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Transportation Problems in Religious Tourism within the Ojek Makam Mbah Nur Pemalang (OMMAN) Community: A Community-Based Tourism and Management Functions Analysis from the Perspective of Da'wah Management

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ABSTRACT
Ojek Makam Mbah Nur (OMMAN) is an association of motorcycle taxi drivers that transports pilgrims to the Mbah Nur Tomb in Walangsanga Village, Moga Subdistrict, Pemalang Regency. This study aims to analyze the management of OMMAN and issues related to religious tourism transportation services. The research employs a descriptive qualitative approach through observation, interviews with four purposively selected informants, and documentation. The analysis applied the principles of Community-Based Tourism (CBT) and the POAC management framework. The results indicate that OMMAN, established in 2016 with 87 members, facilitates pilgrim mobility, particularly for the elderly, with a standard fare of 10,000 rupiah and generally courteous service. The CBT analysis indicates strong community participation in implementation and deliberation, but this participation remains unstructured in terms of planning and oversight. Meanwhile, the POAC framework shows that task distribution and implementation are in place, but written planning, safety regulations, and oversight remain limited. Other issues include above-standard fares, rushed service, competition among members, and unpredictable income. OMMAN's services reflect the values of convenience, ta'awun (mutual cooperation), and consultation, but fare transparency and service ethics still need improvement. This study recommends written agreements, fare boards, and complaint channels.

1. INTRODUCTION

Religious tourism is a form of tourism that combines spiritual journeys with the social and economic interaction of the community. In its implementation, transportation is an essential element that supports pilgrims' mobility, accessibility, and comfort (Hakim & Muhajarah, 2023). At religious tourism destinations centered on tombs, transportation does not merely serve as a means of moving from one place to another; it is also part of a service that should reflect the values of hospitality, honesty, fairness, and responsibility (Febrianti & Handoko, 2025). Its management therefore requires good coordination and governance. Poor management can lead to problems such as inconsistent fares, competition among drivers, weak coordination, and insufficient attention to the safety and comfort of pilgrims. These problems show that the management of religious tourism transportation is not only a technical and economic matter, but also requires the orderly organization of services oriented toward the welfare of the community. The urgency of transportation management increases along with the growth of tourism activity. The number of domestic tourists in Central Java Province rose from 68,887,558 in 2024 to 73,821,275 in 2025, an increase of about 7.16 percent (Ali Said, 2026). In Pemalang Regency, the number of hotel visitors in 2025 reached 119,301, about 13.98 percent higher than the 104,664 recorded in 2024 (Santoso Teguh, 2026). In addition, the Tomb of

Mbah Syamsudin recorded 72,868 domestic tourist visits in 2025. Meanwhile, Moga District has only one hotel and one lodging house in the official data, and no accommodation facilities are recorded in Walangsanga Village, where the Tomb of Mbah Nur is located (Teguh Iman Santoso, 2025). Although these figures use different indicators, they give an overview of tourism development and of the importance of local transportation services, particularly at religious tourism destinations with limited supporting facilities. One such destination is the Tomb of Mbah Nur, located in the hilly area of Walangsanga Village, Moga District, Pemalang Regency (Moga, 2022). The narrow road, which can only be traversed by motorcycles, means that pilgrims must walk for about ten minutes along an uphill path from the base station to the tomb (Diniyatul Azkiya, 2023). This condition has encouraged the emergence of the Ojek Makam Mbah Nur (OMMAN) service as an alternative means of transportation that eases pilgrims' mobility, especially for the elderly, pregnant women, and visitors with physical limitations. In addition to providing easier access, OMMAN also opens economic opportunities for the local community. However, its management remains informal, with an organizational structure limited to a chairman and members and not yet supported by a clear division of tasks or coordination mechanism. This condition may lead to inconsistent fares, competition among drivers, weak coordination, and suboptimal service. Therefore, more organized management is needed so that the transportation service can meet pilgrims' needs while providing fair benefits to the community.

These issues are important to examine from the perspective of da'wah management because religious tourism transportation services involve not only economic interests but also social responsibility and religious values (Mahmuddin, 2018). Weak organization and supervision can affect service quality and relations among community members. In this context, the values of ease (*taysir*), honesty (*shiddiq*), mutual cooperation (*ta'awun*), justice, and deliberation need to be reflected in both the management and the service provided to pilgrims. To analyze these issues, this study uses the Community-Based Tourism (CBT) approach to examine community participation and empowerment (Hidayanti & Fitrianto, 2022), together with George R. Terry's management functions, namely *Planning, Organizing, Actuating, and Controlling* (POAC) (Samroh et al., 2023), to analyze the planning, organizing, implementation, and supervision of the service. Both approaches are then analyzed from the perspective of da'wah management to understand how Islamic values are applied in the management and service of religious tourism transportation. Previous studies on religious tourism transportation have taken diverse focuses. Mafakhir (2022) examined the impact of ojek services on the socio-economic change of the community, providing an overview of how transportation services contribute to local economic life. Asror and Afandi (2025) discussed tourist ojek practices from the perspective of Islamic economic transactions, emphasizing ethical aspects and transaction principles. Meanwhile, Isni Ulul Azmi (2019) examined the access conditions to the Tomb of Mbah Nur in relation to the accessibility of a religious tourism destination. These three studies contribute to understanding the socio-economic dimension, transaction ethics, and accessibility. However, they have not yet integrally explained how community participation, organizational management functions, and da'wah values are interrelated in shaping the management of religious tourism transportation. The research gap therefore lies in the lack of integration of these three dimensions within a single analytical framework for community-based religious tourism transportation management. The novelty of this study lies in its integrative analytical framework that connects the *Community-Based Tourism* (CBT) approach (Nugraha, 2021), the POAC management functions, and the perspective of da'wah management in examining community-based religious tourism transportation. Unlike previous studies that tend to examine socio-economic aspects, transaction ethics, and accessibility separately, this study analyzes the relationship among community participation in service management, the implementation of organizational management functions, and the application of Islamic values in transportation services. CBT is used to understand

