

## DESIGN OF EXPERIENTIAL LEARNING FOR HAJJ TRAINING IN MADRASAH

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### Abstrak

Penelitian ini bertujuan mengembangkan desain pembelajaran manasik haji berbasis experiential learning di MTs Al Washliyah 1 Kisaran dengan menekankan pengalaman langsung, refleksi, pemahaman konseptual, dan penghayatan nilai-nilai ibadah haji. Penelitian menggunakan pendekatan kualitatif dengan desain fenomenologi. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles dan Huberman melalui reduksi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa pembelajaran manasik secara alami telah mengikuti tahapan experiential learning melalui pengalaman konkret, refleksi, konseptualisasi abstrak, dan eksperimen aktif, meskipun tahap konseptualisasi masih memerlukan penguatan. Pengalaman peserta didik membentuk lima dimensi yang saling berkaitan, yaitu korporeal, reflektif, konseptual, sosial, dan spiritual. Pembelajaran juga berkontribusi terhadap penghayatan nilai kesabaran, kebersamaan, kesetaraan, tanggung jawab, kepercayaan diri, dan motivasi intrinsik terhadap ibadah. Temuan ini menegaskan bahwa pembelajaran manasik haji perlu dirancang sebagai pengalaman pedagogis yang integratif, bukan sekadar simulasi prosedur ibadah. Desain berbasis experiential learning berpotensi memperkuat keterlibatan peserta didik sekaligus menghubungkan pengetahuan fikih dengan pengalaman dan pembentukan karakter religius.

**Kata Kunci:** Manasik Haji, Experiential Learning, Pendidikan Agama Islam

### Abstract

This study aims to develop an experiential learning-based Hajj training design at MTs Al Washliyah 1 Kisaran by emphasizing direct experience, reflection, conceptual understanding, and appreciation of the values embodied in Hajj worship. The study employed a qualitative approach with a phenomenological design. Data were collected through in-depth interviews, participatory observations, and documentation, and analyzed using the Miles and Huberman interactive model through data reduction, data display, and conclusion drawing and verification. The findings indicate that Hajj training naturally follows the experiential learning cycle through concrete experience, reflective observation, abstract conceptualization, and active experimentation, although the conceptualization stage requires further strengthening. Students' learning experiences developed through five interconnected dimensions: corporeal, reflective, conceptual, social, and spiritual. The learning process also contributed to students' appreciation of patience, solidarity, equality, responsibility, self-confidence, and intrinsic motivation toward worship. These findings demonstrate that Hajj training should be designed as an integrated pedagogical experience rather than merely as a simulation of worship procedures. An experiential learning-based design has the potential to strengthen student engagement while connecting Fiqh knowledge with lived experience and religious character formation.

**Keywords:** Hajj Training, Experiential Learning, Islamic Religious Education

## INTRODUCTION

Islamic Religious Education occupies a strategic position in shaping students who not only possess religious knowledge but are also capable of understanding, internalizing, and practicing Islamic teachings in their daily lives. This orientation places Islamic Religious Education within a broader educational framework than the mere transmission of knowledge, because the success of religious education is also determined by the development of students' attitudes, awareness, skills, and religious behavior. Experience-based learning has therefore become increasingly relevant in Islamic Religious Education because it provides opportunities for students to connect religious knowledge with direct experiences, reflection, and meaningful practice. Studies have demonstrated that experiential learning can strengthen students' engagement, motivation, understanding, and religious attitudes by positioning experience as an integral component of the learning process (Apriliana et al., 2022; Kistoro et al., 2022, 2023). Within this framework, Hajj ritual training represents an important area of Islamic Religious Education because it integrates religious knowledge, practical worship, character formation, and appreciation of spiritual and social values. Hajj ritual training does not merely teach students the sequence of pilgrimage rituals but also represents values such as sincerity, obedience, patience, discipline, equality, solidarity, sacrifice, and responsibility, all of which are closely related to the development of students' religious character.

