

BENCHMARKING

JURNAL MANAJEMEN PENDIDIKAN ISLAM

INDONESIAN CONSUMER KNOWLEDGE MANAGEMENT OF *FURADA* HAJJ PRODUCTS: A NETNOGRAPHIC STUDY ON THE FACEBOOK PLATFORM

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Abstract

This study aims to explore netizens' knowledge regarding the *Furada* Hajj product, a type of non-quota Hajj characterized by limited information and uncertain services guarantees. Using a qualitative approach, the data are presented descriptively. The method used is netnography, where the researcher analyzes natural discussions among Facebook users. This study draws on 260 comments from 64 Facebook posts discussing *Furada* Hajj, spanning from 2019 to December 2024. The findings show that knowledge about the identity of *Furada* Hajj dominates, with 168 comments addressing this topic, while satisfaction was the least discussed topic, with only 23 comments. The limited availability of information did not hinder netizens from seeking more detailed information about *Furada* Hajj. These digital discussions indicate that knowledge—ranging from product, purchasing, to usage knowledge—originates from various sources. This diversity enriches the discussions with multiple perspectives. The study is expected to contribute to efforts in regulating the dissemination of information about *Furada* Hajj on media platforms to ensure alignment with prevailing regulations

Keywords: Consumer Knowledge, *Furada* Hajj, Netnography, Facebook

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INTRODUCTION

Hajj is a mandatory act of worship that Muslims who are physically, financially, and mentally capable must perform once in their lifetime (Sattar et al., 2023). The regulations related to the organization of Hajj are systematically arranged under Law No. 8 of 2019 (JDIH, 2019), Minister of Religious Affairs Decrees (KMA), and Ministerial Regulations (PMA). Linguistically, *Furada* comes from the Arabic word *Farada*, which means "alone" or "single" (Ramadhani & Azizi, 2018). In the context of Hajj, *Furada* is someone who performs Hajj independently, without going through the government quota or official national programs. *Furada* Hajj refers to a Hajj performed using a direct invitation visa from the Government of Saudi Arabia (Ritonga & Nadirah, 2022). This route allows pilgrims to depart without the long waiting list, although it comes with relatively higher costs compared to other Hajj pathways. Eko Hartono, the Consul General of the Republic of Indonesia, stated that the Saudi Arabian government has long provided Hajj quotas with special royal visas (*Furada/mujamalah*) (Linawati, 2022).

Although it has attracted public attention in recent years (Suherli, 2025), information about *Furada* Hajj remains insufficient to address public concerns regarding the certainty of departure, safety, and services (Khoeroen, 2023). Amid the widespread

discussion of *Furada* Hajj among netizens, information on this topic often appears scattered and uncontrolled. Statements regarding its legality, regulations, and certainty of departure have become topics vulnerable to misinformation. Access to information and transparency about *Furada* Hajj is not as open as those related to government-organized Hajj programs. Essentially, every matter requires guidelines to serve as a foundation for individuals to achieve their goals (Nurdiansyah et al., 2023). According to the Ministry of Religious Affairs, the certainty of services for *Furada* Hajj has also not been openly communicated to the public, unlike the Regular Hajj and Special Hajj programs (Khoeroen, 2023).

This phenomenon confuses a segment of the public, who are consumers of *Furada* Hajj product, in understanding the service. Prospective pilgrims, as consumers of the *Furada* Hajj product, continuously seek information through social media (Ardani, 2022). Consumer behavior in seeking product information has now transformed where it once relied on word-of-mouth culture, a new trend has emerged known as EWOM (Electronic Word of Mouth) (Priambodo et al., 2017).

