Milladiyyah, "Moralisasi Kelompok Narsistik Indonesia Di Tanah Suci" (Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, 2024).

[6] Iskandar, *Metodologi Penelitian Kualitatif* (Jakarta: Gaung Persada, 2009).

[7] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R & D* (Bandung: Alfabeta, 2014), https://opac.perpusnas.go.id/DetailOpac.aspx?id=911046.

[8] David Brinberg, "Book Reviews: Cook, Thomas D., and Reichardt, Charles S. Qualitative and Quantitative Methods in Evaluation Research," *Sage Publications* 10, no. 7 (August 1, 1981): 29–30, https://doi.org/10.3102/0013189X010007029.

also reflects the implications of internet-mediated communities.[9] In this study, we analyze the #haji and #umrah trends on social media Instagram. Data from crawling results on Instagram in the form of video posts, images, captions, and comments are then analyzed using Critical Discourse Analysis (CDA). Critical discourse analysis is a linguistic study that not only examines the linguistic elements of a discourse, but also relates it to the social, political, and cultural context that surrounds it.[10]

The research method used in this article is virtual ethnography or netnography. Netnography is a research method to study the culture of online communities by photographing community interactions in the digital or internet world. The purpose of virtual ethnographic research is to criticize, deconstruct reality, and find value. In virtual ethnographic studies There are 3 methods of data collection, one of which is fieldnote data. Are notes from researchers. Namely by watching, asking, and examining or by making observations.[11] This research uses a qualitative approach. As explained in Research Design by Risetdikti, qualitative research is a research procedure by taking descriptive data in the form of written or oral from objects and subjects that can be observed.[12] Qualitative research is also aimed at understanding phenomena about what is experienced by research subjects, for example, behavior, perceptions, motivations, actions, and others.[13] So in this study, descriptive data is taken from documents, in the form of video posts (feeds) (reels), images, captions, and comments on Instagram social media with hastags haji *(#haji)* and hastag umrah *(#umrah)*. Data was crawled from Instagram on April 21, 2024. Content was randomly drawn from some of the most popular posts on the search with #haji and #umrah.[14]

Through this analysis, researchers try to reveal how certain powers, ideologies, and values are reflected in the use of language and the construction of meaning in discourse. Critical discourse analysis is often used to explore and understand how discourse can be used to maintain or challenge existing power structures in society.[15] CDA sees the structure of language as storing the construction of discourse and influence in society, thus seeing language as self-representation.[16]

Results and Discussion

The emergence of virtual reality, virtual communities, and virtual identities are phenomena that increasingly appear along with the presence of new media. This phenomenon arises because new media gives users the ability to use large spaces and

---

[9] Christine Hine, *Virtual Ethnography* (London: SAGE Publishing, 2000), https://books.google.com/books/about/Virtual_Ethnography.html?hl=id&id=X5w1P2_iMNYC.

[10] Eriyanto, *Analisis Wacana*, ed. Nurul Huda S.A, 5th ed. (Yogyakarta: LKiS, 2006).

[11] Anita Kristina, "Netnografi Sebagai Metodologi," in *Ada Apa Dengan Medsos? Menangkap Budaya Dengan Netnografi*, ed. Diah Ayu Septi Fauji (Malang: Peneleh, 2022).

[12] Direktorat Riset dan Pengabdian Masyarakat, *Panduan Penelitian Dan Pengabdian Kepada Masyarakat Edisi XII Tahun 2018* (Jakarta: Kementerian Riset, Teknologi, dan Pendidikan Tinggi, 2018).

[13] Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, Revisi, Ce (Bandung: PT Remaja Rosdakarya, 2018).

[14] Fairclough Norman, *Critical Discourse Analysis: The Critical Study of Language.* (Edinburg: Longman, 2010).

[15] Masitoh Masitoh, "PENDEKATAN DALAM ANALISIS WACANA KRITIS," *Edukasi Lingua Sastra* 18, no. 1 (April 27, 2020): 66–76, https://doi.org/10.47637/elsa.v18i1.221.

[16] Diah Kristina et al., *Analisis Wacana Kritis: Pengantar Praktis* (Yogyakarta: Pustaka Pelajar, 2020).

networks, and express identities that are different from the identities owned by users in the real world.[17] The use of the term "new media" is used to describe the characteristics of media that are different from the media that have existed before. Conventional media such as television, radio, magazines and newspapers are often referred to as "old media", while interactive media such as the internet are classified as "new media". The use of these terms does not mean that old media will disappear and be replaced by new media, but rather as a way to describe new characteristics that arise in media development.[18] Social media, also known as social networking, is an integral part of new media. It is clear that the level of interactivity in new media is very high.