community participation and empowerment, POAC to analyze the processes of planning, organizing, implementation, and supervision, while the da'wah management perspective is used to examine the conformity of management and service with the principles of justice, honesty, responsibility, and public welfare (*maslahah*). Thus, the novelty of this study lies not only in its object of study, OMMAN, but also in the integration of these three perspectives to understand religious tourism transportation management as an economic activity, a social organization, and a form of service that carries da'wah values.

2. METHODS

2.1 Type and Approach of the Study

This study employs a descriptive qualitative approach with a field research method (Rahmadi, 2011). This approach was chosen because the issues examined concern social phenomena and the management of religious tourism transportation services that take place within the life of the community. The study was conducted to understand in depth how the Ojek Makam Mbah Nur (OMMAN) service operates, how the community is involved in its management, and the various problems that arise in serving pilgrims. Data were collected through direct observation, interviews, and documentation.

2.2 Informants, Data, and Data Collection Techniques

Informants were determined using *purposive sampling*, that is, selecting informants based on their involvement, experience, and knowledge of OMMAN activities (Lenaini, 2021). The study involved four informants: the OMMAN chairman, one driver, and two pilgrims. These informants were selected to obtain perspectives from the manager, the service provider, and the users of the transportation service. The informant profiles are presented in Table 1.

Table 1. Profile of Research Informants

No	Informant Name	Position	Description
1	Mr. Syam	OMMAN Chairman	Local resident of Mizen, Walangsanga, aged 55; community leader who provided information on membership, structure, and work mechanisms.
2	Mr. Janudin	OMMAN Driver	Local resident of Genting, Walangsanga, aged 59; driver since 2017; also works part-time as a grass cutter (*ngarit*) for goat feed.
3	Mrs. Sutami	Pilgrim 1	From Pulosari, Pemalang, aged 62 (elderly); user of OMMAN services.
4	Mrs. Diroh	Pilgrim 2	From Pemalang City, aged 66 (elderly, *sepuh*); fairly frequent user of OMMAN services.

The research data consist of primary and secondary data. Primary data were obtained through observation and interviews with the four informants. The interviews were conducted on September 22, 2026, and covered the history and management mechanisms of OMMAN, the division of tasks and coordination among members, fare setting, service delivery, and pilgrims' experiences in using the transportation service. Interviews with the chairman and the driver focused on organizational management and service delivery, while interviews with the pilgrims focused on their experience, ease of access, fares, and service quality. The interviews were conducted face to face and by telephone (the telephone interview was the one with the OMMAN chairman), using a semi-structured interview technique. The interview guide was developed from the research focus and covered: (1) community involvement and participation in OMMAN management; (2) the planning, organizing, implementation, and supervision of the service; (3) problems faced by managers and drivers; and (4) the application of the values of honesty, justice, responsibility, mutual cooperation, and deliberation in religious tourism transportation services. It should also be noted that the researcher interviewed four informants for different durations, depending on each informant's circumstances: approximately

15 minutes for each pilgrim, 10 minutes for the driver, and about 20 minutes for the OMMAN chairman. The tools used for the interviews were a mobile phone, a notebook, and a pen, which helped the researcher record and manage the interview results. Observation was carried out at the OMMAN base station on September 22, 2026. It focused on the condition of the base station, drivers' activities, the queuing or passenger allocation mechanism, fare setting, the interaction between drivers and pilgrims, and the condition of the path to the tomb. The observation aimed to obtain a direct picture of service delivery and the management of OMMAN in the field. Documentation was used as supporting data to complement the observation and interview results and consisted of photographs of the base station and the path to the tomb. Secondary data were obtained from books, scientific journals, theses, and other documents relevant to religious tourism, *Community-Based Tourism* (CBT), POAC management functions, and da'wah management. All informant statements quoted in this article come from the interviews of September 22, 2026 (personal communication).