Social media has become a platform for exchanging information and discussions about *Furada* Hajj. People take advantage of the conveniences offered by the times to engage in discussions or simply express themselves regarding *Furada* Hajj content freely, without fear of intervention from other parties. This situation also represents a wave of change occurring in many sectors, including the marketplace. Consumers can easily carry out purchasing activities from making decisions and purchases to reviewing products all through their smartphones. Technology has transformed many human activities from the physical to the virtual. It helps human work become faster and no longer bound by space or time. The importance of an information medium is also mentioned in a verse from the Qur'an as follows:

يُؤْمِنُونَ لِقَوْمٍ وَّرَحْمَةً هُدًى عَلِيمٍ عَلَيَّ فَصَلِّنَاهُ بِكِتَابٍ جِئْنَاهُمْ وَلَقَدْ

The meaning: “Indeed, We have brought them a Book (the Qur'an) which We have explained with knowledge, as guidance and mercy for those who believe.” (Q.S. Al-A'raf: 52).

This shift is also what shapes new habits and cultures within society. Netnography is the field of study that seeks to understand the cultures that emerge in the virtual world. In digital spaces, individuals have absolute freedom in responding to information, whereas the reactions that arise are organic because they are free from external intervention.

Discussions about Hajj *Furada* need to be managed wisely so they provide added value for the innovation and future development of *Furada* Hajj, rather than merely turning into endless debates. With a positive and well-directed approach, these discussions have the potential to become a starting point for important reforms that can improve *Furada* Hajj's services and strengthen its reputation in the future.

This research was conducted using the netnography method, focusing on discussion spaces within the Facebook platform that present content related to *Furada* Hajj. The discussions took place without sacrificing place, time, or cost. The chosen platform was Facebook, as data shows it is the most widely used application in the world, reaching 3 billion users (Muhamad, 2024). The researcher, as a netnographer, also observed other similar social media platforms and found that discussions about *Furada* Hajj were more active and lively on Facebook. The reviews shared by netizens on this platform were more detailed and engaged.

Several studies related to *Furada* Hajj have been conducted. For example, research by Rizaldi Ahmad Biben (Biben, 2024) titled “*Pelayanan Haji Furada di Travel Jannah Firdaus.*” The similarity between that study and this current research lies in the shared

theme, both focusing on the *Furada* Hajj product. However, the difference lies in the issue being examined Biben's (2024) study explores the services provided by the organizers, whereas this research examines consumers' knowledge on social media about the *Furada* Hajj product.

Next, a study by Anik Farida in 2019 titled "*Penanganan Kasus Penyelenggaraan Haji Furodah (Kasus Jawa Barat)*" (Farida, 2019) also relates to this topic. The similarity lies in the focus on the organization of *Furada* Hajj, but the difference is in the research setting: Farida's study is set in the physical world, while this research focuses on the virtual space. A similar study was also conducted by (Ritonga & Nadirah, 2022), titled "*Penyelesaian Sengketa Wanprestasi Oleh Travel Umroh Atas Jamaah Haji Furoda/Umroh Di Indonesia.*" The similarity between their study and this research is the shared theme of *Furada* Hajj, but the key difference lies in the field of focus. Farida's (2019) study centers on legal aspects, while this research focuses on consumer behavior.

This study was conducted in the virtual space, whereas similar studies have generally focused on real-world contexts, thereby creating a research result gap. Previous studies have emphasized the strategies, services, and efforts of travel agencies in organizing *Haji Furada* but have not provided a comprehensive explanation of consumer assessments or public perceptions of the existence of *Haji Furada*. Most research has relied on service theories, which in practice are not yet fully capable of capturing the dynamics of the digital dimension. In fact, the manifestation of interest in *Haji Furada* occurs not only in the physical sphere but also in the virtual sphere. Therefore, this study seeks to examine the *Haji Furada* phenomenon through interactions and discourses emerging on Facebook.

In addition, there is a theoretical gap in the domain of consumer knowledge applied in previous studies. Instruments related to consumer understanding of payment systems or transaction mechanisms have not been sufficiently accommodated in existing theories, even though this aspect is crucial in the hajj travel service business, considering the central role of financial matters in the context of hajj implementation in Indonesia. Furthermore, prior research has not developed a systematic mapping of data to facilitate analysis and support decision-making. Thus, further studies are required to comprehensively map consumer knowledge management concerning the practice of *Haji Furada*.