However, these pedagogical potentials have not been fully reflected in the implementation of Hajj ritual training in madrasahs. At MTs Al Washliyah 1 Kisaran, for example, the learning process still encounters challenges associated with the dominance of lecture-based instruction, memorization assignments, and practical activities that tend to be symbolic and incidental. Such learning patterns may enable students to acquire information about the procedures of Hajj, but they do not necessarily provide sufficient opportunities for students to experience, reflect upon, and interpret each stage of the worship process. Consequently, a gap may emerge between procedural knowledge and the internalization of the meaning of worship. Students may be able to verbally describe the sequence of Hajj rituals without necessarily understanding the values embedded in each practice or relating those values to their everyday behavior. Previous studies indicate that contextual and practice-oriented approaches can strengthen students' understanding of Hajj rituals by connecting theoretical knowledge with direct experience. Amin et al. (2025), for instance, demonstrate the relevance of Hajj ritual practice as a contextual strategy for learning Islamic jurisprudence, while Japeri et al. (2024) emphasize the importance of developing structured learning models for Hajj based on active and cooperative learning. Similarly, studies on Hajj ritual guidance have shown that structured and continuous learning experiences can contribute to improved understanding and learning effectiveness (Lubis, 2025). At the same time, the development of systematic learning designs remains important because the quality of learning is strongly influenced by the instructional strategies, creativity, and innovation employed by teachers (Anggraeni et al., 2022; Ningtyas et al., 2025; Nurdalia, 2023).

These conditions indicate the need for a paradigm shift from learning that primarily emphasizes the delivery of religious content toward learning that positions experience as an integral component of knowledge construction and character formation. Experiential learning provides a

relevant pedagogical framework because it regards experience as a fundamental source of knowledge through a cyclical process involving concrete experience, reflective observation, abstract conceptualization, and active experimentation. This approach is particularly compatible with Hajj ritual training because the learning content naturally involves physical practices, movement, simulation, symbolic interpretation, social interaction, and religious reflection. Research on Islamic Religious Education has demonstrated that experience-based learning can facilitate active student participation and provide opportunities for learners to connect religious concepts with their lived experiences (Apriliana et al., 2022; Kistoro et al., 2022, 2023). In this context, students are not merely instructed on how a particular ritual should be performed but are given opportunities to experience the practice, reflect on what they have experienced, understand the underlying concepts, and apply the values gained from the experience to broader situations. Such a learning process enables Hajj ritual training to move beyond the reproduction of procedural knowledge toward an educational process that integrates knowledge, experience, reflection, and character development.

Empirical studies further demonstrate the potential of experiential learning and practice-based approaches in Islamic education. Apriliana et al. (2022) found that the implementation of experiential learning in Islamic Religious Education provides opportunities for students to engage directly with learning experiences, while Kistoro et al. (2022) highlighted the dynamics of experience-based religious learning in Indonesian and Malaysian educational contexts. Kistoro et al. (2023) further examined experiential learning in Islamic Religious Education and demonstrated the importance of understanding students' lived experiences within religious learning. Other studies have reported the applicability of experiential learning to different areas of Islamic education. Purwowododo (2024), for example, examined an experiential learning model based on local wisdom in Islamic Cultural History learning, while Nisak (2025) investigated the implementation of experiential learning in Islamic Religious Education to improve students' religious attitudes at the madrasah tsanawiyah level. Sari et al. (2025) also demonstrated the potential of experiential learning supported by interactive video to improve learning outcomes in Islamic Religious Education, while Komaruddin et al. (2025) examined its contribution to students' spiritual intelligence. These findings indicate that experiential learning possesses considerable pedagogical potential for connecting religious knowledge with direct practice, reflection, religious attitudes, and character formation.

The relevance of experiential learning becomes even more apparent when applied specifically to Hajj ritual education. Hasyim et al. (2025) demonstrated the potential of experiential learning for introducing Hajj values through direct learning experiences involving a Ka'bah replica. Latif (2025) similarly employed experiential learning in an educational Hajj workshop to strengthen students' understanding of the pillars and meaning of Hajj. More recently, Zahdi et al. (2026) developed an experiential manasik management model for worship learning and emphasized the integration of cognitive, affective, psychomotor, and spiritual dimensions. Meanwhile, Ramadhan et al. (2025) explored virtual reality as a simulation medium for teaching Hajj and Umrah, indicating

an increasing movement toward more immersive and experience-oriented forms of Hajj education. Studies concerning the introduction of Hajj programs to younger learners also demonstrate the importance of practical experiences in developing an early understanding of Hajj and its religious values (Hanafi et al., 2025). Collectively, these studies suggest that Hajj ritual training has substantial potential to function not merely as procedural instruction but as an experiential educational process through which students can construct meaning from religious practices.