2.3 Data Analysis Technique

Data were analyzed qualitatively in three stages, namely data reduction, data display, and conclusion drawing, as proposed in the Miles and Huberman model (Ulumuddin et al., 2023). In the data reduction stage, the results of observation, interviews, and documentation were selected and grouped according to the research focus. Data related to community involvement were grouped using CBT indicators, while data on the service management process were categorized according to the POAC management functions, namely *Planning, Organizing, Actuating,* and *Controlling*. At this stage, the interview and observation data were grouped by themes in line with the research indicators. CBT indicators were used to identify forms of community participation, involvement in decision-making, the use of local potential, and the economic and social benefits received by the community. Meanwhile, POAC indicators were used to identify the service planning process, the division of tasks and coordination among members, service implementation, and supervision and evaluation mechanisms. The grouping was done by comparing statements across informants and matching them with the observation and documentation results. In this way, the analysis was based not only on informants' statements but also on the consistency between the interview information and actual conditions in the field. In the data display stage, the grouped results were arranged as descriptive narrative and tables based on the CBT and POAC indicators. Conclusions were then drawn by interpreting the field findings through the perspective of da'wah management, particularly regarding the application of the values of honesty (*shiddiq*), mutual cooperation (*ta'awun*), justice, responsibility, deliberation, and public welfare in the management and services of OMMAN. Data validity was checked through confirmation with the informants (*member checking*).

Table 2. CBT Indicators in the Analysis of OMMAN Management

No	CBT Aspect	Indicator at OMMAN
1	Community participation	Residents' involvement in OMMAN activities
2	Decision-making	Members' involvement in deliberation and policy setting
3	Economic empowerment	Job and income opportunities for the local community
4	Use of local potential	Use of local resources and capabilities

Table 3. POAC Indicators in the Analysis of OMMAN Management

No	Function	Indicator at OMMAN
1	Planning	Service objectives, standard fare, schedule, service route, safety rules, and written plans
2	Organizing	Management structure, division of tasks, queuing or rotation system, and coordination among members

No	Function	Indicator at OMMAN
3	Actuating	Fare implementation, service attitude and ethics, road safety, guidance, and direction of members
4	Controlling	Means of detecting deviations, complaint channels, sanctions, and periodic evaluation

3. RESULTS AND DISCUSSION

RESULTS

3.1 Overview of the OMMAN Community

The Tomb of Mbah Nur is located in the hilly area of Walangsanga Village, Moga District, Pemalang Regency. Based on the geographical conditions of the research site, the access road to the tomb is narrow and can only be traversed by one or two motorcycles. From the OMMAN base station, the tomb can be reached on foot in about ten minutes along an uphill path. Pilgrim activity tends to increase on Thursday nights (*malam Jumat*), Saturday nights (*malam Minggu*), Islamic holidays, and during the Haul commemoration of Mbah Nur. The Ojek Makam Mbah Nur (OMMAN) community was established in 2016 with the aim of creating orderly transportation services while easing pilgrims' mobility. The formation of this community was not solely oriented toward drivers' economic interests but was also based on the need to serve the people visiting the tomb. Mr. Janudin joined as a driver in 2017. Currently, OMMAN has 87 members, with an organizational structure consisting of a chairman and members. This structure shows that OMMAN remains an informal association (*paguyuban*) that emphasizes togetherness and mutual help. Based on an interview with Mr. Syam, the chairman, OMMAN management is not yet supported by a specific division of tasks or a fixed work schedule. The service mechanism follows the principle that the driver who first gets hold of a pilgrim has the right to provide the service. This system is known as "first come, first served" (*siapa cepat, dia dapat*). When problems arise among members, they are resolved through joint deliberation (*musyawarah*). The following is an interview with Mr. Syam: "OMMAN was formed in 2016 with the aim of bringing order and helping the pilgrims. As for how jobs are shared out, whoever sets off first or arrives first gets the passenger. OMMAN has only a structure of chairman and members, 87 in total. To settle problems, I usually gather the members who are involved and then we look for a solution together." Thus, OMMAN is a community-based transportation community formed out of the need to provide easy access for pilgrims while creating orderly service in the area of the Tomb of Mbah Nur. However, the simple organizational structure, the absence of a division of tasks and a fixed work schedule, and a service mechanism that relies on the "first come, first served" principle show that OMMAN management still rests on informal agreements and the spirit of togetherness among members. This condition provides an initial picture of the characteristics of OMMAN management and serves as a basis for examining more closely how the service is implemented and the problems in its management.

3.2 OMMAN's Implementation in Serving Pilgrim Mobility

The existence of OMMAN helps meet the mobility needs of pilgrims, especially elderly visitors and those with physical limitations. The narrow, uphill road that is difficult for four-wheeled vehicles makes the ojek service an alternative means of transportation that eases the journey to the tomb. Based on the interviews, Mrs. Sutami and Mrs. Diroh stated: "Whenever I make a pilgrimage to the Tomb of Mbah Nur, I always take the ojek because my legs hurt, and thank God the ojek is a great help, especially with the cheap fare of only 10k. Mrs. Diroh said the same thing." Thus, the existence of OMMAN plays an important role in supporting transportation accessibility for pilgrims, particularly elderly visitors and those with physical limitations. The service not only makes the journey to the tomb easier but also provides comfort through relatively affordable fares. This shows

that OMMAN provides real benefits to the community and pilgrims in supporting the smooth running of religious tourism at the Tomb of Mbah Nur. For the local community, OMMAN also provides an opportunity to earn income through transportation services. However, income from this activity is not yet the main source of livelihood for all drivers. Mr. Janudin explained in his interview: "Yes, that's right, I am an ojek member here, and I also hope to earn a living from this ojek, but pilgrims sometimes crowd in only on certain days, which makes the income from the tomb ojek uncertain. As a result, I sometimes also go *ngarit*, cutting *suket* (grass) for my livestock." Thus, the existence of OMMAN provides additional economic opportunities for the local community through transportation services for pilgrims. However, these opportunities do not fully guarantee stable income for drivers because the number of pilgrims fluctuates on certain days. This condition shows that the economic benefits of OMMAN remain supplementary and cannot yet be relied on as the main source of income for all members.