The research question of this study is: How is the knowledge management of Indonesian consumers regarding the *Furada* Hajj product? The purpose of this research is to provide recommendations to stakeholders and relevant authorities to pay attention to the flow of information regarding *Haji Furada* on Facebook a platform that has often been overlooked as attention shifts to other platforms. Facebook is still the medium most used by the age groups that make up the main target market for *Furada* Hajj.

RESEARCH METHODS

This study uses a qualitative research approach, specifically employing the netnography method. Netnography is a method dedicated to exploring the culture of Internet users (Eriyanto, 2021). The social media platform chosen for this study is Facebook, with data sourced from 260 comments by Indonesian netizens across 64 photo posts, using documentation techniques. The comments are categorized based on levels of consumer knowledge. The selected content consists of photo posts with a minimum of 10 comments. The posts analyzed were uploaded between 2019 and December 2024. The comments chosen are those that contain information related to *Furada* Hajj. The reason the researcher chose the ethnographic approach is that it allows the collection of natural data from the discussions and interactions of netizens without the need for interviews that could potentially disrupt the organic nature of the discussion forums or data.

The stages used in research, based on (Kozinets, 2019) are (1) Planning, namely planning the research topic in this case is Hajj *Furada*. (2) Data collection, in this research is done by lurking. Researchers only observe the comment column without engaging in communication. All data collected is publicly available data without the need for special permission. (3) Data analysis, researchers analyze data to find patterns, meanings, or cultural symbols. By the researcher, the analysis was carried out by coding techniques on selected comments. (4) Research ethics, To maintain respondent anonymity, researchers refer to users by initials and blur photos and usernames in comment screenshots. (5) Representation of research results, researchers present in the form of diagrams and explained descriptively.

The tools used for presenting the data are Nvivo and Microsoft Excel. Nvivo processes the collected data and generates a word frequency diagram from all comments across 64 contents. Coding is conducted in Microsoft Excel after the filtering process of comments containing information on *Furada* Hajj. The coding is based on categories reflecting the level of consumer knowledge, namely: knowledge of identity, knowledge of benefit, knowledge of satisfaction, store search, product search, and knowledge of usage.

Nama pengguna		Komentar	Kategori pengetahuan			
1	khairul Umam	label Saputra mulai dari 15 sampai 30 lutan terasatune maskapai	Pengetahuan identitas			
3		shairul Umam pak maaf bertali save akses e bisa website itu wat.apda.luka.bisa	Pencarian toko			
4	Haji Umroh malang	siapa khubirin maktab khusus visa furada him tentu sama dengan tahun keamari jadi kondisinya/bentuk of form	Pengetahuan identitas	Pengetahuan pemakaian		
5		... it dari pemerintah berarti lebih bebas pengaturan nya daripada negara	Pengetahuan manfaat			
6		Sesuai petunjuk anjum belum belajar dalam memahami haji furada...haji tanpa anjuran sistem pemerintah...itu bisa di sebut hajan kaladso atas... Tanpa anjuran...Makanya blaxnya lebih mahaj	Pengetahuan manfaat			
7		... INSHALLAH LEBIH BANYAK... BISMILLAH MARI PERCEPAT LANGKAH KAKI DIPADANG ARAFAH TANPA TERKENDALA HAJI TANPA ANTRI 2025. Haji Mujamalah Syarikah adalah salah satu bentuk perjalanan haji dengan menggunakan visa Mujamalah (undangan), tetapi diselenggarakan oleh perusahaan atau lembaga resmi yang terdaftar di Arab Saudi. Perusahaan ini biasanya memiliki lisensi untuk melayani jamaah haji internasional secara langsung. Berikut adalah penjelasan lebih rinci: Ciri-ciri Haji				

