Analysis of Miqat Mosque Management in Improving Service Quality for Indonesian Umrah Pilgrims

Sufin Nurul Aidina[1]*, Abdul Rozaq[2]
Walisongo State Islamic University Semarang, Indonesia
*email:2201056079@student.walisongo.ac.id

Abstract. This study aims to analyze the management of Hudaibiyah Mosque, one of the main miqat locations frequently visited by Indonesian umrah pilgrims, particularly in relation to improving service quality. A descriptive qualitative approach was employed, and data were collected through in-depth interviews with Indonesian pilgrims, muthawwif (pilgrim guides), and mosque staff. Data analysis employed interactive data analysis, comprising data reduction, data display, and conclusion drawing. The results show that the capacity of key facilities such as toilets, ablution areas, changing rooms, resting areas, and bus parking remains insufficient given the increasing number of pilgrims, leading to long queues, overcrowding, and reduced worship comfort. Sanitation is suboptimal due to limited cleaning personnel, and informational signage in Indonesian and English is still lacking. Women's facilities do not adequately support privacy needs, which affects comfort during preparation for ihram. Additionally, crowd management relies heavily on travel agencies' scheduling rather than a strong independent management system. The study concludes that expanding facility capacity, increasing sanitation staff, providing multilingual signage, and improving women's areas are essential steps toward enhancing service quality. These findings may serve as a basis for developing standardized miqat service guidelines and for future comparative studies across different miqat mosques.
Keywords: Mosque management, miqat, pilgrim services, Hudaibiyah Mosque, Indonesian umrah pilgrim.

Abstrak. *Penelitian ini bertujuan untuk menganalisis manajemen pengelolaan Masjid Hudaibiyah, salah satu lokasi miqat utama yang sering dikunjungi oleh jemaah umrah Indonesia, khususnya dalam kaitannya dengan peningkatan kualitas pelayanan. Pendekatan kualitatif deskriptif digunakan dalam penelitian ini, dengan pengumpulan data dilakukan melalui wawancara mendalam terhadap jemaah Indonesia, muthawwif (pembimbing ibadah), dan petugas masjid. Analisis data menggunakan model analisis interaktif yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa kapasitas fasilitas utama seperti toilet, tempat wudu, ruang ganti, area istirahat, dan parkir bus masih belum memadai dibandingkan dengan peningkatan jumlah jemaah, yang menyebabkan antrean panjang, kepadatan, dan berkurangnya kenyamanan beribadah. Sanitasi dinilai belum optimal akibat keterbatasan petugas kebersihan, serta masih kurangnya papan petunjuk informasi (signage) dalam bahasa Indonesia dan Inggris. Fasilitas bagi*

jemaah perempuan juga belum memadai dalam mendukung kebutuhan privasi, yang berdampak pada kenyamanan saat persiapan ihram. Selain itu, manajemen keramaian masih sangat bergantung pada penjadwalan biro perjalanan dibandingkan sistem manajemen mandiri yang kuat dari pihak masjid. Penelitian ini menyimpulkan bahwa perluasan kapasitas fasilitas, penambahan petugas kebersihan, penyediaan informasi multibahasa, dan perbaikan area khusus perempuan merupakan langkah penting untuk meningkatkan kualitas pelayanan. Temuan ini dapat menjadi dasar dalam penyusunan pedoman standar pelayanan miqat serta untuk studi komparatif di masa depan pada masjid-masjid miqat lainnya.
Kata kunci: *Manajemen masjid, miqat, pelayanan jemaah, Masjid Hudaibiyah, jemaah umrah Indonesia.*

INTRODUCTION

The *miqat* mosque is an essential element in the performance of the Umrah pilgrimage as it serves as the starting point for the *Ihram* intention in accordance with Islamic Sharia provisions. One of the *miqat* mosques most frequently visited by Indonesian pilgrims is the Hudaibiyah Mosque, a historical location that serves as the boundary of the *Haram* (holy) area and possesses profound spiritual value for Muslims. The number of Indonesian Umrah pilgrims, which increases every year, makes Hudaibiyah Mosque one of the most crowded points, especially during peak departure seasons. Based on data from the Ministry of Religious Affairs of the Republic of Indonesia, the number of Indonesian Umrah pilgrims rose from 1,056,030 people in 2023 to 1,208,541 people in 2024, making Indonesia the largest sender of Umrah pilgrims in the world. This increase has a direct impact on the service burden and the need for better management at every *miqat* point, including Hudaibiyah, which is almost always visited by groups of Indonesian pilgrims.