3.3 Religious Tourism Transportation Problems at OMMAN

3.3.1 Fare Inconsistency

One problem that emerged in OMMAN management concerns the alleged inconsistency in fare application. According to the informants, the commonly applied fare is IDR 10,000 per trip. However, there was also information about a friend of Mrs. Sutami who was once charged IDR 25,000 for a single trip. This information is an indirect experience conveyed by Mrs. Sutami based on her friend's account, not her own personal experience. Therefore, the IDR 25,000 fare cannot be generalized as the practice of all OMMAN drivers or members. Mrs. Sutami said: "Although the tomb ojek helps people like me, I have also heard a story from a friend of mine that she was once charged 25k. Because she had only been to the tomb a few times, she just went along with it. After that she told me about it, and I explained to my friend that she should be careful." Thus, the information about differing fares shows that the application of price rules in OMMAN services still needs attention. Although the IDR 10,000 fare is known as the commonly applicable fare, the absence of written provisions and a clear supervision mechanism may lead to differing understandings between drivers and pilgrims. This condition shows the importance of a clearer fare agreement that is applied consistently in order to maintain transparency, trust, and pilgrims' comfort in using OMMAN services.

3.3.2 Service Quality

In terms of service, both pilgrim informants gave relatively positive assessments of the friendliness of OMMAN drivers. Nevertheless, there were statements about the behavior of some drivers who appeared hasty (*grusa-grusu*), especially when the number of pilgrims increased. This condition may affect the comfort and the quality of interaction between drivers and pilgrims. The "first come, first served" system gives equal opportunity, but when it is crowded it can lead to competition, and coordination still relies on the chairman and deliberation. Mrs. Diroh and Mrs. Sutami said: "As for the tomb ojek service, it is quite good and cheap, but when pilgrims are at their busiest, the ojek drivers tend to be in a rush to take pilgrims. An old person like me gets scared when taken quickly, so when it is crowded the tomb ojek are too hasty (*grusa-grusu*). Mrs. Diroh said the same." Thus, OMMAN's service is generally assessed as fairly good in terms of friendliness and affordable fares. However, drivers' tendency to hurry when the number of pilgrims increases shows that service quality still needs improvement. In addition, a service system that prioritizes the "first come, first served" principle may give rise to competition among drivers and reduce coordination, especially during busy visiting periods. Therefore, more directed service arrangements and coordination are needed so that pilgrims' comfort, security, and safety remain a priority.

3.3.3 Coordination and Competition among Members

OMMAN management still faces coordination problems because there is no structured job description or service schedule. The "first come, first served" service mechanism gives members the opportunity to obtain passengers without a fixed rotation system. However, when the number of pilgrims increases, this mechanism may give rise to competition among drivers. According to Mr. Syam: "In OMMAN it is indeed so: when a problem comes up, I will certainly bring it to deliberation and gather everyone so that we can look for a solution together, and as for who gets the passengers, well, whoever arrives first gets the passengers." Thus, OMMAN management still needs to be strengthened in terms of coordination and the arrangement of services among members. Although problems are resolved through joint deliberation, the passenger allocation mechanism that relies on the "first come, first served" principle does not yet fully guarantee orderliness and an even distribution of opportunities to obtain passengers. This condition shows that members' participation in OMMAN management needs to be supported by a division of tasks, a service schedule, and a more structured coordination system so that operations can run in an orderly manner and give all members fairer opportunities.

3.3.4 Pilgrims' Safety and Comfort

The geographical conditions along the way to the Tomb of Mbah Nur present their own challenges for delivering transportation services. The narrow, winding, and uphill road requires drivers to be more careful, especially when carrying elderly pilgrims. According to the informants, there is no written rule specifically governing riding safety standards in OMMAN services. Based on observation, the access road to the tomb can only be traversed by two-wheeled vehicles because of its limited width and its winding course with several slopes. At some points, drivers must adjust their speed when passing uphill sections and bends. This condition calls for even more attention when vehicles pass from the opposite direction, so that drivers must be more careful in positioning their vehicles. In addition, the increase in pilgrim transport at certain times requires drivers to keep prioritizing safety over speed of service. Thank God, the informants did not mention any accidents in the experiences they shared. However, this cannot be taken to mean that there is no safety risk. The road conditions and the absence of written safety guidelines still show the need for attention to travel safety, especially for pilgrims with physical limitations.

