

Commodification of Umrah Worship in Capitalism Umrah Travel in Indonesia

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Abstract: Commodification has given birth to the practice of capitalism in the implementation of Umrah worship in Indonesia. The Umrah travel agency has carried out capitalism towards Umrah worship into a very commercial worship. Capitalism has formed a class in the Umrah travel agency in the premium class, executive class and economy class. This Umrah travel agency class gives birth to Umrah packages which have an impact on the price that must be paid by the Muslim congregation. The higher the commodification, the higher the price that must be paid by Muslims in order to get the best services and facilities in carrying out Umrah worship in Indonesia.

Keywords: *Commodification, Umrah worship, capitalism, Umrah travel agency*

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I. INTRODUCTION

Looking at the history of Umrah development, it cannot be separated from the long history of Hajj in Indonesia. Hajj in Indonesia began when the Dutch East Indies government acted as an organizer. The feel of the Hajj at that time contained a lot of political nuances, because the Dutch East Indies government made Hajj a political commodity that aimed to take the sympathy of Indonesian Muslims, while on the other hand the Hajj was used to control pilgrims so as not to harm colonial interests (Ministry of Religion, Java East 2017). The history of Hajj, based on official reports from the Dutch East Indies government, which was launched in 1941, said that the number of Indonesian pilgrims in 1878 was around 5,331 people, in 1880 it increased to 9,542 people or nearly doubled. In 1921 Indonesian pilgrims were recorded in 28,795, out of 60,786 the total number of pilgrims worldwide. At the time of the economic recession called the era of malaise (world economic crisis) in 1928 Indonesian pilgrims to the Holy Land actually increased to 52,412 people, from 123,052 worshipers worldwide. Still in the condition of the global economic crisis (1930, 1931, and 1932) Indonesian pilgrims were above 30 thousand people. This shows how big the interest of Muslims to perform the Hajj, <https://media.ihram.asia/2017/07/12>).

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The Dynamics of Umrah Worship in Indonesia

Hajj in Indonesia began when the Dutch East Indies government acted as an organizer. The feel of the Hajj at that time contained a lot of political nuances, because the Dutch East Indies government made Hajj a political commodity that aimed to take sympathy from the Indonesian Muslims, while on the other hand the Hajj was used to control pilgrims so as not to harm colonial interests.

At the time of independence, the arrangement of Hajj was intended to provide convenience and protection of Indonesian pilgrims. However, from time to time the implementation of Hajj in Indonesia has never been separated from problems. The problem is generally caused by parties who want to take personal or group profits, either through fraud, extortion, deviations from applicable provisions or other ways that harm the pilgrims (Muhammad 2014: 124).

In 1979, together with the Minister of Justice, the Minister of Religion issued a Decree on the organization of Umrah, this regulation is the forerunner of the regulation of the implementation of the Hajj. In the 1980s, there was an interesting development in which the government began to provide opportunities (re) private in the implementation of Hajj affairs, especially for exclusive services known as the ONH Plus program (Abdurrahman, M. 2009).

Umrah Reformation Period

In the reform period precisely in 1999 finally began a new era in the implementation of Hajj in Indonesia with the issuance of Law No. 17 of 1999 concerning Hajj Implementation. With the issuance of this Law, it expected the Hajj Implementation in Indonesia can be carried out with more quality. Article 5 of Law No. 17 of 1999 regulates that "The implementation of the pilgrimage aims to provide guidance, service, and protection as well as possible through a good system and management so that the implementation of the Hajj can run safely, orderly, smoothly and comfortably in accordance with religious guidance and congregation Hajj can carry out worship independently so that mabrur hajj is obtained "this is the point in the Law in terms of the implementation of the pilgrimage, which is providing guidance, service and protection as well as possible through a good management system and management.

With various considerations above Act number 17/1999 was revised with Law number 13/2008 which confirms that the Government in this case the Ministry of Religion is still the operator of the Indonesian Hajj (it is stated clearly in Article 10 paragraph (1) which reads "Government as Hajj organizers are obliged to manage and carry out Hajj Organizations.