In its dynamics, the # symbol has many mentions and functions, for example, it is known as sharp in music, pounds, octothorpe, to hastags.[19] Hashtags in social media theory put forward by Nasrullah function as one of social bookmarking. Social bookmarking works to organize, store, manage, and search for certain information or news online. The information provided on this social media is not complete information. That is, users are only provided with information in the form of text, photos, or videos briefly as an introduction, and then users will be directed to the link of the information source.[20]

Nowadays, hastags on Instagram are also interpreted as a new trend in the disbursement of information as well as certain posts and live events on social media.[21] Hastags on Instagram also make it easier for photo or video posts to be shared and found by other users who are looking for certain topics through the same hastag. hashtags have no time or language restrictions, so they can be widely tracked and found by other users at any time. hastags (#haji) and hastags (#umrah) on Instagram as a representation of pilgrims and Muslim communities who share photo, video and or audio visual posts related to hajj and umrah. The number of Hajj and Umrah pilgrims from Indonesia has always increased from year to year, except during the covid-19 pandemic which experienced a decline. The increase in the number of hajj and umrah pilgrims is also accompanied by an increasing number of posts with the hajj hastag (#haji) and umrah hastag (#umrah) on Instagram.

Based on table 1, it can be seen that the number of Indonesian Hajj quotas continues to increase from year to year, but had experienced a significant decline in 2020-2021, due to the total closure of the Saudi Arabian government to prevent transmission of the covid-19 virus.[22] Then it began to creep up in 2022, during the transition period of covid-19 which

---

[17] Terry Flew, *New Media: An Introduction* (New York: Oxford University Press, 2002), https://books.google.co.id/books/about/New_Media.html?hl=id&id=DajYGAAACAAJ&redir_esc=y.

[18] Errika Dwi and Setya Watie, "Komunikasi Dan Media Sosial (Communications and Social Media)," *Jurnal The Messenger* 3, no. 2 (March 23, 2016): 69–74, https://doi.org/10.26623/THEMESSENGER.V3I2.270.

[19] N. Nuswantara, "VISUALISASI TAGAR DALAM MEDIA SOSIAL INSTAGRAM (Analisis Wacana Kritis Model Norman Fairclough)," *DeKaVe* 12, no. 2 (December 9, 2019): 21–34, https://doi.org/10.24821/DKV.V12I2.3521.

[20] Rulli Nasrullah, *Komunikasi Antarbudaya Di Era Budaya Siber* (Jakarta: Kencana Prenada Media Group, 2012), https://opac.perpusnas.go.id/DetailOpac.aspx?id=805506.

[21] Nuswantara, "VISUALISASI TAGAR DALAM MEDIA SOSIAL INSTAGRAM (Analisis Wacana Kritis Model Norman Fairclough)."

[22] Saber Yezli and Anas Khan, "COVID-19 Social Distancing in the Kingdom of Saudi Arabia: Bold Measures in the Face of Political, Economic, Social and Religious Challenges," *Travel Medicine and Infectious Disease* 37 (September 1, 2020), https://doi.org/10.1016/J.TMAID.2020.101692.

gradually decreased but still with strict restrictions in several countries[23] including Indonesia which was included in the 20 countries prohibited from entering Saudi Arabia due to the high number of covid-19.[24] Finally, in 2024, Indonesia's pilgrimage quota reached 241,000 pilgrims, which means it exceeded the quota in 2019 before covid-19. The phenomenon of a significant decline in 2020 - 2021 due to covid-19, also affected the decline in posts with the hajj and umrah hashtags.

Table 1. Indonesia's hajj quota 2014-2024

Year	Number of pligrims
2014	168.000
2015	168.000
2016	168.000
2017	221.000
2018	221.000
2019	231.000
2020	-
2021	-
2022	100.051
2023	229.000
2024	241.000

[23] Nur Fitriatus Shalihah, "Arab Saudi Blokir Masuknya Warga 20 Negara Termasuk Indonesia Mulai 3 Februari, Simak Daftarnya… - Kompas.Com," kompas.com, February 3, 2021, https://amp.kompas.com/tren/read/2021/02/03/073200865/arab-saudi-blokir-masuknya-warga-20-negara-termasuk-indonesia-mulai-3.

[24] Junaidi Junaidi, "Communication Strategy of the Indonesian Ministry of Religion to Leave 20 Countries That Area Prohibted from Entering Saudi Arabia," *PROPAGANDA* 2, no. 1 (January 24, 2022): 51–64, https://doi.org/10.37010/PROP.V2I1.445.