Despite possessing a strategic position, Hudaibiyah Mosque still faces various service and management issues. Field conditions indicate long queues in the ablution area during busy hours, limited sanitation facilities, a lack of signage in Indonesian, and suboptimal management of pilgrim flow when large groups arrive simultaneously. This situation often becomes an obstacle for Indonesian pilgrims, especially since the majority are elderly and performing Umrah for the first time. In line with what is explained by Jones (2020), "Islamic studies students experience difficulties in using web-based scientific writing" (p. 199). Difficulties in understanding information in the context of worship can also reduce the solemnity (*khushoo*) of the pilgrims. Ma'arif (2019, p. 2020) also asserts that religious services will be effective if they are able to adapt to the needs of the pilgrims. Conditions at Hudaibiyah

Mosque indicate a gap between pilgrim needs and the quality of available services.

Based on field observations and service data, the objective conditions at Hudaibiyah Mosque indicate a significant disparity between pilgrim volume and facility capacity. Data from the Ministry of Religious Affairs of the Republic of Indonesia (2024) records an average density reaching 7,000 to 10,000 pilgrims per day during the Umrah season. This high visitation figure is not matched by adequate infrastructure, as seen from the toilet ratio of only 1:120 pilgrims, triggering long queues, as well as parking capacity that can only accommodate 15–20 buses, whereas the arrival of Indonesian groups can reach 30 buses at one time. In addition to physical aspects, operational management is also not optimal; the frequency of area cleaning is only carried out every 2–3 hours, there is a lack of signage in Indonesian with only two boards found, and the limited number of security officers (averaging 8–12 people) makes the regulation of large group pilgrim flows ineffective.

This phenomenon demonstrates that the management of Hudaibiyah Mosque plays a central role in ensuring the comfort of pilgrims' worship. This statement is supported by the Service Quality Theory (SERVQUAL model) developed by Parasuraman, Zeithaml, & Berry (1988) in Astuti (2007), which states that user satisfaction is formed from the conformity between expectations and the service performance received. Therefore, good management is not determined solely by physical facilities but must fulfill five dimensions of service quality which in this study are used as the basis for compiling research instrument indicators, namely: (1) Tangibles (Physical Evidence) which includes the completeness of ablution facilities, cleanliness, and parking availability; (2) Reliability regarding crowd flow management and information accuracy; (3) Responsiveness which includes the alertness of officers in serving pilgrims; (4) Assurance in the form of a sense of security and officer competence; and (5) Empathy which manifests in friendly service and care for the special needs of elderly pilgrims. In the context of Indonesian pilgrims whose numbers are massive, the integration of these five theoretical dimensions into the mosque management system becomes the main determinant of the quality of their worship experience.

Conceptually, mosque management is not limited solely to worship activities but encompasses the integration of *Idarah* (administration), *Imarah* (activities), and *Ri'ayah* (physical maintenance) aspects. The relationship between management and the services existing in the mosque is very close and mutually influential. Professional management acts as the foundation of the system. If planning and organizing (*management*) run well, then the quality of service (*service delivery*) received by pilgrims such as cleanliness, ease of information, and flow speed will increase. Conversely, the discomfort felt by pilgrims currently is a reflection of the lack of integration of these management functions with modern public service standards.

Previous research regarding mosque governance and Hajj-Umrah pilgrim services has been widely conducted, yet the majority of study loci remain fragmented on community mosque management or travel agency services. For example, Jaya (2023) in his study focused on management strategies to improve service quality in urban community mosques to attract the interest of young pilgrims. Meanwhile, research related to Umrah worship such as that conducted by Rachmi et al. (2025) focused more on pilgrim satisfaction with facilities and prices offered by travel agencies, but has not touched upon the aspect of physical facility management at *miqat* locations in depth. On the other hand, an international study by Kadi et al. (2024) discussed the aspect of crowd management and pedestrian movement in the Makkah area, but this study is still macro in nature and does not specifically examine the governance of sanitation facilities at vital transit points like *Miqat*. This indicates that studies regarding *miqat* mosque management in the holy land that integrate aspects of physical facilities and pilgrim comfort are still very limited.

However, when compared to other major *miqat* points such as the Dzul Hulaifah Mosque (Bir Ali) which has applied modern facility management standards with extensive sanitation areas and systematic pilgrim flows, service conditions at Hudaibiyah Mosque appear to be lagging. This inequality in service quality between *miqat* locations becomes crucial to research considering that both serve a massive volume of Indonesian pilgrims.