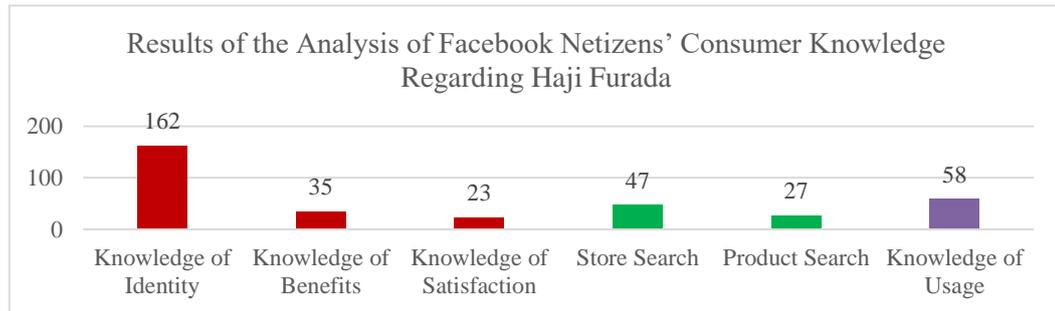
Source: Data coded in Microsoft Excel.

RESULTS AND DISCUSSIONS

Research Result

Hajj *Furada* is a pilgrimage performed using a special invitation visa from the Kingdom of Saudi Arabia (mujamalah visa) (Maulana et al., 2024). All activities are carried out independently without government intervention. This type of hajj is the only hajj outside the government quota that has an official quota from the Government of Saudi Arabia (Farida, 2019). The organization of Hajj *Furada* is officially legalized under Law Number 8 of 2019, Article 18, which states that there are two types of visas permitted for performing Hajj in Indonesia: the government quota visa and the Mujamalah visa (a visa issued by invitation from the Kingdom of Saudi Arabia). The law also mandates that pilgrims using a Mujamalah (*Furada*) visa must go through officially licensed Special Hajj Organizers (PIHK) authorized by the Ministry of Religious Affairs (JDIH, 2019). In Saudi Arabia's legal framework, the System of Domestic Hajj Services (cf. Articles 16–17) regulates that all Hajj operations, including those using Mujamalah visas, must be carried out through official institutions (Dewan Otoritas Arab Saudi, 2005). Hajj *Furada* has become a popular product in pilgrimage travel

has not been widely disseminated, as reflected in the relatively small number of comments on usage knowledge, which accounted for only 58.



Source: Data processed and analyzed using Microsoft Excel software.

Discussion

1 Theoretical Review

1.1 Theory of Customer Knowledge Management

Customer knowledge management is an effort to manage consumer knowledge by integrating processes, human resources, and technology to create added value through the effective utilization of consumer knowledge (Al-Shammari, 2009). The purpose of an organization's CKM (Customer Knowledge Management) practices is to enhance the understanding of consumers, support decision-making, and drive service innovation. In CKM, there are three important components, namely: (1) People who are key actors in knowledge management practices because knowledge resides within each person/individual and is transferred to other individuals. Thus, the knowledge value of a group can be determined by the knowledge of each individual. (2) Process, which refers to the activities of collecting, storing, and distributing consumer knowledge. (3) Technology, the tools used to support the processes of managing consumer knowledge.

The conclusion of consumer knowledge management (CKM), according to (Al-Shammari, 2009), is an effort to manage consumer knowledge by integrating processes, human resources, and technology to seek new findings that can support the innovation of a group/organization.

1.2 Theory of Consumer Knowledge

First, Knowledge of product

Product knowledge includes information related to the product such as brand, price, terminology, identity, and the level of trust in the product. The amount of information about product details and knowledge related to product information breaks down the set of information into three instruments, namely: knowledge about identity, knowledge about the level of benefits, and knowledge about satisfaction.

Second, Knowledge of purchase

Purchase knowledge is a set of information that answers questions of where, when, and how the purchase of the product can be carried out. Purchasing knowledge is also divided into three instruments, namely: store search and product search.

Third, Knowledge of usage

Knowledge about usage is the information consumers have regarding how to use and the condition of the product at the time of purchase.