To follow up on the decision of the Saudi Arabia government, in 2004, the Ministry of Religion through the Director General of Islamic Community Guidance and Hajj Administration issued a Decree Number: D / 163 of 2004 concerning the Hajj registration system and was strengthened by the Minister of Religion Regulation 1 point 17 of the Ministry of Religion Regulation 14 / 2012 regarding the Waiting List, (<http://haji.kemenag.go.id> accessed June 2017). This waiting list applies to pilgrims who have registered and get a portion number just waiting for the departure to perform the Hajj. With the Hajj registration regulation in this waiting list system, it has caused the accumulation of Hajj Candidates (CJH) to millions of people in waiting times to a dozen years. Whereas before 2004 there had never been a problem in carrying out Hajj for Indonesian citizens.

So, carrying out Umrah is a rational choice for Indonesian Muslims, especially in East Java while waiting for the Hajj to arrive. With relatively cheap costs, umrah worship can be an alternative for Indonesian Muslims rather than Hajj Plus. Of course this is very beneficial for Muslims who want to go to Makkah immediately.

This is a new round of the spread of the Umrah travel agency established, starting in 2004 and above. The market share that began to grow due to the Kouta Hajj, made many travel entrepreneurs divert their business to the Umrah travel agency. Competition and competition among entrepreneurs in Umrah travel agency began to be crowded and very competitive

Umrah Travel Agency

Finding and choosing an Umrah travel agency is an initial rare thing done by prospective pilgrims before leaving for Umrah. Determining the Umrah travel agency is important for prospective Umrah pilgrims, the selection of the agency is directly related to the costs of the services that will be received during the pilgrimage to Mecca and Medina. In choosing Umrah travel agency there are many considerations that must be made by prospective Umrah pilgrims, such as the credibility of the agency, Umrah packages, services, prices, tour leader, references and legality of Umrah travel agency.

The results of a survey conducted by Yuswohadi (2017: 183) on the reasons for pilgrims to choose Umrah travel agencies were generated: trust and service ranked top in terms of preferences, above the facilities, prices or packages offered. So emotional factors play a role rather than functional.

From the results of data analysis, there were three classifications of pilgrim groups in finding and selecting Umrah travel agencies, first the pilgrim group that took the initiative to find information themselves to choose an Umrah travel agency. This group is a group that has the characteristics of middle to upper, has a high education, high socioeconomic class and can access information technology well (Rofhani, 2013). In finding and choosing Umrah travel agencies, this group prioritizes agencies that can represent their classes. This can be seen from their considerations in choosing agencies, such as agencies that have been used by friends or colleagues, agencies that have more executive classes, and agencies that are only recommended by their families.

Second, is a group of pilgrims who seek and choose an Umrah travel agency based on recommendations and references from their families, friends, colleagues and the community that they follow. For this group the family is the highest source of trust in providing references about the Umrah travel agency. This is the impact of the many frauds that occur during Umrah, making it difficult for this group of pilgrims to trust references outside the family.

The third group is a group of pilgrims who choose the Umrah travel agency based on opinion leaders or opinion leaders who are referrals. This group relies heavily on community leaders and recitation groups. Kiyai, Ustad, community leaders and several partners where pilgrims register for Umrah. This opinion leader won the trust of the congregation because he had dispatched pilgrims, because of his capacity and charisma (Haryanto, 2015).

Umrah travel agency classification

The Umrah travel agency in East Java can be classified into two categories, namely the licensed and unlicensed Umrah travel agency. The licensed Umrah travel agency is agency registered with the central Ministry of Religion, while an unlicensed Umrah travel agency is a agency not registered with the central Ministry of Religion. In reality, the unlicensed Umrah travel agency is more than the licensed Umrah travel agency. As stated by Ali marketing of the Umrah AM travel agency and the HW Umrah travel agency owner from Surabaya.

Umrah travel agency can be grouped into licensed and unlicensed. The number of licensed Umrah travel agencies is 650 more than in Indonesia, but there are even more unlicensed, in East Java, hundreds. And it's hard to detect because the place is in residential villages. They can dispatch Umrah pilgrims because they work with travelers who have official permission, but if the licensed agency also has a different class.