Table 2. Total of posts with hastag #haji dan #umrah 2014-2024

Hastag	Total	hastag	Total
#haji	1.500.000	#umrah	2.700.000
#haji2014	1.000	#umrah2014	11.400
#haji2015	1.000	#umrah2015	18.700
#haji2016	11.800	#umrah2016	37.100
#haji2017	56.100	#umrah2017	57.800
#haji2018	24.200	#umrah2018	84.900
#haji2019	71.300	#umrah2019	111.000
#haji2020	32.000	#umrah2020	54.200
#haji2021	17.900	#umrah2021	20.400
#haji2022	55.900	#umrah2022	128.000

Phenomenologically, the increasing number of Hajj and Umrah posts on Instagram is influenced by technological developments and social media trends that are widespread and fast in cyberspace. Instagram itself in 2023 has been used by 104.8 million Indonesians.[25] This goes hand in hand with Instagram users who continue to increase to become GWI's 2024 favorite social media version with a figure of 16.5 percent with a vulnerable age of users 16-64 years.[26] Thus influencing Indonesian Hajj and Umrah pilgrims to capture and share their posts while in Makkah.[27] The number of Hajj and Umrah pilgrims is also influenced because Hajj and Umrah are forms of Islamic worship which are the culmination of the rituals of the pillars of Islam by integrating all levels of sharia into them. Hajj The increase in the number of pilgrim posts also indicates. In table 2, the increase in

---

[25] Cindy Mutia Annur, "Indonesia Jadi Negara Dengan Pengguna Instagram Terbanyak Ke-4 Di Dunia," Katadata Media Network, November 28, 2023, https://databoks.katadata.co.id/datapublish/2023/11/28/indonesia-jadi-negara-dengan-pengguna-instagram-terbanyak-ke-4-di-dunia.

[26] "Digital 2024: 5 Billion Social Media Users - We Are Social Indonesia" (Jakarta, 2024), https://wearesocial-com.translate.goog/id/blog/2024/01/digital-2024-5-billion-social-media-users/?_x_tr_sl=en&_x_tr_tl=id&_x_tr_hl=id&_x_tr_pto=tc.

[27] Rolando and Ningsih, "'FROM MECCA WITH SELFIE' PHENOMENA: DECONSTRUCTION OF HAJJ AND UMRAH IN DA'WAH MANAGEMENT," 72.

the number of posts with #hajj and #umrah on Instagram has always increased every year. Like the number of hajj and umrah pilgrims in 2020-2021, the number of hajj-umrah posts on Instagram also decreased by 50% and then jumped back up in 2022. This means that although social media is a virtual media that does not require direct interaction with the community, it is still affected by conditions in the real world. Table 2 also shows that the umrah hastag is twice as much as the hajj hastag, from the total number of posts above, posts with the hajj hastag reached 1,906,200 while posts that included the umrah hastag were 3,528,800. This is related to the difference in the frequency of the implementation of the Hajj and Umrah pilgrimages.

According to Santoso in his writing Revitalizing the Anachronistic Da'wah Method of Millennial Generation preachers, said that the factor of modern technological progress has two different values, namely positive and negative. The positive is that da'wah messages are easily and quickly widely accepted while the negative is that preachers before the millennial era were displaced because they still used previous methods.[28] The positives and negatives of current technological advances certainly affect worship services that have sacred value but are wrapped in desire in carrying them out. One of them is in the current Hajj and Umrah pilgrimage which continues to increase from the number of registrants to enthusiasts (Afifi Via S; 110-111).[29]

Commercialization Behind the Hajj and Umrah Discourse

Social media, including Instagram, is not just a medium for sharing content or online social connections. Instagram is also used by many people to do business. A lot of products from small businesses to large industries are sold through Instagram. This indicates the massive role of social media as a strong social capital, one of which is in forming a bond between sellers and buyers. Posts on social media by adding images, audio visuals, including hastags affect engagement, this also affects the number of followers. So that the posts can be more widespread throughout, both among children, adolescents, adults and parents.[30]

Figure 1, is a post on the @*baksorusukjoss* account which shows that *#umrah* and *#hajj* are included in the post to increase engagement on social media by reaching viewers who are also searching for these topics. The post was uploaded on April 2, 2024 and has been seen by 655,000 viewers, the post gets Posts on accounts higher engagement when compared to other posts that are usually only seen by 50,000 - 100,000 viewers. Not only used on the @*baksorusukjoss* account, #haji and #umrah are also used as promotional media for Hajj and Umrah travel agencies, and products related to them such as zam-zam water, prayer mats, prayer beads, dates etc. For example, on the @*ameeraumroh.official* account,

---

[28] BOBBY RACHMAN SANTOSO, "REVITALISASI METODE DAKWAH ANAKRONISTIS DAI GENERASI MILENIAL," *TASÂMUH* 17, no. 1 (December 31, 2019): 136, https://doi.org/10.20414/TASAMUH.V17I1.1350.

[29] Afif Via Syahdaniya et al., "Dekonstruksi Haji Dan Umrah Dalam Dakwah," *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 3, no. 2 (December 28, 2021): 110–11, https://doi.org/10.32939/ISHLAH.V3I2.89.