3.3.5 Economic Aspects and Religious Values

The existence of OMMAN provides economic benefits to the local community through the opportunity to earn income from transportation services. However, drivers' income is uncertain because it depends on the number of pilgrims who come. This condition causes some drivers to keep doing other work to meet their families' economic needs. On the other hand, transportation services at religious tourism destinations also need to pay attention to spiritual values and the solemnity of the pilgrimage. Based on the informants' statements, problems related to economic value are more visible in the alleged fare deviations by certain individuals. Nevertheless, no informant stated that OMMAN's activities directly disturbed pilgrims' solemnity in carrying out the pilgrimage.

3.3.6 Problem Handling and Supervision

In handling problems among members, OMMAN prioritizes deliberation as the dispute resolution mechanism. According to the chairman, problems that arise are discussed with the members to reach an agreement. However, this mechanism is not yet supported by written rules that specifically regulate the standard fare, complaint channels, and sanctions for violations. A driver who is involved in a problem will first be asked why he caused the problem; Mr. Syam then offers a solution and asks the opinion of all members, and the venue for deliberation rotates among the houses of OMMAN members.

Table 4. Summary of Findings on OMMAN Problems

No	Aspect	Field Findings	Source
1	Fare inconsistency	The general fare stated by informants is IDR 10,000 per trip. There is an indirect story from Mrs. Sutami about her friend who was once charged IDR 25,000.	Janudin, Sutami
2	Service quality	Service is assessed as fairly good and friendly by pilgrims, but there are statements about drivers who appear hasty when it is crowded.	Sutami, Diroh
3	Coordination and competition among members	There is no fixed division of tasks or schedule. The service mechanism uses the "first come, first served" principle, with coordination through the chairman and deliberation.	Syam
4	Pilgrims' safety and comfort	The road is narrow, winding, and uphill. According to the informants, there are no written safety provisions.	Janudin
5	Economic aspects and religious values	Drivers' income is uncertain and some have side jobs. No informant mentioned any direct disturbance to the solemnity of the pilgrimage.	Janudin
6	Problem handling and supervision	Problems are resolved through deliberation. The existence of written rules, complaint channels, and standard sanctions needs further confirmation.	Syam

DISCUSSION

This discussion uses the *Community-Based Tourism* (CBT) approach to analyze the implementation of OMMAN services and George R. Terry's management functions, namely *Planning, Organizing, Actuating, and Controlling* (POAC), to analyze the problems in its management. Both frameworks are then examined from the perspective of da'wah management to understand the conformity of management and service with Islamic values (Destiyan Elviyana Nugraheni et al., 2025). The analysis is based on interviews with four informants, observation, and documentation. The assessment of service quality is limited to the informants' experiences and is not intended as a generalization to all OMMAN members.

OMMAN Implementation Based on *Community-Based Tourism*

Community Participation

Participation is understood as residents' involvement in identifying problems, planning, implementing, enjoying the results, and evaluating activities (Ardianti & Deby Febriyan Eprilianto, 2020). OMMAN was formed by residents themselves in 2016 with 87 members, which shows bottom-up initiative and a broad base of involvement, although the composition of the members is unknown. Members take part in decision-making through deliberation. However, there are no written rules, schedules, division of tasks, or joint work plans, and supervision remains reactive, with no complaint channel or periodic evaluation. The formation of OMMAN by the community in 2016 with 87 members shows local initiative in meeting pilgrims' transportation needs. Community involvement is also seen in service delivery and in resolving problems through deliberation. However, this participation has not yet fully developed into a structured management system because there are no written rules, service schedules, division of tasks, or periodic evaluation. This finding shows that community participation in OMMAN is stronger at the implementation stage than at the planning and supervision stages. This condition shows that residents' direct involvement is not always followed by institutional strengthening. Thus, the 87 members are potential participation capital, but its effectiveness still depends on informal agreements and the role of the chairman. This is in line with the view of Hasan Ismail (2025) on the importance of strengthening community organizations so that participation can be sustained.

Table 5. Level of Community Participation in OMMAN

Level	Indicator	OMMAN Condition	Assessment
1. Activity implementation	Residents carry out the service	Fully carried out by local residents	Fulfilled
2. Decision-making	Members take part in deciding	Deliberation involving all members	Fulfilled, but ad hoc
3. Planning and supervision	Continuous plans and evaluation	No written rules or evaluation yet	Not yet fulfilled

Thus, community participation in OMMAN management is evident in residents' involvement in forming the organization, delivering the service, and making decisions through deliberation. However, this involvement still needs to be strengthened in planning and supervision so that it does not depend only on members' initiative and the chairman's role. Institutional strengthening is therefore needed through the drafting of written rules, a division of tasks, and periodic evaluation. These efforts are important so that community participation can be more focused, even, and sustainable in supporting the management of religious tourism at the Tomb of Mbah Nur.

Equitable Distribution of Economic Benefits

Under the CBT principle, economic benefits should not only be felt by the community in general but should also be managed so as to give community members fair opportunities. OMMAN has opened economic opportunities for its 87 members through pilgrim transportation services. The "first come, first served" mechanism gives every member the opportunity to obtain passengers without a fixed rotation. However, equal opportunity does not automatically result in an even distribution of income. When the number of pilgrims increases, members who obtain passengers first have the chance to earn more than other members. Nevertheless, this study does not have income data for each member and therefore cannot prove factual economic inequality. This condition shows that OMMAN's economic benefits are indeed available, but the distribution mechanism has not been specifically planned. Mr. Janudin's statement that he still works on the side as a grass cutter (*ngarit*) also shows that income from the ojek service cannot yet be fully relied on as a main source of livelihood. Thus, OMMAN provides economic benefits to the community, but the stability and equitable distribution of those benefits remain a challenge in the application of CBT.