Nevertheless, the existing body of research still leaves an important area insufficiently explored. Previous studies have predominantly focused on learning effectiveness, learning outcomes, student engagement, religious attitudes, instructional media, or the development and evaluation of particular learning models. Although these studies provide valuable empirical evidence, relatively limited attention has been given to how students and teachers subjectively experience, interpret, and construct meaning from Hajj ritual learning. The significance of experiential learning does not lie merely in the presence of practical activities but also in how those experiences are perceived, reflected upon, interpreted, and transformed into personal knowledge and religious awareness. Kistoro et al. (2023) provide an important foundation by examining experiential learning in Islamic Religious Education through attention to lived educational experiences; however, the specific development of Hajj ritual learning based on experiential learning within the context of a madrasah tsanawiyah remains insufficiently investigated. Likewise, existing Hajj-related studies have generally concentrated on particular learning strategies, instructional media, or management models rather than developing a comprehensive design grounded in the subjective experiences of teachers and students.

The novelty of this study therefore lies in positioning the subjective experiences of teachers and students as an important foundation for formulating a Hajj ritual learning design based on experiential learning. A phenomenological perspective is employed to understand how learning experiences are lived, perceived, interpreted, and given meaning by those directly involved in the educational process. This perspective enables the proposed learning design to emerge not solely from theoretical assumptions but also from the actual pedagogical realities and needs identified in the field. Another contribution lies in developing a holistic learning design that integrates concrete experience, reflection, conceptualization, and active experimentation within Hajj ritual training. The design is further contextualized within the institutional characteristics of MTs Al Washliyah 1 Kisaran and the educational values associated with Al Jam'iyatul Washliyah. Such contextualization is expected to strengthen the institutional relevance and practical applicability of the resulting design. Accordingly, this study does not merely propose an alternative instructional strategy but contributes to the broader discussion of how religious experiences can be transformed into meaningful pedagogical experiences within Islamic education.

Based on this context, problem, and research gap, this study aims to develop an experiential learning-based Hajj ritual learning design at MTs Al Washliyah 1 Kisaran to improve the quality of learning experiences, active student engagement, and students' appreciation of the values embodied in Hajj as part of religious character formation. Substantively, the study seeks to understand the factual conditions of Hajj ritual learning and the needs experienced by teachers and

students, reveal the structure and meaning of learning experiences generated through experiential learning, and examine how these experiences contribute to students' understanding and internalization of the values embedded in Hajj worship. Through this orientation, Hajj ritual training is expected to move beyond its conventional position as a symbolic simulation of religious rituals and become a meaningful educational process that enables students to experience, understand, reflect upon, and internalize Islamic values more deeply.

## **METHOD**

This study employed a qualitative approach with a phenomenological design to explore how teachers and students experienced, perceived, and interpreted Hajj ritual learning based on experiential learning. The selection of phenomenology was epistemologically grounded in the purpose of understanding the lived experiences of participants rather than merely measuring learning outcomes. Through this approach, the study sought to identify the meanings constructed by teachers and students during the learning process, particularly in relation to direct practice, reflection, religious understanding, and the internalization of values embodied in Hajj rituals. Phenomenology was therefore used to examine the learning phenomenon holistically within its natural educational context.

The study was conducted at MTs Al Washliyah 1 Kisaran, Asahan Regency, North Sumatra, Indonesia. Participants were selected purposively based on their direct involvement and experiential relevance to Hajj ritual learning. They consisted of the Fiqh teacher, the head of the madrasah, the vice principal for curriculum affairs, and students from Grades VII and VIII who had participated in Hajj ritual learning activities. The research was conducted over approximately two months in a natural setting to allow participants to express and demonstrate their experiences without artificial intervention.

Data were collected through in-depth semi-structured interviews, participatory observation, and documentation. The interviews were designed to encourage participants to narrate their experiences, perceptions, reflections, and interpretations of Hajj ritual learning. Questions focused on the learning process, concrete experiences, difficulties encountered, reflective activities, perceived religious meanings, and changes in understanding or attitudes following participation in the learning activities. Participatory observations were conducted during classroom instruction and practical Hajj simulations at the madrasah to capture learning interactions, student engagement, teacher strategies, and experiential activities that might not emerge through interviews. Documentation involved reviewing lesson plans, teaching materials, curriculum-related documents, teacher records, and other relevant instructional documents to contextualize and corroborate the empirical findings.