The conclusion of the theory of consumer knowledge, according to Engel, is that consumer knowledge is divided into three main interrelated aspects in the consumer decision-making process. First, product knowledge consists of the product identity

instrument, the benefits offered, and the level of satisfaction felt by consumers, which serve as the basis for assessing the value and credibility of the product. Second, purchase knowledge focuses on technical aspects such as store information, product search activities, and purchasing methods, which enable consumers to acquire products effectively and efficiently. Third, usage knowledge emphasizes the consumer's ability to use the product correctly, as well as understand the condition of the product at the time of purchase, which affects the post-purchase experience and satisfaction. These three dimensions show that a comprehensive consumer understanding is very important in shaping wise and rational consumption behavior.

2 Analysis of Consumers' Knowledge Regarding *Furada* Hajj

Based on the analysis, netizens' product knowledge exceeds their knowledge of purchasing and usage. Upon closer examination, the high level of netizens' knowledge regarding the Hajj *Furada* product is focused mainly on the identity knowledge instrument. The motivation to depart for Hajj as soon as possible leads most netizens to understand *Furada* Hajj merely as an official Hajj program without a waiting list, often referred to as a government-invited Hajj, with a shorter implementation period compared to similar Hajj products without studying other aspects such as risk levels and expected satisfaction.

For some people, cost is not an issue when it comes to fulfilling religious obligations like Hajj (Farida, 2019), because the perception of Hajj as a symbol of social status still persists in society (Wulandari, 2023). This situation creates a loophole that can be exploited by unscrupulous service providers to manipulate the price and facilities of the *Furada* Hajj product, which has the potential to deceive prospective pilgrims (Ritonga & Nadirah, 2022).

The marketing activities of travel agencies within discussion spaces also shape netizen opinions regarding the implementation of *Furada* Hajj (Nabilah et al., 2024), especially regarding the use of visas other than the *mujamalah* visa for *Furada* Hajj. Moreover, few netizens take the step to verify the accuracy of the information related to *Furada* Hajj. Netizens' knowledge comes from various sources, some based on personal experiences or those of people close to them, making the comments they provide subjective. Netizens tend to share information they believe to be true, even if it is inaccurate (Goebel et al., 2024).

The abundance of information sources referenced in discussions prevents the conversations from reaching a clear resolution. The lack of official information regarding *Furada* Hajj makes each netizen confident in defending their opinions based on personal experience (Siebert & Siebert, 2023). This condition leads individuals to be reluctant to confirm the accuracy of the information they believe.

2.1 Knowledge of the Product

The knowledge of netizens regarding the Hajj *Furada* product is much higher than the knowledge of netizens regarding its purchase and use; this statement is indicated by the number of reviews in the product knowledge category, totaling 126 reviews. From the analysis conducted, it was found that Facebook netizens possess information related to the type of product.

In the discussion, it was explained that *Furada* Hajj with a special invitation visa (*mujamalah*) is not merely an invitation as is commonly understood like an invitation from someone to a planned individual where the invitation is free of charge. There is a process that must be undertaken, involving a lengthy administrative procedure to obtain the invitation visa. *Furada* Hajj is also one of the non-governmental hajj arrangements that is

legally authorized. Although categorized as non-governmental hajj, *Furada* Hajj does not take the quota allocated for Regular Hajj. This information is confirmed as true after finding a scientific study that expresses the same point from the account owner, in line with the research by (Farida, 2019). Consumer knowledge of the products they favor, according to the theory of consumer knowledge by (Engel et al., 1994), is divided into three categories of knowledge:

2.1.1 Knowledge of Identity

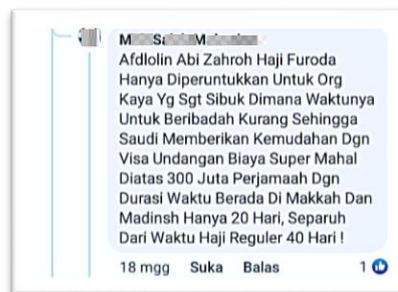
The analysis that has been carried out produced data as presented in the consumer knowledge graph. A total of 64 netizen comments were recorded indicating awareness of information related to product prices. It is known that, according to netizens, the price of the *Furada* Hajj product ranges from Rp. 145,000,000.00 to Rp. 500,000,000.00 in rupiah currency, and from \$12,500 to \$25,000 in dollar currency.