While travel licensed but not visa providers, they also have to buy a visa from the visa provider agency. Because not every Umrah travel agency is a visa provider. Like Novi's experience as the owner of the Umrah travel agency from Madura, in searching for a Novie visa, she usually uses a Saqadif visa provider from Balubaid travel and the Musafir Dauli visa provider from Aini Wisata travel.

Besides the licensed Umrah travel agency, there is also travel that have a business license with a consortium system, meaning they do not have separate licenses, but join agency that already has a permit. Umrah travel, which include consortiums can carry out activities such as licensed agencies, but they cannot take care of all administration such as tickets and visas. The consortium travel agency can only search and collect worshippers. This is what happens in many communities that are not monitored by the government. This kind of umrah practice has the potential to cause fraud, if it is not managed properly because it is difficult to control.

Consideration of prospective pilgrims in choosing Umrah travel agency is more influenced by the signs and symbols of the Umrah travel agency. Bourdieu from the narcotic side explained that the basic concept of man to get social recognition, whatever was chosen and consumed all by that consideration (Bourdieu 1990). Whereas Baudrillard said the selection of the symbols as sign manipulation. In fact, in the end the two concepts are based on the same thing. What Baudrillard said as sign manipulation, is a form of social recognition because there is a sign that there is a desire for social integration or distinction (Baudrillard 1970). From the results of data analysis, it can be seen that in the eyes of pilgrims, the Umrah travel agency also has a different class, from upper, middle and lower classes. Umrah agency classes are largely determined by the services and facilities provided to worshippers. Therefore, the Umrah travel agency makes groups of pilgrims based on the packages they make. Like Novi's statement from the Shafira agency, the following:

Yes, we made umrah packages in order to provide services to the pilgrims as well as to segment the pilgrims, because there are pilgrims who want private or executive packages and there are also those who want cheap packages. Yes, we are trying to serve all, therefore we have groups A, B, C and D. Each has its own services and facilities. If class A can determine its own facilities, for example the time of departure and return on request, the hotel can ask for the window directly see the Ka'bah, yes, we find it, the uniform also differs between groups A, B, C and D.

The following table is about the Umrah travel agency class, pilgrims and Umrah packages:

Tables 1:Class tarvel, Pilgrims and Umrah Package Rates

| Package and class of pilgrims | Top class Umrah travel agency | Medium Umrah travel agency | Lower Umrah Travel agency | Day |
|-------------------------------|-------------------------------|----------------------------|---------------------------|-----|
| Primium | 50->million | 30-40million | 25-30million | 9 |
| Eksekutif | 32-40million | 25-31million | 22-25million | 9 |
| Ekonomis | 25-30million | 22-25million | 18-22million | 9 |

Source: Data from the analysis of researchers

By looking at the table data above, there is a value that can be issued in transferring this Umrah package. When Umrah is transformed into packages that are sold like products, the process of commodification of Umrah has become a commodity (Fealy G & White 2008). Running umrah has changed from the function and form of worship to a religion that aims to seek profit. Umrah packages have eliminated the main function of

worship, the more expensive the Umrah package, the better the quality of the service. Borrowing concepts (Appandurai 1986) about commodities, there are values that contain in exchange. When buying something that is expensive then something does have an expensive value too.

Besides the Umrah package, the Umrah travel agency itself is divided into several classes, from upper, middle and lower classes. Here is a class table from the Umrah Travel Agency, which is the object of this study.

Umrah in the Pressure of Commercialization

One other factor that causes umrah to become a boom is that the increasing purchasing power of middle-class muslim, which is followed by the cheap cost of traveling abroad, makes Umrah so easy and affordable (Hartini, 2016). As a result, the business of the travel religious industry such as Umrah grew and developed into a lucrative business. Middle-class Muslim consumers in Indonesia are changing very rapidly, this is due to their increasing prosperity as a result of development success. This class is increasingly prosperous the more religious and more spiritual. Borrowing Yuswohadi's term (2014: 14) said "The more prosperous, the smarter, the more religious. This sentence is very fitting to describe that shift. This middle-class Muslim community is a knowledge society, the need to survive is considered fulfilled. Therefore, their values began to shift by emphasizing the importance of subjective well-being (subjective well-being), self-expression (self-expression) and quality of life, Yuswohadi, (2014: 34).