Preservation of Local Values

The CBT principle also emphasizes the importance of maintaining the community's social and cultural values so that tourism activities do not erase the characteristics of the destination. In the context of OMMAN, local values relate not only to the pilgrimage tradition but also to friendliness, courtesy, and respect for pilgrims. Both pilgrim informants gave positive assessments of drivers' friendliness. In addition, no informant stated that OMMAN's activities disturbed the solemnity of the pilgrimage. This shows that transportation services can run alongside the community's spiritual activities. Nevertheless, two issues need attention. First, the information about the IDR 25,000 fare comes from an indirect experience told by Mrs. Sutami about her friend. This information cannot be used to conclude that all members apply fares that do not conform to the agreement. Second, the hasty attitude (*grusa-grusu*) when the number of pilgrims increases shows that service quality is not yet fully consistent. Thus, the preservation of local values in OMMAN is relatively well maintained through services that help pilgrims and do not disturb the pilgrimage. However, the consistency of service ethics still needs attention so that economic activity does not reduce the comfort and spiritual value of the destination.

Social and Environmental Sustainability

Sustainability in CBT covers the community's ability to maintain social relations, manage economic activity, and preserve the environmental condition of the destination (Ernawati, 2018). In the context of OMMAN, the community's existence since 2016 shows the continuity of community activity in providing transportation services to pilgrims. Social capital in the form of togetherness and deliberation is a factor supporting the community's sustainability. However, the absence of a division of tasks and a service schedule may give rise to competition when the number of pilgrims increases. Nevertheless, this study found no information on open conflict among members. In terms of safety, the narrow and uphill road requires attention in delivering the service, especially when drivers carry elderly pilgrims. The absence of written safety provisions shows that travel risk management still depends on each driver's carefulness. Environmental preservation was not a measurement focus of this study. Based on these findings, OMMAN's sustainability is supported by social capital and community involvement but still requires institutional strengthening and safety agreements. This means that the community's continuity cannot rely only on relationships among members; it also requires a management system capable of maintaining orderly service over the long term.

Table 6. Summary of the Analysis of OMMAN Implementation Based on CBT Principles

CBT Principle	Findings	Assessment
Community participation	Formed by residents in 2016, has 87 members, and uses deliberation	Strong participation in implementation, but not yet structured in planning and supervision
Equitable distribution of economic benefits	Opportunities to obtain passengers are open, but income is uncertain	Economic benefits are available, but equitable distribution cannot yet be confirmed
Preservation of local values	Service is considered friendly; there are indications of fare deviations by certain individuals and a hasty attitude when crowded	Local values are relatively well maintained, but the consistency of service ethics needs strengthening
Social and environmental sustainability	Strong social capital; no written division of tasks or safety rules yet	Potentially sustainable with institutional and safety strengthening

Based on the CBT analysis, OMMAN has functioned as a community-based transportation service that benefits pilgrims' mobility and opens economic opportunities for residents. However, its application is not yet fully optimal because community participation has not been followed by a structured system of planning, equitable distribution of benefits, and supervision. This finding shows that OMMAN's strength lies in its social capital, while its challenge lies in institutional strengthening so that community participation can deliver benefits more sustainably.

Analysis of Problems Based on Management Functions (POAC)

George R. Terry's management functions, which comprise Planning, Organizing, Actuating, and Controlling, are used to understand how OMMAN is managed and how each function relates to the others in dealing with service problems. The four functions do not stand alone but are interrelated. Weaknesses in planning can affect organizing, implementation, and even supervision.

Planning

Planning is the stage of determining the goals and the steps needed to achieve organizational goals. In the context of OMMAN, the purpose of forming the community is fairly clear, namely to bring order to transportation services and ease pilgrims' journeys. The standard fare of IDR 10,000 per trip is also known based on the informants' statements. However, operational planning is not yet supported by written rules on service schedules, rotation arrangements, safety provisions, and service mechanisms during busy times. This condition shows a gap between the clarity of goals and the

readiness of operational planning. The service goals are understood by members but have not been translated into guidelines that can be used consistently. For example, a fare known only through oral agreement may give rise to differing understandings between drivers and pilgrims. The information about the alleged IDR 25,000 fare told by Mrs. Sutami indicates the importance of fare transparency, although this incident cannot be generalized as the practice of all members. When compared with the CBT principles, this condition shows that community participation in forming and running the service has not yet been fully followed by systematic joint planning. Therefore, OMMAN's planning needs to be strengthened through a simple written agreement on fares, service, and safety.