Departing from this urgency, the objective of this study is to comprehensively analyze the management of Hudaibiyah Mosque and its

contribution to improving the service quality for Indonesian Umrah pilgrims. This research is expected to provide strategic recommendations for mosque managers and Umrah travel organizers in compiling service standards that are better, more humane, and more suited to the needs of Indonesian pilgrims.

Approach and Research Design This study employs a qualitative method with a descriptive approach, with the case study focused on Hudaibiyah Mosque. Referring to Sugiyono (2017), this approach was chosen to describe the condition of the research object based on facts that appear as they are in the field (natural setting). Data collection was carried out through triangulation of techniques which included direct observation of the physical condition of facilities and pilgrim flow, documentation studies, and in-depth interviews. Informant determination was carried out using a purposive sampling technique involving three strategic elements, namely Umrah pilgrims, mosque management, and worship guides (*muthawwif*). In this case, the *muthawwif* is positioned as a key informant because they represent the collective aspirations and complaints of the pilgrim group they accompany, where the data collection process is continued until reaching the saturation point.

To dissect the obtained data, this study utilizes the theoretical footing of management functions (POAC) from George R. Terry and service quality dimensions from Parasuraman, Zeithaml, and Berry (1988). The data analysis is carried out following the interactive model of Miles, Huberman, and Saldaña (2014) which takes place in three systematic stages. The first stage is data condensation, where the researcher sorts, focuses, and simplifies field data relevant to facility constraints. The second stage is data display in the form of thematic narratives to describe the pattern of relationship between management and service quality. The final stage is conclusion drawing and verification to formulate a final conclusion regarding the effectiveness of Hudaibiyah Mosque management and to compile valid strategic recommendations.

RESULTS AND DISCUSSION

The Function of Miqat Mosques for Umrah Pilgrims

The *miqat* mosque holds a very important role in the Umrah pilgrimage. It does not solely function as a mere physical structure, but as a

spiritual gateway where the mental transformation of the pilgrims begins.
The main function of the *miqat* mosque is as the location for the
implementation of *ihram* sharia, where pilgrims are required to stop for a
moment, cleanse themselves, and recite the intention. In *fiqh*, this function is
absolute; the failure of the mosque's function in facilitating this procession
can impact the validity or perfection of someone's Umrah worship
(Alafghani et al. 2024).

For Indonesian Umrah pilgrims, Hudaibiyah Mosque has a
psychological function as a transition point from a profane state to a holy
state. At this location, pilgrims carry out physical preparations in the form of
sunnah bath, wearing *ihram* clothing, and sunnah prayer. Therefore, the
availability of adequate water facilities and changing rooms becomes an
absolute prerequisite so that the self-purification function (*taharah*) can run
perfectly. If these facilities are disrupted, then the mental readiness of
pilgrims to enter the Holy Land will be distracted by physical discomfort.

Besides the ritual function, the *miqat* mosque also performs education
and *manasik* guidance functions. Considering the majority of Indonesian
pilgrims depart in large groups and many of them are elderly or beginners,
the mosque becomes the last classroom before Umrah begins. This is where
the *muthawwif* gives final directions regarding the procedure of intention and
ihram prohibitions. A conducive mosque atmosphere is very necessary so that
the information can be absorbed well, minimizing pilgrim errors during the
performance of *tawaf* and *sa'i* later.

Hudaibiyah Mosque also functions as a religious tourism destination.
This location holds the collective memory of Muslims about the Treaty of
Hudaibiyah, a monumental diplomacy conducted by the Prophet SAW. This
historical function attracts the interest of pilgrims to visit not only for *miqat*,
but also to retrace the struggle of the Prophet. This makes the visitation
volume to Hudaibiyah heavier compared to other *miqats*, demanding space
management capable of accommodating worship functions and visitation
functions simultaneously.

However, the function of the mosque as a public service hub often
becomes a critical point. As a transit place for thousands of people, the
mosque must provide robust logistical functions, ranging from large bus
parking areas to mass sanitation systems. Research by (Othman et al. 2025)

explains that failure in functions such as parking areas and other public services will create severe bottlenecks or flow congestion. When pilgrims are trapped, for example in toilet queues for hours, the spiritual function of the mosque becomes blurred and replaced by physical fatigue. Furthermore, due to the modernization of Hajj and Umrah services initiated by Saudi Arabia, the function of the *miqat* mosque is also required to transform into a smart facility (Yusuf 2022). The mosque is expected not only to provide water and carpets, but also digital information access, thermal comfort (air conditioning), and accessibility for people with disabilities.