Figures 1 and 2: Captured screenshots of Facebook comments.

Basically, there is still no definite standard that can control the price of *Furada* Hajj. Nevertheless, the government continues to strive to respond to this issue. In 2025, the Chairman of Commission VIII of the Indonesian House of Representatives (DPR RI), Marwan Dasopang, proposed the drafting of a law regarding the cost threshold for *Furada* Hajj, even though the organization of *Furada* Hajj is entirely in the hands of the private sector. This is because, without clear cost control, it opens opportunities for unscrupulous individuals to deceive pilgrims (HIMPUH, 2025).

The duration of the pilgrimage using the *mujamalah* visa is also known by netizens to be shorter compared to the pilgrimage organized by the government. From the information revealed in Facebook comments analyzed by the researcher, the duration of *Furada* Hajj ranges between 16 to 24 days (Pamela, 2024)(Pamela, 2024).



Figures 3: Captured screenshots of Facebook comments.

The high level of netizens' knowledge regarding product identity compared to other types of knowledge is because the required information is limited or intentionally made limited to create an exclusivity effect on the product (Philip & Kevin, 2016). The tension between religious authorities seeking to preserve the sanctity of the Hajj and commercial actors taking advantage of market demand creates asymmetrical information (knowledge imbalance) in Hajj service transactions (Qurashi, 2017).

2.1.2 Knowledge of Benefits

The benefits to be received from the use of the *Furada* Hajj product are as previously offered. *Furada* Hajj is a non-queue Hajj, which serves as the only fastest solution to address the waiting time problem (Farida, 2019). Netizens believe that *Furada* Hajj is a non-queue Hajj that carries proportional benefits and risks. With the advantages of no queue and a shorter implementation period, pilgrims must accept the reality that visa approval from the Saudi Arabian Embassy is the greatest risk they have to face, as reflected in reviews from users identified by the initials KS and DD.



Figures 4 and 5: Captured screenshots of Facebook comments.

However, the majority of them emphasize the benefits rather than disclosing the potential risks in their reviews. This is a natural occurrence, as information regarding risks is often not conveyed transparently. Meanwhile, efforts to validate such information require time, effort, and an adequate level of digital literacy. This phenomenon also occurs due to the effect of product exclusivity, which narrows the space for consumers to engage in (risk) consideration (Herdiati et al., 2021).

2.1.3 Knowledge of Satisfaction

The majority of netizens, as shown in the data presented in the graph, are already aware of the satisfaction they will gain if they use the Hajj *Furada* product. The researcher took a sample from one of the users with the initials L and LD, who expressed their knowledge of the satisfaction they would experience when using the *Furada* Hajj product, based on their personal experience.

Satisfaction can be felt after consumers use the intended product. In the review, the account holder shared their experience using the Hajj *Furada* product and made a comparison between their perception and the actual performance of the product. This aligns with the theory of consumer satisfaction as stated by Kotler (Dewa et al., 2022).



Figures 6 and 7: Captured screenshots of Facebook comments.

Consumer knowledge of satisfaction ranks lowest among the the expressed opinions. This is suspected to be because religious consumers are less vocal in expressing complaints, as it is considered inconsistent with religious teachings, namely the value of forgiveness (Iram et al., 2023). Furthermore, overly positive expressions are instead perceived as leading toward the behavior of *riya*’ (showing off).

2.2 Knowledge of Purchase

Netizens’ knowledge of *Furada* Hajj, based on the analysis results, has reached the category of purchase knowledge. The information gathering regarding the purchase of the Hajj *Furada* product conducted by netizens meets the categories of store search and product search. Some of them even recommend travel agents they have used to other Facebook users.