[30] Suci Ramadhanti Febriani and Ayu Desrani, "PEMETAAN TREN BELAJAR AGAMA MELALUI MEDIA SOSIAL," Jurnal Perspektif 14, no. 2 (July 26, 2021): 314–15, https://doi.org/10.53746/PERSPEKTIF.V14I2.49.

which is one of the official accounts of a travel agency that was recently established in 2021 in accordance with the Decree of the Indonesian Ministry of Religion Number Y.432. The account already has 404 posts, 8,022 followers, in one of its posts that did not include #haji and #umrah on January 3, 2024 it was only seen by 1,114 viewers. Meanwhile, the previous post got 87,200 viewers and there were even 347,000 thousand viewers. Hastags are also used as promotional media by the *@aisha.hajiumrah* account which is an official account of a souvenir shop for Hajj and Umrah souvenirs. The account only has 261 posts but already has 26,800 thousand followers. The account also shows that posts using #haji get more engagement from Instagram users.

Picture 1. Media Promosi

Explained by Madjid in the book *Perjalanan Religius Umrah Dan Haji,* that personal affairs are only half true because personal affairs cannot be entered by the interests of others but when each individual does good deeds is part of the consequential aspect of faith, so it is easy to enter the social area.[31]. In fact, due to technological advances and the rapid development of social media, it is used as a medium to disseminate all news both in writing

---

[31] Nurcholish Madjid, *Perjalanan Religius Umrah Dan Haji*, 3rd ed. (Jakarta: Paramadina, 2008), 87.

and in pictures as documentation of worship that is given writing or commonly called captions. It is as if telling all the events that have been passed with the state of heart wanting others to know about it, with the intention of spreading goodness or others. This is an act of personal business that enters into social territory.[32]

Identity Representation and Jamaah Expression on Social Media

Social media in Sun and Lowe's findings allow people to pursue their individuality without being part of a group or subculture. That is, on social media, a person can share and receive any information without having to directly follow the culture or event.[33] The use of social media in Islam can be used as a medium to convey religious messages to the public sphere. Communication in Islam is based on da'wah, which is inviting people to goodness following Islamic law. Every da'wah message delivered needs to be based on sharia, that the relationship between communication and da'wah plays an important role in the formation of society.[34] This is similar to Jurgen Habermas' public sphere concept, that the public sphere is an area of our social life where what is called public opinion is formed. The use of religious symbols in the public sphere according to Habermas is not a problem. Because according to him religion is a "good life" that cannot be separated from everyday life. In addition, religion is also used as a way of life (Weltanschauung) which is used as a moral source for public discourse so that it has an important role in the public sphere. Thus, social media is a virtual public space.[35]

According to Norman Fairclogh in discourse analysis, it can be analyzed and described in three elements, namely representation, relations, and identity [36]. This relates to posts with #haji and #umrah on Instagram. That posting content both photos and videos of someone who has performed Hajj and or Umrah in the post shows self-identity to the wider community described in the caption (writing). This is related to the increase in social status of people who have performed Hajj or Umrah are considered as pious or privileged people. Hajj is not a position but it can be said to be an achievement, where not everyone can achieve it without an effort. The effort in this case is the hard work of collecting money in order to go on Hajj. Even in some regions, such as Bugis, people who have made the hajj get special treatment and a special place in an event.[37]

---

[32] Syahdaniya et al., "Dekonstruksi Haji Dan Umrah Dalam Dakwah."

[33] Qian Sun and David Lowe, "Cultural Criminals: How Social Media Facilitated the Dilution of Subculture," *Proceedings of the 19th DMI: Academic Design Management Conference, Pp.2683-2709, London, 2–4 Sep., 2014*, May 17, 2014, https://www.dmi.org/page/ADMCConferenceTracks.

[34] Zainab Zakirah Abdul Halim, Dania Salsabila Azmi, and Nurazmallail Marni, "Media Sosial Dan Trend Penggunaan Menurut Islam," in *Seminar Sains Teknologi Dan Manusia 2019* (Kuala Lumpur, Malaysia: Fakulti Kejuteraan Kimia dan Tenaga, UTM. Program anjuran Akademi Tamadun Islam, 2019), 7, https://d1wqtxts1xzle7.cloudfront.net/99421384/287744103-libre.pdf?1677976708=&response-content-disposition=inline%3B+filename%3DMedia_Sosial_dan_Trend_Penggunaan_Menuru.pdf&Expires=1713588313&Signature=XO~~QkVtpgfHDM3Su0-hFPNNNu0~pUBaiNsUVKuTRedHd-xOWGsM.

[35] Jurgen Habermas, "Religion in the Public Sphere," *European Journal of Philosophy* 14, no. 1 (2006): 1–25.

[36] Norman Fairclough, *Critical Discourse Analysis: The Critical Study of Language* (Harlow: Pearson, 1995).