The hajj and umrah travel initially only focused on Hajj and Hajj plus, precisely now it has shifted its focus to Umrah worship. The huge market potential with the number of 1.5 million pilgrims who have been registered and are waiting in a queue in East Java is a business opportunity for Umrah travel agency entrepreneurs. Because of that there are so many Umrah travel agency companies established to capture this business opportunity. In their eyes, Hajj and Umrah are arenas to multiply economic capital.

At this point, commercial terminology or commercialization becomes important and is a sign of the presence of new phenomena related to the expansion of capital transformation which has resulted in the intensification of the interests of seeking profit in the Umrah worship business (Vineeta Sinha. 2014). To explain commercialization refers to McManus (in Jogersen and Hanitzsch, 2009: 218), commercialization can be interpreted as making or changing something into a business. In the context of umrah the issue of commercialization arises as the practice of seeking profit (money) is sold by selling umrah services and facilities.

The government has banned non-Muslims from establishing umrah travel as stated in the Minister of Religion Regulation No. 18 of 2015, regarding the organization of the Umrah pilgrimage. Even today, many financing companies or finance companies are also involved in the umrah business world, even though this is not their core business. They collaborate with the Umrah travel agency in providing financial or bailout funds for pilgrims who want to leave Umrah immediately. This financing company is outside the banking sector, which has already taken part in the Umrah financing business. The concept is that the pilgrims leave first after returning to pay the fees every month. Same with the concept of motorized vehicle krisit. This practice is actually very un-Islamic because there is interest in Umrah payment transactions, which in fact is strictly prohibited in Islam.

It can be ascertained that the motivation of entrepreneurs to establish a Umrah travel agency company is because umrah is a very profitable business. Therefore commodifying the implementation of Umrah is a common thing in order to attract the interest of Umrah worshipers. They understand that this umrah business will never die, umrah is a worship that every Muslim desires and longs for. For those who have not departed, they always have the motivation to do Umrah, while for those who have already gone to Umrah there is always the desire to do it again. Although actually umrah worship is Sunnah worship which can be abandoned when not having the ability to carry it out. But Indonesian Muslim interest to be able to carry out umrah is very large. As stated by IM from Jember who is a marketing executive from the Umrah AP travel agency company headquartered in Jakarta:

Umrah business is the safest business, why because all payments have to be paid in front before the pilgrims leave, the pilgrims who have not paid off are certain they will not be able to leave. Because of that, many pilgrims have to find bailouts and some even sell their possessions so they can leave Umrah.

From the results of data analysis, it can be concluded that Umrah has experienced commercialization pressure. Commercialization not only resides in the economic sphere, but also has entered the religious domain. Umrah is one of the sectors that have experienced commercialization, which has gradually transformed the umrah substance into a mere profit-oriented business. Religion (Islam) is very potential to be used as a tradable commodity as well as other consumption products. Religion and commercialization become unified. The commercialization of a profit-seeking process while religion (umrah) is the tool (Jafari, Jafar 2017).

If you refer to the government reference price to get a minimum service in performing Umrah worship, the pilgrims only need to pay Rp.20 million. However, with the ability to commodify the Umrah travel agency

so that Umrah worship becomes solemn and comfortable, you must choose a hotel close to the Prophet's Mosque or the Grand Mosque, so as not to go up and down the pilgrim hotel can choose a room that looks directly at the Ka'bah window so you can pray in the room. Food must be Indonesian menu, supervisors must be experienced and so on. The price to pay for these additions makes umrah expensive, far above the reference price set by the government.

Price component is the standard umrah service fee, above the government reference price of Rp. 20 million with minimum service standards. For cheap Umrah packages the price can be below the price of the above components, the agency usually only plays hotel prices and airline ticket prices. Umrah business is actually the same as selling other consumptive products, each agency has products that are sold and offered to worshippers at a fixed price. Each product can be calculated how much profit has been set by travel.