Netizens’ knowledge about purchasing comes from various sources. Netizen reviews containing purchasing knowledge serve as part of the consideration material to reach a purchase decision (Mendur et al., 2021). Other reviews that attempt to promote the stores or products they use represent consumer loyalty stemming from the satisfaction that has passed through the considerations during store search, product search, and good relationships with travel services (Mointi & Sauw, 2023). The analysis results found that netizens’ knowledge regarding purchasing falls into the categories of store search and product search:

2.2.1 Searching for Stores

Their stores search is based on knowledge of travel agency evaluation. This knowledge naturally serves as their foundation to avoid rampant fraud. One effort made to assess a store/travel agent for *Furada* Hajj trips is by checking the status and operational license of a bureau/store on the official website created by the Ministry of Religious Affairs, as revealed by account holders with the initials LI and ES. This method is the easiest and is recommended by the Ministry of Religious Affairs to avoid fraud and irresponsible travel agents (Kanwil Kemenag Jawa Timur, 1970).



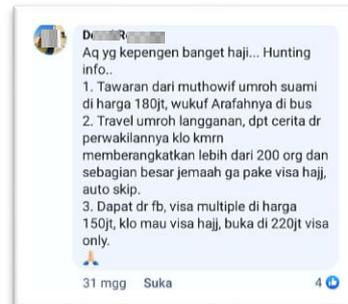
Figures 8 and 9: Captured screenshots of Facebook comments.

Some other netizens who know information about stores/travel agents obtain it from the experiences of close acquaintances or their digital role models, as revealed by the account holder with the initials ES two years ago. Discussions can sometimes also be utilized by business owners or individuals affiliated with the store to interact with consumers and ultimately serve as activities for marketing and introducing their stores (Rozanah & Fauzana, 2022).

This is a common phenomenon in marketing practice, where the influence of such marketing strategies on purchase decisions has been proven to be quite significant (Meilano & Hidayat, 2020). Therefore, prospective consumers must always verify the accuracy of information before using services and not solely rely on the flow of comments that may have been taken over by parties with vested interests (Hayati et al., 2023).

2.2.2 Searching for Products

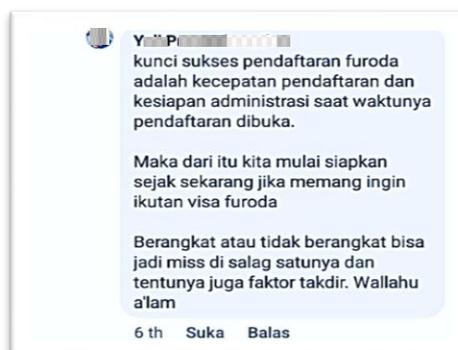
Netizens conduct product searches in various ways, one of which is by searching for products at travel agencies they have previously used. For example, users with the initials NMDH and DR searched for product information at travel agencies they had used for Umrah services. In the discussions that took place, the situation was similar to the previous narrative. In this case, comment sections are sometimes exploited by interested parties to promote their stores and products in a non-aggressive manner (soft selling) by engaging in discussions to increase sales figures (Akbar et al., 2025). Therefore, prospective consumers must study product details carefully and create a list of mandatory questions as recommended by the Ministry of Religious Affairs before seeking answers in discussions.



Figures 10 and 11: Captured screenshots of Facebook comments.

2.3 Knowledge of Usage

The data reveals that 47 out of 258 reviews contain knowledge about the procedures for carrying out *Furada* Hajj. In consumer knowledge theory, this falls under consumer knowledge about usage procedures, ranging from registration methods to tips for obtaining approval from the Saudi Arabian Embassy, as stated by the account holder with the initials YP.



Figures 12: Captured screenshots of Facebook comments.

The information related to *Furada* Hajj procedures held by netizens varies. This is due to the lack of valid information. Nevertheless, it does not dampen the persistence of

netizens in seeking information. One of the most common approaches found among the majority of netizens is using the services of a travel agency. Through this channel, prospective pilgrims need to pay the *Furada* Hajj fee according to the agreed amount and facilities, while the rest from visa application, accommodation, transportation, catering, and so on will be handled by the organizing travel agency. This information is confirmed by details shared on the official HIMPUGH website, stating that performing *Furada* Hajj must go through PIHK/travel agencies (HIMPUGH, 2024) and is supported by scientific study (Farida, 2019). This kind of process was also described in more detail by the user with the initials L in the earlier discussion on satisfaction knowledge. However, differing information was also presented by the account holder with the initials JSN, who, two years ago, claimed that *Furada* Hajj is similar to backpacker-style hajj. According to his experience registering for *Furada* Hajj, many things had to be arranged independently without the involvement of a bureau.