Data analysis followed the interactive model of Miles and Huberman, involving data reduction, data display, and conclusion drawing and verification. Data reduction was conducted by selecting and coding meaningful information from interviews, observations, and documents. The coded data were then organized into thematic displays to identify recurring patterns and



relationships among participants' experiences. Conclusions were developed through continuous comparison and verification throughout the analytical process. To strengthen data trustworthiness, the study employed source and technique triangulation, member checking, detailed contextual description, and an audit trail. Source triangulation involved comparing perspectives across teachers, students, and school administrators, while technique triangulation compared interview, observation, and documentary evidence. Member checking was conducted by confirming key interpretations with participants. Transferability was supported through detailed contextual descriptions, whereas dependability and confirmability were strengthened by systematically documenting the research and analytical procedures.

## **RESULTS AND DISCUSSIONS**

### **Implementation of Experiential Learning in Hajj Training**

The findings indicate that the implementation of Hajj training at MTs Al Washliyah 1 Kisaran has gradually developed toward an experience-based learning pattern, although the teacher did not initially formulate the instructional process explicitly using the theoretical framework of experiential learning. Based on interviews, observations, and documentation, the Fiqh teacher developed learning activities from accumulated classroom experiences and observations of students' learning needs. This finding indicates that pedagogical innovation does not always emerge from formal training or direct adoption of a particular educational model. Rather, it can develop organically when teachers continuously reflect on the effectiveness of their instructional practices. This condition is consistent with the broader finding that teacher creativity and innovation are important factors in creating meaningful learning experiences in Islamic education (Ningtyas et al., 2025).

The learning process observed in this study demonstrates characteristics corresponding to the experiential learning cycle. The first stage was concrete experience, in which students directly practiced Hajj procedures using a Ka'bah replica, ihram clothing, and other supporting facilities. Students were involved in practicing tawaf, sa'i, and other sequences of Hajj rather than merely observing demonstrations. Direct involvement created an opportunity for students to construct procedural knowledge through bodily participation. This finding supports research showing that experience-based learning in Islamic Religious Education can create opportunities for students to become active participants in the learning process rather than passive recipients of religious information (Apriliana et al., 2022; Kistoro et al., 2022).

The second stage involved reflection. Following practical activities, students were encouraged to discuss what they had experienced, the difficulties they encountered, and the meaning of the activities they had performed. Although this reflective stage was not yet implemented with a fully standardized structure, observations indicated that it played an important role in helping students move beyond physical activity toward understanding. The third stage was abstract conceptualization, through which the teacher explained the theoretical aspects of Hajj, including its pillars, obligations, procedures, and religious meanings. Interestingly, theoretical explanations were generally provided after students had experienced the practical activities. This

sequence differs from conventional instruction, which commonly introduces concepts before practice, but it is consistent with the experiential learning principle that concrete experience can become a foundation for conceptual understanding. Similar experience-oriented practices have been shown to strengthen students' engagement with Islamic Religious Education learning (Kistoro et al., 2023).

The fourth stage was active experimentation, particularly through peer-guided activities. Students who had understood particular procedures were given opportunities to demonstrate or guide their peers. This process transformed students from learning recipients into active participants who tested their understanding through social interaction. Such collaborative dimensions are also relevant to Hajj learning models that emphasize cooperative participation and active involvement (Japeri et al., 2024).

Nevertheless, the implementation remains constrained by limited facilities, restricted instructional time, and insufficiently structured conceptualization activities. The findings therefore suggest that experiential learning should not be understood merely as "learning by doing." Direct practice must be accompanied by systematic reflection and conceptual clarification. Without these components, students may master the sequence of Hajj while still experiencing difficulty distinguishing specific categories of Fiqh knowledge. The institutional support provided by the madrasah principal through annual Hajj training programs and the provision of practical facilities represents an important foundation for sustaining this model. Thus, the implementation at MTs Al Washliyah 1 Kisaran demonstrates that experiential learning is already emerging as an organic pedagogical practice, but requires systematic instructional design, adequate resources, and teacher development to become a fully integrated learning model.