Although there is no prohibition on choosing expensive facilities and services in performing Umrah worship, it is undeniable that the commodification carried out by Umrah travel agency has led to the degradation of the value and sacredness of Umrah worship. The concept of worship is no longer valid, which is increasingly difficult, the more challenges and difficulties in worship, the higher the reward will be with Allah as the Prophet and Prophet. Changing with the more comfortable, easier and more luxurious, the worship will be more solemn and easy

Umrah In The Simulation Room

The increase of umrah pilgrims on one side shows how the value of worship is the main basis of Muslim society, the concern of the people is good in terms of religious rituals in the midst of the global economic political struggle. But on the other hand the struggle of materialism and consumerism, actually proving Umrah has moderated the material interests that are very dominant in the modern world.

Baudrillard exemplifies how the simulation process works and aims. The simulation is used by Baudrillard to explain the relationship of production, communication, and consumption in western societies characterized by over production, over communication and over consumption, which is channeled through mass media, advertising, fashion, supermarkets, entertainment industry, spiritual tourism and so on (Baudrillard, Jean 1983). According to Baudrillard copies and originals, duplicates and original, models and references, are the same objects or ethics.

However, the term simulation implies also the experience of space and the experience of totality of life in the world of modern-day capitalism simulation, which is also referred to as post-industrial society or consumer society. In a consumer society over production, over communication and over consumption are new ways to gain power. But at this point the power referred to by Baudrillard is not what power is meant by Marx, where, according to Marx power is an absolute relationship between dominating classes and those dominated in society, between the suppressors and the oppressed.), between those who set aside (alienating) and those who are excluded (alienated). According to Marx the power is needed by the social class (the ruling class) to reproduce the dominant model of production, meaning that power is used to exploit the class under control, (Piliang 1999: 83-84).

Umrah is a personal worship, between individuals and their God. But when umrah must be coordinated, uniformed, there are packages, there are services, facilities, there are certain times and moments, and it becomes a differentiator, Baudrillard calls it differently. The fulfillment of these differentiated needs of consumer society is strongly supported by the development of the capitalist production model. Umrah Agency has become a simulakra space where the simulation process is carried out by reproducing umrah in the form of lifestyle, leisure, tourism, prestige and individual identity.

Yes, if only selling Umrah is like the ritual ... Yes, you don't pull the pack, it doesn't take days, sir, umrah worship takes at least 6 hours, and all the obligations of the Umrah Sharia have been completed. If it counts for a day, one day goes ... a day of worship ... another day home is finished ... it takes only 3 days, but this long journey needs rest, it needs ziaroh and so on which then made umrah programs like city tour , shopping and others.

One of the pressures of capitalism during Umrah is the existence of Umrah packages that are sold to Muslims (<http://www.wisataplusumroh.com/2016/09>). Umrah packages are intentionally made by combining religious and tourism elements between worship and religious tourism packages. Umrah has become a commodity like other products marketed to consumers. Even though umrah is substantially a worship that has been bound by the rules and procedures for its implementation for all Muslims, but with the concept of capitalism umrah has changed into the different packages and has implications for the size of the costs to be incurred by the congregation.

Umrah worship is the same as other forms of worship, namely free, there are no costs to be incurred except zakat and sodakoh in Islam. For Saudi Muslims, this is not a problem, but for Indonesian Muslims who

need facilities and infrastructure to get to the two cities that are places of worship for Umrah, it is carried out. These facilities and infrastructures then become commodity objects that are traded to Muslims.

In simulation, the reference between the sign and reality in the real world does not exist. Simulation is the second reality (second reality) which refers to itself (a simulacrum of simulacrum). Simulation does not have a direct relationship with the world of reality. Language and signs in simulation, as if (as if) become real reality, simulation is an artificial reality (artificial reality). The reality of the creation of simulations at a certain level seems (trusted) as real as even more real than the real reality. Simulation creates another reality beyond factual reality (hyperreality). In this sense, the simulation creates a new reality or more precisely an imaginary reality that is considered real, Bagong (2004: 404).