[37] Nurjannah Nurjannah, Wa Ode Sitti Hafsah, and Ashmarita Ashmarita, "HAJI DAN PESTA (Studi Pengaruh Tren Busana Muslim Terhadap Identitas Haji Di Desa Mataiwoi Kecamatan Mowila Kabupaten

From the post on the *@lieftaaffriliaputri* account who shared her post using #umrah in her caption sharing her experience when in mekka with her teacher, *"Minimal selama kamu hidup ada satu orang guru yang selalu melekat di hati mu untuk tau arah pulang… Maulana Syeikh 'ala Musthofa Na'imah yang merupakan guru penuh kasih sayang, lembut, menunjukan akhlak seperti Rasulullah. Siapapun yang berguru dengannya akan merasa terisi ruh dan batinnya. Apalagi setiap bersamanya selalu ada pembacaan thoriqot 'adzamiyah, kisah-kisah nabi, pembelajaran ilmu fiqih dll. Rasanya udah lama banget ngga ke Alexandria tapi qodarullah di susulin sama beliau ke mekka kemudian umrah bersama. Allah yarhamhu insya Allah."* The caption shows that the discourse construction built by the pilgrims is social media as a medium for sharing beautiful stories of worship while in Mecca. This in Islam is called tahadus bi ni'mah or spreading happiness so that it can also be felt and motivate others.

Posts with #haji and #umrah are also often used as a form of expression of deep gratitude for having been called by Allah to go to mecca. As in the verified account of @frisca_clarissa who has 136,000 followers. In her upload she shared a photo in front of the kakbah with the caption *"Yaa Allah Yaa Rahman Yaa Karim. Terima kasih atas undaganMu di Bulan Penuh Ampunan ini. Allahuakbar. 1st Umrah, Jumat, 23 Maret 2024."* The post expressed her deep gratitude for being able to perform Umrah for the first time during the holy month of Ramadan.

Commodification of Umrah as a life style or lifestyle and means of community recreation. Dick Hebdige (1979) explains five forms of style [38] including: Style as a communication that is intended to get attention to itself, so that it has an existence, Style as Bricolage creation of something or a work of things that happen in the process, Style in style rotation, Style as homology, namely the similarity of origin which indicates a kinship relationship even though the form, arrangement, or function may be different, Style as a marking practice Lifestyle can be seen from the way of dressing, language, habits, and others.[39]

The inclusion of the titles Hajj and Hajah to pilgrims who have completed and reached the homeland is a title of honor that has existed since the beginning of the Hajj Umrah process in Indonesia. But in reality at this time due to the factor of technological development with the emergence of social media, the title of Hajj and Hajah is not only limited to a title called by speech but also in the form of a title that is displayed in print or just for existence in social media. Of course this is part of the deconstruction of Hajj and Umrah. In personal experience, we often encounter things that are termed as the meaning of life, the purpose of life and other problems of inner peace. So it is true that all personal experiences are authentic to the person.

Konawe Selatan)," *ETNOREFLIKA: Jurnal Sosial Dan Budaya* 8, no. 3 (October 29, 2019): 258–59, https://doi.org/10.33772/ETNOREFLIKA.V8I3.816.

[38] Dick Hebdige, *Subculture: The Meaning of Style* (Taylor & Francis Group, 1981).

[39] Sucipto, "Umrah Sebagai Gaya Hidup, Eksistensi Diri Dan Komoditas Industri: Menyaksikan Perubahan Keagamaan Warga Kota," *Kontekstualita: Jurnal Penelitian Sosial Keagamaan* 28, no. 1 (2013): 37152, https://www.neliti.com/id/publications/37152/.

Discourse Construction and Community Response

The existence of this application makes it easier for Muslims to always be closer to Allah SWT. Based on the words of the Prophet Muhammad SAW, "Convey from me even if only one verse". Allah SWT commands to convey to all humans, the command to interact through communication. The Qur'an is a source of news about the religion of Islam from Allah SWT for its people. Similarly, the words of the Prophet Muhammad SAW who ordered to convey something that came from him, even if only one verse to others. This shows that the Prophet SAW ordered to spread the information that came from him.

In discourse analysis in the digital world, comments on social media are a representation of society in the digital world. So that comments on social media are a community response to a post on social media.[40] Posts about Hajj and Umrah by showing selfie photos in front of the kakba are often considered a form of hedonism and to brag on social media. This is also what Boris and Onad asked in the Login podcast on Deddy Corbuzier's channel. Regarding Boris' question, *"Apakah diperbolehkan ketika ibadah umrah atau haji seseorang melakukan selfie?"* According to Habib Ja'far in the video, *"Ada dua hal yang menyebabkan orang selfie itu justru positif, maksudnya gue nggak mau itu menjadi sesuatu yang kita pastikan hal yang negatif, itu justru jadi dosa di guanya, karena negatif thinking, suudzon. Karena dua hal, pertama tahadus bi ni'mah. Dia mensyukuri nikmat yang Tuhan berikan kepada kita, yang foto itu menjadi kenangan indah bagi dia, yang ketika dia lihat membuat dia rindu ingin ke sana lagi, membuat dia kalau tersesat jadi ingat lagi kepada Tuhan, membuat dia menjadi semangat lagi ibadah, dan sebagainya. Kedua, itu menjadi sedekah ketika dibagikan di media sosial, dibagikan ke keluarga, karena selfie itu Cuma media baru aja. Dari dulu, orang pulang haji umrah itu bikin syukuran, tetangga datang, kerabat, teman dan sahabat datang, kemudian dia bercerita apa nilai-nilai positif yang dia dapatkan di sana. Sama, medianya beda. Sekarang selfie, dan medianya lebih luas, untuk memotivasi orang."*[41]