Thus, Hudaibiyah Mosque bears a complex and diverse burden of functions because it functions as a holy place, historical site, education space, and mass transit facility. The success of the management in balancing all these functions is what will determine the quality of the worship experience of Indonesian Umrah pilgrims as a whole.

Management of Hudaibiyah Mosque as a Miqat Mosque

The management of Hudaibiyah Mosque is currently faced with a major challenge in balancing infrastructure capacity with the surge in pilgrim volume. Based on in-depth interviews with pilgrims and *muthawwifs* who have utilized Hudaibiyah Mosque facilities, several key findings were obtained regarding facility conditions, pilgrim flow patterns, information access, sanitation, as well as their impact on the comfort and worship readiness of pilgrims. To provide a more structured overview, Table 1 below presents a summary of these findings based on research themes.

Tabel 1. Summary of Interview Findings at Hudaibiyah Mosque

Theme	Field Findings	Interview Source	Implication
Facility Conditions	Toilet capacity and rest areas are inadequate during peak hours	Afria Putri Salsabila (4 Dec 2025)	Need for additional toilets, rest rooms, and ventilation
	Women's ablution area is insufficiently enclosed, reducing	Fahma Auliya Azzahra (8	Need for redesign of the women's area

Theme	Field Findings	Interview Source	Implication
	privacy	Dec 2025)	for comfort and security
Sanitation & Cleanliness	Toilets are often dirty and ablution water runs out quickly when crowded	Bapak Sulaiman (15 Oct 2024)	Addition of cleaning staff and increased water supply
Information Access	Lack of signage in Indonesian and English causes pilgrim confusion	Ibu Nuraini (13 Oct 2024)	Need for clear and easy-to-see multilingual signage
Pilgrim Flow	Travel agencies choose night *miqat* times to avoid overcrowding	Several Pilgrims	Effective time management to reduce pilgrim accumulation
Worship Experience	Facilities influence serenity and *ihram* readiness	Nidaiyatul (2 Dec 2025)	Good facilities support the spiritual readiness of pilgrims
Indonesian Pilgrim Image	Indonesian pilgrims are assessed as orderly, neat, and maintaining cleanliness	Pilgrims & Muthawwif	Improving Indonesia's positive image in the eyes of Saudi authorities

Explaining the data in Table 1 above, it is clearly evident that physical infrastructure management at Hudaibiyah Mosque is experiencing stagnation. Complaints regarding the unbalanced toilet ratio and narrow rest areas confirm that the mosque's carrying capacity has exceeded reasonable limits. This condition aligns with the analysis of Kadi et al. (2024), which states that the main challenge of crowd management in holy sites is infrastructure modernization that must respond to pilgrim density to prevent bottlenecks in vital facilities. This is exacerbated by the management of women's facilities that lack privacy, which according to (Khan and Nia 2023) in their study on mosque architecture, is an indicator of neglecting aspects of accessibility and

privacy of women's worship spaces which are crucial for psychological comfort.

Furthermore, the aspect of sanitation management and maintenance becomes a weak point. Findings regarding dirty toilets indicate a failure in daily operations. Sumarlan, Nasution, and Rahman (2023) assert that the implementation of good service management, particularly cleanliness, is directly proportional to pilgrim comfort. Without an adequate ratio of staff as suggested in the study by Camelia (2025) regarding *Idarah* and *Ri'ayah* of mosques, the standard of sanctity of the place of worship will be difficult to maintain. Thus, it is important to apply crisis management techniques in crowded situations to prevent health risks, which is relevant to the poor sanitation conditions in Hudaibiyah.

From the side of information management, the absence of directional boards or multilingual signage creates flow inefficiencies. Wafa and Wijayanti (2018) agree that the presence of interpretive signage and a multilingual linguistic landscape is vital in religious tourism sites to direct visitors and reduce confusion. The dependence of flow regulation on travel agencies also indicates the absence of a smart management system, whereas Abalkhail and Al Amri (2022) suggest the use of technology and artificial intelligence for sustainable management of the Hajj/Umrah season.

The Influence of Hudaibiyah Mosque Management on Umrah Pilgrims

The quality of Hudaibiyah Mosque management has a significant influence on the pilgrims' worship experience, which can be analyzed using service quality dimensions. Based on the results of interview and observation data reduction, the discussion of this study's findings is structured based on service quality dimensions to deeply analyze how Hudaibiyah Mosque management impacts the pilgrims. The following is the analysis regarding the influence of mosque management on Umrah pilgrims based on five main indicators:

1. Tangibles - Infrastructure Quality and Capacity

The aspect of physical evidence becomes the main highlight in the evaluation of Hudaibiyah Mosque management. Field findings indicate a significant imbalance between infrastructure capacity and pilgrim volume. As expressed by informant Afria Putri Salsabila, the limited number of

toilets and the narrowness of rest areas during peak hours trigger tangible physical discomfort.