### **Structure of Students' Lived Experiences in Hajj Training**

The phenomenological findings reveal that students' experiences in Hajj training are not singular or merely procedural but consist of interconnected layers that shape how religious knowledge is experienced and understood. Five experiential dimensions emerged from the data: corporeal, reflective, conceptual, social, and spiritual dimensions. These dimensions demonstrate that learning Hajj involves the interaction of body, consciousness, cognition, social relationships, and religious meaning. Such findings strengthen the argument that experience-based Islamic Religious Education should be understood as a multidimensional process rather than simply as practical learning (Kistoro et al., 2022, 2023).

The corporeal dimension emerged as the most immediate form of students' engagement. Through walking around the Ka'bah replica, performing tawaf, practicing sa'i, wearing ihram, and following the movement sequences, students used their bodies as instruments for learning. The repeated physical actions created procedural memory, allowing students to remember sequences through bodily experience rather than verbal memorization alone. This finding is particularly important because Hajj is fundamentally an embodied form of worship. The practical character of Hajj makes it difficult to achieve comprehensive understanding through textual explanation alone.

Research on Hajj education similarly demonstrates the pedagogical importance of practical simulation and direct engagement in helping learners understand Hajj procedures and values (Amin et al., 2025; Hasyim et al., 2025).

The second layer was reflective experience. Students did not merely perform the training activities but began to think about what they had experienced, particularly after completing the simulations. Reflection enabled physical activities to acquire personal meaning. For example, students associated the experience of moving together during tawaf and sa'i with the reality of performing Hajj with large numbers of people. This connection indicates that reflection functions as a bridge between physical experience and religious understanding. In experiential learning, this process is essential because experience without reflection may remain an isolated activity. Previous studies on experiential learning in Islamic Religious Education likewise emphasize the importance of students' active engagement and interpretation of their learning experiences (Apriliana et al., 2022; Kistoro et al., 2023).

The third layer was conceptual. Students gradually connected practical experiences with concepts related to Hajj Fiqh. However, this layer was found to be weaker than the corporeal and reflective dimensions. Students generally remembered how to perform tawaf and sa'i but some still had difficulty distinguishing the pillars and obligations of Hajj. This finding provides an important qualification to the assumption that direct experience automatically produces comprehensive conceptual understanding. Experience provides the raw material for learning, but teachers must deliberately organize that experience through conceptual clarification. The finding is particularly relevant to the design of Hajj training because procedural mastery and conceptual mastery represent different learning outcomes.

The fourth layer was social. Hajj training was conducted through group activities and peer guidance, allowing students to experience the collective nature of worship. Students learned not only from teachers but also from their classmates. The process of guiding peers encouraged communication, cooperation, responsibility, and confidence. This social dimension corresponds with findings from cooperative Hajj learning models emphasizing active participation and interaction among learners (Japeri et al., 2024).

The deepest layer was spiritual experience. Students began to associate the training simulation with the actual experience of Hajj and expressed feelings of excitement, admiration, and a desire to perform Hajj in the future. These responses indicate that simulation can generate an affective connection to religious practice even when students have not yet performed Hajj in Makkah. Similar findings concerning the introduction of Hajj values through experiential activities demonstrate that direct and meaningful religious experiences can facilitate the emergence of spiritual awareness among learners (Hasyim et al., 2025). Therefore, the phenomenological structure identified in this study demonstrates that effective Hajj training should integrate bodily practice, reflection, conceptual clarification, social interaction, and spiritual meaning rather than privileging procedural knowledge alone.



### **Internalization of Hajj Values and Implications for Religious Character Formation**

The third major finding concerns the internalization of Hajj values following students' participation in experiential learning activities. The data indicate that students' learning outcomes extended beyond procedural knowledge and included changes in affective orientation, social awareness, confidence, and religious motivation. Five prominent indicators emerged: resonance between simulation and actual worship, appreciation of equality and solidarity, development of patience, increased confidence, and intrinsic motivation toward Hajj worship. These findings demonstrate that experiential Hajj training can function as a medium for religious character formation when practical activities are connected with reflection and value interpretation.