This was also expressed in the comments column that shared the Habib Ja'far video snippet. Comment from *@elviatristania* account *"Jujur saya termotivasi jika sering liat postingan yang sedang ibadah di Tanah Suci.. MasyaAllah semoga menjadi amalan yang sudah share.. InsyaAllah aamiin."* Some other comments also claimed to feel happy when they saw someone's post in Mecca and hoped to catch up soon. Like the comment from the *@its_lizaarmaynila* account. This proves that the phenomenon of Hajj and Umrah on Instagram is a positive trend that is actually favored by the Muslim community on social media. Although not a few are also prejudiced (suudzon) and consider it to be fun and boast on social media in order to get praise and recognition, even to increase the engagement of the post so that it has an impact on the number of Instagram followers.

---

[40] Imam Mawardi, Ahmad Fauzan Hidayatullah, and Tri Utami Octafiani, "Tretan Muslim Dark Jokes: A Critical Study on Summon Podcast Content," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 7, no. 2 (December 29, 2022): 109–20, https://doi.org/10.15575/JW.V7I2.22266.

[41] Deddy Corbuzier, *(432) IMAN BORIS NGGAK TERKIKIS, HABIB JAFAR KETIPU JANJI MANIS* ‼️ 😂😂 *LOGIN - JAFAR - ONAD - Eps 19 - YouTube*, 2024, https://www.youtube.com/watch?v=i7ATS2VMnVY.

Conclusion

Various expressions of Hajj and Umrah pilgrims on social media, especially on the Instagram platform through content searches with Hajj hashtags and Umrah hashtags (#haji) and (#umrah), so that Hajj and Umrah are not only limited to spiritual ritual worship, but have developed into social media trends. The phenomenon of using the hashtags #haji and #umrah on Instagram has increased significantly along with the development of technology and social media trends. The use of these hashtags is not only as a means to share worship experiences, but also as a medium of promotion and commercialization, both for travel agents and products related to Hajj and Umrah. The increase in the number of posts with these hashtags also reflects the increase in the number of Hajj and Umrah pilgrims from Indonesia from year to year, except during the COVID-19 pandemic.

Critical discourse analysis and virtual ethnography, in this study, provide more comprehensive insights into social phenomena, religiosity of digital society related to the use of #haji and #umrah hashtags on social media. The posts also serve as a medium to express their personal experiences, as well as spread religious and proselytizing messages. Despite some negative views on the use of social media such as narcissism at the Kaaba. Regardless, some posts show that users want to share their worship experiences. So the majority of the Muslim community responded positively and felt inspired by the posts by giving positive responses in the comments of the posts. Thus, Hajj and Umrah hashtags can be used to continue to increase the number of Indonesian pilgrims, which can be useful in the marketing strategy of Hajj and Umrah organizers in Indonesia. More deeply, researchers have not been able to explore how the use of social media during Hajj and Umrah affects the spiritual experience of pilgrims and viewers, whether social media enriches or disrupts their worship process. The responses of Muslim Communities to Hajj and Umrah content on social media, including analysis of comments, likes and other interactions, could also be strengthened to understand the perceptions and social impact of this trend.

References

Brinberg, David. "Book Reviews: Cook, Thomas D., and Reichardt, Charles S. Qualitative and Quantitative Methods in Evaluation Research." *Sage Publications* 10, no. 7 (August 1, 1981): 29–30. https://doi.org/10.3102/0013189X010007029.

Cindy Mutia Annur. "Indonesia Jadi Negara Dengan Pengguna Instagram Terbanyak Ke-4 Di Dunia." Katadata Media Network, November 28, 2023. https://databoks.katadata.co.id/datapublish/2023/11/28/indonesia-jadi-negara-dengan-pengguna-instagram-terbanyak-ke-4-di-dunia.

Corbuzier, Deddy. *(432) IMAN BORIS NGGAK TERKIKIS, HABIB JAFAR KETIPU JANJI MANIS* ❗❗ 🤳🤣 *LOGIN - JAFAR - ONAD - Eps 19 - YouTube*, 2024. https://www.youtube.com/watch?v=i7ATS2VMnVY.