Observation data reinforce this, where the toilet ratio (1:120) and parking capacity that only accommodates 15-20 buses become the weak points of infrastructure management. This condition indicates that the planning function in physical facility development has not been adaptive to the post-pandemic surge in pilgrims. This finding aligns with the study of (Al-Harbi 2022) which asserts that *miqat* mosques require capacity upgrading that is linear with the statistical growth of international pilgrims so that service standards remain maintained.

2. Reliability - Flow Management and Service Consistency

In the reliability dimension, Hudaibiyah Mosque management is assessed as not yet fully capable of providing consistent service in regulating pilgrim flow (crowd management). This is evident from the strategy of travel agencies that are forced to choose night *miqat* times to avoid overcrowding, implying distrust in the ability of the mosque management system to handle peak hours.

Management reliability is also tested in the availability of basic utilities. Complaints regarding ablution water running out quickly when crowded indicate the weakness of the operational monitoring system. This is relevant to the view of Al-Amri (2022), who states that the reliability of time and utility management greatly influences the smoothness of the *miqat* procession. Without the reliability of this system, the transit duration of pilgrims becomes longer and tiring.

3. Responsiveness - Cleanliness and Staff Alertness

The responsiveness dimension highlights the speed of staff in responding to field conditions, particularly regarding sanitation. Based on an interview with Bapak Sulaiman, it was found that the frequency of toilet cleaning is not proportional to the intensity of usage, causing sanitation areas to be frequently dirty and smelly.

This problem reflects the lack of responsiveness of the management in allocating additional human resources during peak seasons. Slow cleanliness management has a direct impact on the solemnity of pilgrims intending to purify themselves. This finding is consistent with Rahman (2023), who states that the success of sanitation management in public

places of worship relies heavily on the ratio of staff sufficiency and cleaning schedules that are responsive to visitor fluctuations.

4. Assurance - Information Access and Security

The assurance aspect relates to the sense of security and ease of pilgrims in accessing facilities. A crucial issue found is the lack of signage in Indonesian or English. Informant Ibu Nuraini revealed pilgrims' confusion in finding facility locations, which should be minimized if the management provided clear visual information.

The absence of communicative directional signs lowers the pilgrims' sense of assurance in a foreign environment. Research by Al-Saidi (2022) supports this finding, where multilingual directional signs are proven significant in reducing "spatial confusion" and increasing the efficiency of pilgrim movement in *miqat* facilities. Improvements in this aspect of visual communication are urgently needed considering the majority of Indonesian pilgrims do not master Arabic.

5. Empathy - Gender Privacy and Pilgrim Comfort

The empathy dimension measures the extent to which management understands the specific needs of pilgrims, including gender and age aspects. Sharp criticism emerged regarding the women's ablution area which was assessed as insufficiently enclosed, as conveyed by Fahma Auliya Azzahra. Facility design that is too open indicates a lack of sensitivity by the management towards the privacy needs of female pilgrims.

Additionally, the needs of elderly pilgrims for easy and non-slippery access also need to be a priority. This corresponds with the literature of Al-Mutairi (2023) which emphasizes that worship facility design must be inclusive and consider gender psychology. Psychological discomfort due to lack of privacy can distract pilgrims from the spiritual preparation of their *ihram* intention.

CONCLUSION

Based on the results of the analysis and discussion, it can be concluded that the current management of Hudaibiyah Mosque is suboptimal in balancing the surge in the volume of Indonesian Umrah pilgrims, where there is a significant gap between physical infrastructure capacity and service

needs. The main constraints found include inadequate ratios of sanitation facilities and rest areas, low cleanliness standards, minimal access to information (signage) in Indonesian, and a lack of privacy assurance in female pilgrim areas, which collectively reduce the comfort and solemnity of the *miqat* procession. Furthermore, the pilgrim flow management system is assessed as passive as it relies more on travel agency scheduling strategies rather than the mosque's independent control system. Therefore, this study recommends the necessity of strategic steps in the form of strengthening service diplomacy through bilateral cooperation between the Government of Indonesia and the Saudi Arabian Authority to encourage the standardization of physical facilities, modernization of sanitation systems, and the provision of inclusive information to ensure the quality of a more humane worship experience for Indonesian pilgrims.

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