The first indicator was the emergence of a connection between simulation and the reality of Hajj. Students described the tawaf and sa'i simulations as the most memorable aspects of learning because they created a sense of participating in the actual pilgrimage. This emotional connection is pedagogically significant because it transforms Hajj from an abstract religious topic into an experience that students can personally imagine and emotionally engage with. Hasyim et al. (2025) demonstrate the potential of experiential activities involving a Ka'bah replica to introduce Hajj values to learners. The findings suggest that simulation becomes educationally meaningful when students are encouraged to understand not only what they are doing but also why the activity matters.

The second indicator was the internalization of equality and solidarity. During the training, students performed the same procedures and followed the same movement patterns without differentiation based on social status, academic achievement, or personal background. This collective experience provided students with an embodied understanding of equality as represented in Hajj. Rather than merely receiving an explanation that Islam emphasizes equality, students experienced a situation in which everyone occupied a similar position within the training process. This finding strengthens the argument that religious values are potentially more deeply understood when students encounter them through meaningful practice.

The third indicator was the development of patience. Students experienced repeated movements, followed sequences carefully, waited for peers, and assisted classmates who had difficulties. These activities required self-regulation and persistence. Patience was therefore not presented as a definition to memorize but emerged through participation in the learning process. This finding corresponds with the broader literature demonstrating that Hajj-related educational activities can contribute to the development of religious behavior and positive character through practical engagement (Sulastri et al., 2025).

The fourth indicator was increased confidence. Students who initially depended heavily on teacher instruction became more confident after repeatedly practicing Hajj procedures. Their ability to demonstrate the procedures and guide peers indicated that knowledge had become embodied rather than remaining purely verbal. This is consistent with the principles of active and experience-based learning, in which students construct understanding through participation and

experimentation (Susanto et al., 2023). Peer guidance was particularly valuable because it provided students with opportunities to test their understanding in authentic social situations.

The fifth and deepest indicator was the emergence of intrinsic motivation toward Hajj worship. Several students expressed enthusiasm and a desire to experience the actual pilgrimage in the future. This response suggests that experiential learning can cultivate religious aspiration rather than merely fulfill instructional objectives. Similar efforts to introduce Hajj values through experiential approaches demonstrate the potential of practical religious education to cultivate early spiritual awareness (Hanafi et al., 2025; Hasyim et al., 2025).

Taken together, these findings indicate that the effectiveness of experiential Hajj training depends on the quality and completeness of the learning cycle. Direct experience is necessary but insufficient by itself. Meaningful internalization emerges when concrete experience is followed by reflection, conceptual understanding, social experimentation, and spiritual interpretation. The findings therefore extend existing discussions of experiential learning in Islamic Religious Education by demonstrating that the pedagogical value of Hajj training lies not simply in making students active but in transforming activity into religious meaning. In this sense, Hajj training can become a powerful medium for character formation when students are given structured opportunities to experience, interpret, and apply the values embodied in worship. The resulting design consequently positions Hajj training not as a supplementary simulation activity but as an integrated educational experience capable of connecting Fiqh knowledge, embodied learning, social values, and religious character formation.

## **CONCLUSION**

This study concludes that experiential learning-based Hajj training at MTs Al Washliyah 1 Kisaran provides a meaningful pedagogical framework for integrating religious knowledge, direct experience, reflection, social interaction, and religious character formation. The findings demonstrate that the learning process naturally reflects the experiential learning cycle through concrete experience, reflective observation, abstract conceptualization, and active experimentation, although the conceptualization stage still requires stronger and more systematic implementation. Phenomenologically, students' learning experiences develop through interconnected corporeal, reflective, conceptual, social, and spiritual dimensions. Direct involvement in tawaf, sa'i, and other Hajj procedures strengthens procedural memory and student engagement, while reflection and peer interaction transform practical activities into meaningful learning experiences. The study also reveals that experiential Hajj training contributes to the internalization of important religious values, including patience, equality, solidarity, responsibility, confidence, and intrinsic motivation toward worship. Nevertheless, limitations in facilities, instructional time, and structured conceptual activities remain challenges that require institutional attention. The main contribution of this study lies in demonstrating that Hajj training should not be positioned merely as a symbolic simulation of worship but as an integrated educational experience. Through a phenomenological perspective, the study emphasizes that meaningful religious learning emerges when students experience, reflect upon, conceptualize, and internalize religious practices within their lived educational context.

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