From the results of data analysis, it can be seen that the ability of the Umrah travel agency to package Umrah marketing strategies has changed the perception of pilgrims to Umrah. By using the media, both the mass media and the social media of Umrah travel agency have made people trapped in simulacra games that are not related to "external reality". Umrah worship has been filled with images or markers of events and has replaced the real experience of worship. Umrah is full of simulations that are not real, not original, and cannot be imitated. The world is no longer real, because there is only simulation. According to Baudrillard "society" has disappeared and was replaced by mass or mass. The mass does not have a predicate, attribute, quality or reference. In short, the masses do not have sociological reality. (Baudrillard: 1978)

Simulations appear at the third level of simulakra, as a consequence of the development of information science and technology. Umrah development at this time is also inseparable from the development of technology and information. Umrah commoditization has become a part of Muslim consumption that cannot be separated from religious life. Umrah has become a very profitable commodity for Umrah travel agency companies. Evidenced by the increasing number of worshipers who carry out umrah from year to year and the mushrooming of Umrah travel agency companies is established.

Simulakra at this level is a form of cross-over sign, image and cultural code that no longer refers to the representation. This simulakra space allows one to explore various fragments of reality, both real and false; reproduce, engineer and simulate everything to its furthest extent. This level of Simulakra is characterized by structural law. Signs form structures and give meaning to reality. This is the era called Baudrillard as a simulation era.

If the pre-modern era is marked by the logic of symbolic exchange (symbolic exchange), the modern era is marked by the logic of production, it is now approaching a new era, the postmodern era, which is marked by the logic of simulation. Along with the birth of the postmodern era, according to Baudrillard, the principles of modernism were facing moments of death. In his typical language, Baudrillard echoed the death of modernism with its production logic as:

The end of labor. The end of production. The end of political economy. The end of the dialectic signifier / signified which permitted an accumulation of knowledge and meaning, and of a linear syntax of cumulative discourse. The end of the simulation of the dialectic of exchange value / use possible capital made possible accumulation and social production. The end of linear discourse. The end of linear merchandising. The end of the classic era of the sign. The end of the era of production (Baudrillard, 1983: 20)

While the code is a way of combining socially agreed signs, to allow one message to be conveyed from someone to another (Piliang, 1998: 13). In the world of simulation, a person's identity, for example, is no longer determined by and from within himself. Identity is now more determined by the construction of signs, images and codes that form a mirror of how an individual understands themselves and their relationships with others. Furthermore, economic, political, social and cultural realities are all governed by the logic of this simulation, where codes and models determine how one must act and understand its environment.

Umrah as a consumption object

Before analyzing the meaning of the Umrah Jama'at on the commodification of Umrah, it is necessary to explain how Umrah is the object of consumption for worshipers. This is important because the meaning begins with something that is produced to become an object of consumption for consumers which then becomes a symbol for consumers. Referring to Ferdinand de Saussure in his book *Course in General Linguistics*, a sign consists of a signifier and a signified. Markers refer to markers, which then refers to references or reality. In Saussure's view the meaning is what is signified (sign) that is the content of the content.

Understanding the meaning of umrah with the concept of markers and markers from Saussure turned out to be too simple. If the Umrah marker can be a sign of a devout Muslim or have high religiosity, then all those who perform Umrah will become devout and religious Muslims. But in fact the meaning of Umrah can branch and root everywhere. All devices that support the implementation of Umrah can potentially be different markers and markers.

Initially I just wanted a selfie in front of the Ka'bah, times it was ... ha..ha..Yes, basically I wanted to know how the Ka'bah became the center of Muslim worship in the world, wanted to know the tomb of the Prophet, and other places that were important to Islam . Anyway, when there was no place left to spot photos, before being banned ... he said now was banned.

Marx (1973: 83-94) in *Grundrisse* explains in full the relationship between consumption and production. First, consumption is always production and production is always consumer. This means that in producing objects there are always consumption of material power and human power, whereas when consuming objects, there are certain aspects of consumers that are produced. Second, production and consumption are interdependent. Production creates objects needed for consumption, and consumption creates motivation to produce. Third, the production and consumption create each other, the production is completed through consumption, which creates the need for further production. Conversely, consumption is only created as one of the material realities through production. Marx only focuses that the object of consumption has shifted from value to exchange for capitalist interests.