This review reveals that even when using PIHK (travel), *Furada* Hajj pilgrims still need to manage many necessities on their own, which does not align with the official information reported on the HIMPUGH website. Therefore, it is important that before using a travel agency for *Furada* Hajj, prospective pilgrims carefully review the track record of the agency to avoid fraud and undesirable misunderstandings (HIMPUGH, 2024).



Figures 13: Captured screenshots of Facebook comments

In another finding, netizens also know that the official visa used for the *Furada* Hajj journey is the *mujamalah* visa. This visa is granted based on a recommendation or invitation from the Kingdom of Saudi Arabia. However, the data also shows that netizens are aware that many travel agencies organize *Furada* Hajj using multiple visas, such as multiple-entry visas, ziarah (pilgrimage) visas, business visit visas, local resident visas, or *amil* (charity worker) visas. One such example was revealed by the account holder with the initials SG.



Figures 14 and 15: Captured screenshots of Facebook comments.

Some of them also normalize the use of non-Hajj visas other than the *mujamalah* visa. This attitude violates existing regulations. The Chairman of Commission VIII of the Indonesian House of Representatives, Ashabul Kahfi, has urged all Muslims not to use non-government Hajj visas other than the *mujamalah* visa for Hajj travel, as the Saudi Arabian government will impose sanctions on pilgrims who violate this rule, including a fine of 10,000 riyals and a 10-year entry ban to Saudi Arabia (DPR RI, 2024).

Several comments also confirmed the existence of travel agencies using non-Hajj visas while promising *tasreh hajj*, namely, a permit letter to enter Mecca and Medina (Yusra, 2024), as a form of protection from inspections by authorities, as revealed by account holders with the initials BR and EN.



Figures 16 and 17: Captured screenshots of Facebook comments.

In this digital era, false information spreads easily, and illegal activities begin to appear normal when they are continuously campaigned and supported by the right strategies in their dissemination on social media (Kumar & Shah, 2018). Information dissemination techniques continue to evolve, driven by advances in machine learning that generate texts, videos, and audio that appear authentic and logical (Kumar & Shah, 2018).

It is not a new phenomenon that illegal *Furada* Hajj arrangements receive little opposition in discussions. This situation will have negative consequences for the future of *Furada* Hajj.

CONCLUSION

From the research conducted, the data indicate that netizens' understanding meets the criteria of product knowledge, purchase knowledge, and usage knowledge. Some netizens have fairly good information about the concept, procedures, and legality of *Furada* Hajj as a non-queue Hajj program using the *mujamalah* visa. Others understand *Furada* Hajj mechanisms that tend to involve legal violations, particularly regarding visa use. The discussions occurring on Facebook show that the information used by netizens comes from many sources, resulting in misconceptions about the costs, registration process, and risks that *Furada* Hajj pilgrims may face.

RECOMMENDATIONS

This study encourages stakeholders and the Ministry of Religious Affairs to pay attention to the discussions about Haji Furada taking place on the Facebook platform. The shift in the focus of information dissemination to other platforms has led to misconceptions among Facebook users. Meanwhile, Facebook users largely belong to the age group targeted by the Haji Furada product, and discussions continue to evolve, forming deeper forums. The researcher also hopes that the Ministry of Religious Affairs will provide educational channels and official discussion spaces on social media. This would make it easier to monitor discussions through its official platforms and allow the Ministry to take part in technological advancements by utilizing cybersecurity system to prevent the spread of false information. Future research should explore group and community discussions to gain a deeper understanding of netizen behavior and the spread of information being shared.

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