"Digital 2024: 5 Billion Social Media Users - We Are Social Indonesia." Jakarta, 2024. https://wearesocial-com/blog/2024/01/digital-2024-5-billion-social-media-users/?_x_tr_sl=en&_x_tr_tl=id&_x_tr_hl=id&_x_tr_pto=tc.

Direktorat Riset dan Pengabdian Masyarakat. *Panduan Penelitian Dan Pengabdian Kepada Masyarakat Edisi XII Tahun 2018*. Jakarta: Kementerian Riset, Teknologi, dan Pendidikan Tinggi, 2018.

Dwi, Errika, and Setya Watie. "Komunikasi Dan Media Sosial (Communications and Social Media)." *Jurnal The Messenger* 3, no. 2 (March 23, 2016): 69–74. https://doi.org/10.26623/THEMESSENGER.V3I2.270.

Eriyanto. *Analisis Wacana*. Edited by Nurul Huda S.A. 5th ed. Yogyakarta: LKiS, 2006.

Fairclough, Norman. *Critical Discourse Analysis: The Critical Study of Language*. Harlow: Pearson, 1995.

Febriani, Suci Ramadhanti, and Ayu Desrani. "PEMETAAN TREN BELAJAR AGAMA MELALUI MEDIA SOSIAL." *Jurnal Perspektif* 14, no. 2 (July 26, 2021): 339–56. https://doi.org/10.53746/PERSPEKTIF.V14I2.49.

Flew, Terry. *New Media: An Introduction*. New York: Oxford University Press, 2002. https://books.google.co.id/books/about/New_Media.html?hl=id&id=DajYGAAACA AJ&redir_esc=y.

Habermas, Jurgen. "Religion in the Public Sphere." *European Journal of Philosophy* 14, no. 1 (2006): 1–25.

Halim, Zainab Zakirah Abdul, Dania Salsabila Azmi, and Nurazmallail Marni. "Media Sosial Dan Trend Penggunaan Menurut Islam." In *Seminar Sains Teknologi Dan Manusia 2019*, 1–16. Kuala Lumpur, Malaysia: Fakulti Kejuteraan Kimia dan Tenaga, UTM. Program anjuran Akademi Tamadun Islam, 2019. https://d1wqtxts1xzle7.cloudfront.net/99421384/287744103-libre.pdf?1677976708=&response-content-disposition=inline%3B+filename%3DMedia_Sosial_dan_Trend_Penggunaan_Menur u.pdf&Expires=1713588313&Signature=XO~~QkVtpgfHDM3Su0-hFPNNNu0~pUBaiNsUVKuTRedHd-xOWGsM.

Hebdige, Dick. *Subculture: The Meaning of Style*. Taylor & Francis Group, 1981.

Hine, Christine. *Virtual Ethnography*. London: SAGE Publishing, 2000. https://books.google.com/books/about/Virtual_Ethnography.html?hl=id&id=X5w 1P2_iMNYC.

Iskandar. *Metodologi Penelitian Kualitatif*. Jakarta: Gaung Persada, 2009.

Junaidi, Junaidi. "Communication Strategy of the Indonesian Ministry of Religion to Leave 20 Countries That Area Prohibited from Entering Saudi Arabia." *PROPAGANDA* 2, no. 1 (January 24, 2022): 51–64. https://doi.org/10.37010/PROP.V2I1.445.

Kristina, Anita. "Netnografi Sebagai Metodologi." In *Ada Apa Dengan Medsos? Menangkap Budaya Dengan Netnografi*, edited by Diah Ayu Septi Fauji. Malang: Peneleh, 2022.

Kristina, Diah, Havid Ardi, Melsiana Shera, and S.F. Luthfie Arguby Purnomo. *Analisis Wacana Kritis: Pengantar Praktis*. Yogyakarta: Pustaka Pelajar, 2020.

Lubis, Nikmah. "Cadar Dalam Ruang Publik: Analisis Wacana Kritis Norman Fairclough Pada Instagram @Aisyiyahpusat." *Tazkir: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman* 6, no. 2 (January 5, 2020): 209–24. https://doi.org/10.24952/TAZKIR.V6I2.2132.

Madjid, Nurcholish. *Perjalanan Religius Umrah Dan Haji*. 3rd ed. Jakarta: Paramadina, 2008.

Masitoh, Masitoh. "PENDEKATAN DALAM ANALISIS WACANA KRITIS." *Edukasi Lingua Sastra* 18, no. 1 (April 27, 2020): 66–76. https://doi.org/10.47637/elsa.v18i1.221.

Mawardi, Imam, Ahmad Fauzan Hidayatullah, and Tri Utami Octafiani. "Tretan Muslim Dark Jokes: A Critical Study on Summon Podcast Content." *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 7, no. 2 (December 29, 2022): 109–20. https://doi.org/10.15575/JW.V7I2.22266.