In contrast to Marx, Jean Baudrillard in *The System of Objects* (1996: 200) that to be an object of consumption, first an object must be a sign. So, to understand consumption, we need to be able to read consumer goods as a series of signs equal to language that requires interpretation. Consumer goods are code systems that work together so there are no special objects that can be understood separately from the system. But Baudrillard makes it clear that the sign here primarily refers to the flow of differences within the system itself. This means, like conspicuous consumption of Veblen as an upper class sign or a class that is only a secondary effect. The primary effect of consumption is the difference that can be added later, and changed if necessary.

Baudrillard explains that an object begins to become an object of consumption if it is no longer determined by the following: (1) place of object in the production cycle; (2) the functional function of objects; or (3) symbolic meaning of the object. That's when objects are freed as a sign to be captured by formal fashion logic (Baudrillard, 1981: 67). Baudrillard criticizes Marx's concept that the value of consumption has changed from use value to exchange value, but has changed from the value of use to the value of a sign or symbol.

This is then carried out by the Umrah travel agency by commodifying umrah as an object of consumption, so that it can become a commodity exchange rate. For worshipers the object of consumption is no longer just a use value, but has become a symbol value or sign value, like the concept presented by Baudrillard. The relationship between consumers and consumption objects has changed, consumers no longer buy goods because of the benefits contained therein, but because there is another meaning of the whole object (Baudrillard, 1970: 20). So it is clear that a consumerist society needs objects to exist and to affirm their social classes which simultaneously serve as a (distinction).

Consumption society will "buy" the symbols attached to an object, so that the consumption objects are eroded in use values and exchange rates. The social logic of consumption, according to Baudrillard does not lie in the individual ownership of value for goods or services, but the logic of production and socially meaningful manipulation. This logic is based on two processes, first the process of meaning and communication based on the code in which consumption practices are engraved and have meaning. Then new goods and services sell or become a source of desire when it has become a sign of social integration, prestige or power. Second, the process of classification and social differentiation, meaning that objects or signs are arranged as values that determine the status in the social hierarchy.

To illustrate the commodity and the sign Baudrillard makes a metaphorical chain "exchange rate / is a marker, use value / is a marker" (exchange value / signifier, use value /signified). In a consumer society, consumption objects in the form of commodities no longer only have benefits (value-use) and price (exchange-value) as Marx explained. But more than that he now signifies status, prestige and honor (values and symbols).

Consideration of prospective pilgrims in choosing Umrah travel agency is more influenced by the signs and symbols of the Umrah travel agency. Bourdieu from the narcissistic side explained that the basic concept of man to get social recognition, whatever was chosen and consumed all by that consideration. Whereas Baudrillard said the selection of the symbols as sign manipulation. Whereas in the end these two concepts lead to the same thing. What Baudrillard said as sign manipulation, is a form of social recognition because there is a sign of a desire for social integration or distinction behind the sign (Baudrillard, 1970: 112)

Umrah: Between Worship and Fraud

An interesting phenomenon in the implementation of Umrah worship is the number of fraud problems against worshipers. The overwhelming desire and desire of the pilgrims to immediately be able to carry out umrah has covered their rational thoughts on umrah worship. Cheap umrah promos made by several agencies have trapped pilgrims into Umrah business fraud. Some cases of fraud that occurred in 2017 until early 2018,

such as, Hannien Tour, Abu Tours, PT. Assifa Mandiri tours, Al - Maha Tour, First Travel and Abu Tours. The last two cases are the biggest cases that have never been thought by many people. The fraud case of First Travel and Abu Tour, which seized the attention of many people, both Muslims and non-Muslims.

Case of PT. First Anugrah Karya (First Travel) a travel agency headquartered in Jakarta which has failed to dispatch its pilgrims to the Holy Land. This case appeared on March 28, 2017, when hundreds of First Travel pilgrims were displaced in Jakarta and were not sent to the Holy Land. On July 21, 2017, the Financial Services Authority (OJK), ordered First Travel to stop all cheap Umrah promo package sales activities. First Travel only set the price of 14 million for pilgrims who want to perform Umrah, really unreasonable prices, but the proof is that there are thousands of prospective pilgrims who have registered in the First Travel queue. The husband and wife agency namely Andika and his wife Anniesa Hasibuan and his sister Kiki Hasibuan have committed fraud against around 58,682 Umrah pilgrims, in the period of Desember 2016 to May 2017 with funds of Rp 848,700,100,000. The congregation that can depart only about 14,000 worshipers from a total of 72,682 worshipers.