Organizing

Organizing concerns the formation of a structure, the division of tasks, and the arrangement of working relationships so that organizational goals can be achieved. OMMAN has a simple structure consisting of a chairman and 87 members. This structure reflects the character of an association (*paguyuban*) that prioritizes togetherness, but it does not yet fully support the coordination needs of a community of that size. The absence of a specific division of tasks means that coordination, member records, and problem resolution still depend on the chairman and joint agreement. The "first come, first served" system also shows that service arrangements do not yet use a structured rotation mechanism. From the CBT perspective, community involvement is indeed the main strength, but this involvement needs to be supported by an organization capable of dividing responsibilities fairly. This is in line with the finding on the importance of institutional strengthening in sustaining community participation. Thus, OMMAN's organizing need not be directed toward a complex formal organization, but it needs a division of responsibilities that suits the community's needs.

Actuating

Actuating is the process of moving members to carry out their tasks in line with organizational goals. Based on the statements of both pilgrim informants, OMMAN's service is considered fairly good and friendly. The ojek service also makes it easier for elderly pilgrims with limitations to travel along the road to the tomb. This finding shows that service delivery is one of OMMAN's strengths because the transportation activity is already running and provides direct benefits. However, implementation is not yet fully uniform. The statements about alleged fare deviations and a hasty attitude when it is crowded show that service standards are not yet applied consistently. When linked to the *Planning* and *Organizing* functions, this condition shows that service delivery does not yet have adequate operational guidelines and division of responsibilities. Thus, problems at the *Actuating* stage cannot be understood only as problems of individual behavior but also relate to the community's management system not yet being strong. This study did not identify the perpetrators of fare deviations, so the analysis is limited to service mechanisms rather than an assessment of specific individuals.

Controlling

Controlling is the process of ensuring that the implementation of activities is in line with organizational goals and agreements. At OMMAN, supervision is carried out through deliberation when problems arise among members. This mechanism shows an effort to maintain social relations and resolve problems together. However, supervision remains reactive because it is not yet supported by a fare information board, a pilgrim complaint channel, periodic evaluation, or sanctions agreed in writing. This condition causes supervision to rely more on information conveyed by members or by the party experiencing the problem. In the relationship among the POAC functions, weak supervision cannot be separated from planning and organizing that are not yet optimal. Without clear rules, supervision has no standard for assessing the conformity of service. Meanwhile, without a division of tasks, there is no party specifically responsible for monitoring the implementation of agreements.

Thus, supervision is a function that needs to be strengthened through simple rules and a complaint mechanism.

Table 7. Analysis of OMMAN Problems Based on Management Functions (POAC)

Function	Findings	Analysis	Direction for Strengthening
Planning	Goals and standard fare are known, but there are no written guidelines	Goals have not been translated into operational planning	Written agreement on fares, service, and safety
Organizing	Chairman-and-members structure, with no fixed division of tasks or schedule	The structure does not yet fully support coordination among 87 members	Division of responsibilities and rotation arrangements
Actuating	Service is considered good, but there are indications of inconsistent fares and a hasty attitude	Implementation is not yet fully supported by service standards	Ethics guidance and application of the fare agreement
Controlling	Deliberation is held when problems arise	Supervision remains reactive and depends on informal information	Fare board, complaint channel, and periodic evaluation

Based on the POAC analysis, OMMAN's main problem lies not only in service delivery but in the interrelation among management functions that is not yet running optimally. Planning that is not yet written affects organizing, weak organizing affects the consistency of implementation, while supervision does not yet have adequate instruments. Thus, strengthening OMMAN needs to be done comprehensively and not focus only on guiding drivers' behavior.

OMMAN's Problems from the Perspective of Da'wah Management

Da'wah management is the process of planning, organizing, directing, and supervising da'wah activities to achieve goals in line with Islamic values (Arman, 2018). In this study, da'wah management is used as a perspective to assess how Islamic values are reflected in the management and service of religious tourism transportation. Da'wah is carried out not only by conveying messages orally but also through real action, or *da'wah bil hal* (Abdullah, 2019). Thus, OMMAN's activities can be examined as a form of social service that has a da'wah dimension because it directly relates to pilgrims' needs. The values of ease (*taysir*), mutual cooperation (*ta'awun*), honesty, deliberation, and service ethics (*akhlaq*) are used as indicators to assess the conformity of management practices with Islamic principles (Wasilah et al., 2023).

Service Management as a Da'wah Endeavor

In the planning function, the IDR 10,000 fare agreement shows a transaction reference known to the informants. However, the absence of written rules means that fare transparency is not yet fully guaranteed for all pilgrims. From an Islamic perspective, honesty is not only about avoiding fraud but also about conveying information clearly so that both parties understand the transaction agreement. In the organizing function, OMMAN's simple structure reflects the spirit of *ta'awun* contained in QS. Al-Ma'idah [5]: 2. However, the spirit of mutual help needs to be accompanied by a division of responsibilities so that each member understands his role. Thus, organizing does not contradict togetherness but becomes a means of safeguarding trust (*amanah*) in service. In the actuating function, drivers' friendliness and pilgrims' ease of access show the practice of *da'wah bil hal*. The ojek service enables elderly pilgrims to reach the tomb more easily. However, the hasty attitude and the indications of fare deviations show that the application of service values is not yet fully consistent. In the controlling function, the deliberation practiced by OMMAN is in line with

the principle of QS. Asy-Syura [42]: 38 on resolving matters through deliberation. Nevertheless, problem resolution still depends on problems arising and is not yet supported by a continuous supervision mechanism. Therefore, the value of reminding one another toward goodness needs to be applied through joint agreement and evaluation.