Milladiyyah, Dina. "Moralisasi Kelompok Narsistik Indonesia Di Tanah Suci." Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, 2024.Moleong, Lexy J. *Metodologi Penelitian Kualitatif.* Revisi, Ce. Bandung: PT Remaja Rosdakarya, 2018.

Nasrullah, Rulli. *Komunikasi Antarbudaya Di Era Budaya Siber*. Jakarta: Kencana Prenada Media Group, 2012. https://opac.perpusnas.go.id/DetailOpac.aspx?id=805506.

Norman, Fairclough. *Critical Discourse Analysis: The Critical Study of Language.* Edinburg: Longman, 2010.

Nurjannah, Nurjannah, Wa Ode Sitti Hafsah, and Ashmarita Ashmarita. "HAJI DAN PESTA (Studi Pengaruh Tren Busana Muslim Terhadap Identitas Haji Di Desa Mataiwoi Kecamatan Mowila Kabupaten Konawe Selatan)." *ETNOREFLIKA: Jurnal Sosial Dan Budaya* 8, no. 3 (October 29, 2019): 255–61. https://doi.org/10.33772/ETNOREFLIKA.V8I3.816.

Putuhena, M. Shaleh. *Historiografi Haji Indonesia*. Yogyakarta: LKiS Pelangi Aksara, 2007. https://books.google.co.id/books?id=7k9nDwAAQBAJ&printsec=frontcover&hl=id #v=onepage&q&f=false.

Rolando, Dede Mercy, and Rahmah Ningsih. "'FROM MECCA WITH SELFIE' PHENOMENA: DECONSTRUCTION OF HAJJ AND UMRAH IN DA'WAH MANAGEMENT." *Multazam : Jurnal Manajemen Haji Dan Umrah* 3, no. 1 (June 20, 2023): 67–79. https://doi.org/10.32332/MULTAZAM.V3I1.7099.

SANTOSO, BOBBY RACHMAN. "REVITALISASI METODE DAKWAH ANAKRONISTIS DAI GENERASI MILENIAL." *TASÂMUH* 17, no. 1 (December 31, 2019): 133–54. https://doi.org/10.20414/TASAMUH.V17I1.1350.

Shalihah, Nur Fitriatus. "Arab Saudi Blokir Masuknya Warga 20 Negara Termasuk Indonesia Mulai 3 Februari, Simak Daftarnya... - Kompas.Com." kompas.com, February 3, 2021. https://amp.kompas.com/tren/read/2021/02/03/073200865/arab-saudi-blokir-masuknya-warga-20-negara-termasuk-indonesia-mulai-3.

Nuswantara, N. "VISUALISASI TAGAR DALAM MEDIA SOSIAL INSTAGRAM (Analisis Wacana Kritis Model Norman Fairclough)." *DeKaVe* 12, no. 2 (December 9, 2019): 21–34. https://doi.org/10.24821/DKV.V12I2.3521.

Sucipto. "Umrah Sebagai Gaya Hidup, Eksistensi Diri Dan Komoditas Industri: Menyaksikan Perubahan Keagamaan Warga Kota." *Kontekstualita: Jurnal Penelitian Sosial Keagamaan* 28, no. 1 (2013): 37152. https://www.neliti.com/id/publications/37152/.

Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif Dan R & D*. Bandung: Alfabeta, 2014. https://opac.perpusnas.go.id/DetailOpac.aspx?id=911046.

Sun, Qian, and David Lowe. "Cultural Criminals: How Social Media Facilitated the Dilution of Subculture." *Proceedings of the 19th DMI: Academic Design Management Conference,*

Pp.2683-2709, London, 2–4 Sep., 2014, May 17, 2014. https://www.dmi.org/page/ADMCConferenceTracks.

Syahdaniya, Afif Via, Samsul Rifa'i, Uin Sayyid, and Ali Rahmatullah Tulungagung. "Dekonstruksi Haji Dan Umrah Dalam Dakwah." *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 3, no. 2 (December 28, 2021): 109–23. https://doi.org/10.32939/ISHLAH.V3I2.89.

Taufiq, Thiyas Tono, Royanulloh Royanulloh, and Komari Komari. "Tren Hijrah Muslim Perkotaan Di Media Sosial: Konstruksi, Representasi Dan Ragam Ekspresi." *FIKRAH* 10, no. 2 (December 22, 2022): 355. https://doi.org/10.21043/fikrah.v10i2.14212.

Yezli, Saber, and Anas Khan. "COVID-19 Social Distancing in the Kingdom of Saudi Arabia: Bold Measures in the Face of Political, Economic, Social and Religious Challenges." *Travel Medicine and Infectious Disease* 37 (September 1, 2020). https://doi.org/10.1016/J.TMAID.2020.101692.