Not yet finished with the First Travel case, a similar case is even greater, namely the case of PT. Amanah Bersama Ummat (Abu Tours) involves 86,720 pilgrims who fail to depart and with the loss of worshipers of 1.8 trillion, which includes 15 provinces. The funds were obtained by Abu Tours from the payment of Umrah worship funds from 2016 to 2018, each of which had deposited Rp. 12 million to RP. 16 million.

The case of fraud in Umrah worship is a real concept of the simulation delivered by Baudrillard. How does Umrah travel agencies use simulations of pilgrims who have left Umrah and who have not yet departed. To convince prospective new Umrah pilgrims, the Umrah travel agency tries to dispatch pilgrims who have registered first with a standard package. This departing congregation then becomes the simulation object of the Umrah travel agency to find new worshipers. With a testimonial concept, the Umrah travel agency tries to convince new worshipers. This kind of umrah travel agency has a target of at least being able to send two Umrah pilgrims. This is a proof that Umrah with a low-cost package can depart.

Some pilgrims who fail to leave Umrah are mostly due to tickets and visas that cannot go out. This problem is very classic in umrah business. What usually happens is that the ticket has not been paid or no deposit has been paid to the airline so that the ticket cannot be issued and this has an impact on the visa. Because to issue or stamp the visa must attach the PP ticket that has been paid off. Cases like this often result in pilgrims failing to leave.

Promotions of cheap Umrah packages that are mostly carried out by unlicensed agencies are very vulnerable to fraud, precisely that is an extraordinary attraction for worshipers, especially the middle to lower classes. Because of that the government must be transparent in explaining how the process of the departure of Umrah and his return as well as the Hajj. The government should exercise control from the beginning of this Umrah business process.

II. CONCLUSION

Umrah dynamics as a warship, from time to time shows substantial fundamental changes. Umrah worship as a religious ritual turned out to be unable to defend itself from commodification pressure. Commodification practices are carried out so that umrah worship becomes attractive and becomes a commodity that can be traded and commercialized like a consumer product in the religious market. Umrah travel agencies carry out commodification by providing additional values outside of the substance of Umrah worship itself (real value)

Umrah travel agency commodification umrah through simulakra (couterfeit and production) spaces. In the simulakra space the Umrah travel agency commodities with five stages: reproduction, production, exchange, distribution and consumption of Umrah worship. Umrah experienced reproduction from the Sunnah worship which was widely practiced when Muslims held the Hajj, now becoming a worship which is widely practiced every time outside of the Hajj. Umrah is transformed into the highest Sunnah worship of the Muslims like the Hajj. Umrah travel agency packs Umrah into a combination of worship and religious tourism in the form of pilgrimages to several historic places and is believed to be a place to offer prayers.

Umrah travel agency produces reproductive Umrah services in the form of attractive Umrah packages with additional values as a marketing strategy. Umrah worship is not merely worship, but Umrah is also a leisure, religious and touring tour. Umrah packages are created and produced by the Umrah travel agency to become a religious industry to meet market demand. Commodification has produced a standard concept in which the Umrah travel agency performs a uniform form of umrah packages with certain criteria to be accepted and understood by the community based on market tastes.

Furthermore Umrah packages are exchanged economically to prospective Umrah pilgrims in the hope of generating profit. Exit value that has an impact on the comfort, convenience and luxury of facilities and services such as airplanes, hotels, catering and other accommodation into tools that are exchanged during Umrah

services. Then the Umrah package was distributed in the form of promotion to the wider community with mass media and social media. Umrah distribution is also carried out by establishing partnerships between partners or agents in marketing Umrah. The last rare Umrah worship which has been commodified is then commoditized into a consumption which gives the meaning of signs and symbols, as objects of consumption in Umrah worship. This is the simulakra space, a space where umrah has been reproduced and produced into a consumption object that can produce new symbols and symbols as forming the status and self-identity of pilgrims as a consumer society.

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