Service Ethics

The value of ease (*taysir*) is one of the important principles in religious tourism transportation services. OMMAN helps elderly pilgrims who have difficulty walking to the tomb. This shows that the transportation service not only provides economic benefits for drivers but also has a social function in supporting the pilgrimage. The hasty attitude (*grusa-grusu*) is considered only partly in line with this value: easing the journey means arriving safely and calmly, not merely quickly. This attitude is not that of all drivers, but drivers are the first face of the tomb area, so good ethics protect the tomb's good name, while the poor behavior of one or two individuals can be associated with the whole community (Tim Penulis MUI Pusat, 2020). The friendliness of drivers conveyed by the informants also reflects service ethics (*akhlaq*) as recommended in QS. Ali Imran [3]: 159. However, the statements about a hasty attitude when the number of pilgrims increases show that friendliness needs to be accompanied by calm and carefulness. Good service does not only prioritize speed but also ensures pilgrims' comfort and safety. Thus, OMMAN's service ethics generally already show the values of ease and friendliness, but their consistency still needs to be strengthened through guidance and joint agreement.

Alignment of Economic Value with the Spiritual Value of Pilgrimage

Economic activity in a religious tourism environment is in principle not contrary to spiritual values as long as it is carried out on the principles of honesty, willingness, and justice. Djazuli (2006) explains that the default ruling on *muamalah* (transactional) activities is that they are permissible as long as there is no evidence prohibiting them. Therefore, OMMAN drivers' activity of earning income from transportation services cannot be directly categorized as commercialization that contradicts religious values. Problems arise when transactions are not carried out in accordance with the agreement. QS. An-Nisa [4]: 29 stresses the importance of the willing consent of the parties to a transaction, while QS. Al-Muthaffifin [83]: 1–3 warns against fraudulent practices. In the context of OMMAN, the standard fare of IDR 10,000 known to the informants can serve as a transaction reference. Meanwhile, the indirect story about the IDR 25,000 fare shows the importance of fare openness so that pilgrims are not put in a disadvantaged position. In terms of competition, the "first come, first served" mechanism gives members an opportunity to obtain passengers. However, without clear arrangements, this mechanism may reduce the spirit of togetherness that underlies the formation of the association. In this case, the principle of *ta'awun* needs to be placed as the foundation so that members' economic interests run in step with the interest of serving the community. Thus, OMMAN's economic activity can in principle run in harmony with the spiritual values of religious tourism. The main challenge is not to eliminate drivers' economic interests but to ensure that the activity is carried out honestly, fairly, and responsibly, and without reducing pilgrims' comfort. This shows that da'wah management can serve as an ethical foundation for strengthening the management of religious tourism transportation communities.

Limitations of the Study

This study has several limitations. First, there were only four informants, and the two pilgrim informants were both elderly, so the experiences of other groups of pilgrims are not represented. Second, the information about the IDR 25,000 fare is indirect, based on Mrs. Sutami's story about her friend's experience. Third, the study has no income data for each member and no detailed membership composition, so the equitable distribution of economic benefits could not be measured.

Fourth, the observation was conducted over a limited period and therefore does not fully depict service dynamics across all visiting times. In addition, environmental preservation was not a focus of observation. Future research can therefore involve more informants, examine the distribution of members' income, and evaluate the application of a fare system and service arrangements over a longer period.

4. CONCLUSION

This study shows that Ojek Makam Mbah Nur (OMMAN) is a community-based transportation community that supports pilgrims' mobility while providing economic opportunities for local residents. OMMAN provides ease of access, especially for elderly pilgrims and visitors with physical limitations. Its service is generally considered fairly good and friendly, with a general fare of IDR 10,000 per trip. However, OMMAN's management still faces a number of problems, including alleged fare inconsistency, service quality that is not yet consistent, competition among members, limited coordination, the absence of written safety guidelines, and drivers' uncertain income. Based on the *Community-Based Tourism* (CBT) analysis, OMMAN's strength lies in community participation in forming the community, delivering the service, and making decisions through deliberation. Nevertheless, this participation is not yet fully supported by structured planning, supervision, and mechanisms for the equitable distribution of economic benefits. Meanwhile, based on the POAC management functions, OMMAN's problems relate to written planning (*planning*) that is not yet optimal, the division of tasks and coordination (*organizing*), the consistency of service implementation (*actuating*), and supervision and evaluation mechanisms (*controlling*). From the perspective of da'wah management, OMMAN's activities reflect the values of *ta'awun* (mutual cooperation), *taysir* (ease), deliberation, and *da'wah bil hal* through service to pilgrims. However, the application of the values of honesty, justice, responsibility, and service ethics still needs to be strengthened so that drivers' economic interests run in harmony with the spiritual values of religious tourism. Therefore, management needs to be strengthened through a written fare agreement, the installation of a price information board, service rotation arrangements, a division of tasks, safety guidelines, and the provision of a complaint channel and periodic evaluation. These efforts are expected to improve the professionalism of OMMAN's management without eliminating its character of togetherness as a community-based organization.

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