

IMPLEMENTATION OF HAJJ MANASIK PRACTICES IN IMPROVING THE UNDERSTANDING OF HAJJ WORSHIP AMONG STUDENTS OF MAS DARUL IKHLASH

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Abstract

Hajj jurisprudence learning in madrasas is often theoretical, so students' understanding of the practice of the Hajj is not optimal. This study aims to describe the implementation of the Hajj ritual practice in improving the understanding of the Hajj ritual among students of grade XII MAS Darul Ikhlah, Dalin Lidang Village, Panyabungan District. This study uses a qualitative approach with a descriptive method. The research subjects included teacher Cindy, the subject of fiqh, and students of grade XII. Data collection techniques were carried out through observation of Hajj ritual practice activities, interviews, and documentation. Data analysis was carried out through the stages of data reduction, data presentation, and drawing conclusions. The results of the study indicate that the Hajj ritual practice was carried out through direct simulation of the Hajj ritual series, including ihram, wukuf in Arafah, overnight in Muzdalifah, throwing the devil, tawaf, sa'i, and tahallul using a replica of the Kaaba and symbolic location markings. The implementation of this practice was able to improve the students' understanding of the cognitive aspects (understanding the order and laws of the Hajj), affective (appreciating spiritual values), and psychomotor (the ability to practice the Hajj rituals sequentially and correctly). Thus, learning based on Hajj ritual practices has proven effective in improving the understanding of the Hajj ritual among the students of class XII MAS Darul Ikhlah, Dalin Lidang Village, Panyabungan District.

Keywords: Hajj Ritual Practice, Islamic Jurisprudence Learning, Understanding of Hajj Worship, Students of MAS Darul Ikhlah

INTRODUCTION

Islamic Religious Education has a strategic role in shaping the understanding, attitudes, and religious skills of students. One of the important materials in learning fiqh at the Madrasah Aliyah level is the pilgrimage. The pilgrimage is the fifth pillar of Islam that must be carried out by every able Muslim, as affirmed in QS. Ali Imran verse 97. The pilgrimage is not only a ritual worship, but also contains a deep spiritual, social, and moral dimension. Therefore, understanding the pilgrimage must include both conceptual and applicative aspects. In jurisprudence, the implementation of the pilgrimage has a systematic and complex series of

worship, starting from the intention of ihram, wukuf in Arafah, mabit in Muzdalifah, throwing the stones in Mina, tawaf around the Kaaba, sa'i between Safa and Marwah, to tahallul. Each series has provisions for the pillars, obligations, and sunnahs that must be understood correctly so that the pilgrimage is declared valid (Al-Zuhaili, 2011). This complexity requires a learning strategy that not only emphasizes memorization of concepts, but also direct experience so that students are able to understand the flow and meaning of the worship as a whole. However, in practice, jurisprudence learning in madrasahs is often still theoretical and teacher-centered. The lecture method becomes the dominant approach in the delivery of material, so students tend to understand the Hajj procedure textually without being able to imagine its actual implementation (Majid, 2014). This condition causes a gap between conceptual understanding and practical skills. In fact, in Islamic education, the aspect of practice (amaliyah) has a very important position in addition to the aspect of knowledge (Muhaimin, 2012).

Practice-based learning or experiential learning is a relevant alternative in overcoming these problems. The theory of experiential learning presented by Kolb (2014) asserts that direct experience is the main source in an effective learning process. Students learn through concrete experience, reflection, conceptualization, and re-application. In the context of learning Hajj jurisprudence, the practice of manasik allows students to experience worship simulation directly so that it is easier to understand the order, procedure, and meaning. In line with the theory of constructivism, learning that involves direct activities can help students develop their own knowledge through interaction with the environment (Sanjaya, 2016). The practice of hajj manasik provides space for students to actively move, discuss, ask questions, and reflect on the spiritual experiences gained during the simulation. Thus, learning does not only take place in the cognitive realm, but also touches the affective and psychomotor realms (Hamalik, 2015). MAS Darul Ikhlah Dalin Lidang Village, Panyabungan District as an Islamic-based educational institution realizes the importance of learning jurisprudence that is applied. Therefore, this madrasa routinely implements the practice of performing Hajj for class XII students as part of the implementation of the jurisprudence curriculum. This practice is designed to simulate the real conditions of the Hajj by using media replicas of the Ka'bah, marking the locations of Arafah, Muzdalifah, and Mina, as well as systematically dividing the stages of pilgrimage.

The implementation of Hajj manasik practice at MAS Darul Ikhlah was guided by two jurisprudence teachers, namely Ustadz Ali Sadikin, Lc. and Ustadz Ahmad Basyir Nasution, S.Pd. The involvement of these two teachers became one of the advantages in practical implementation. Ustadz Ali Sadikin, Lc., who has a background in Sharia science, plays a role in explaining the arguments of the Qur'an and hadith as well as the legal basis of each chain of Hajj. The explanation strengthens the theological and normative understanding of Santriyati towards the practice. Meanwhile, Ustadz Ahmad Basyir Nasution, S.Pd., with a background in teacher education, played a role in managing the learning strategy, organizing group divisions, facilitating discussions, and conducting practical evaluations. This role reflects the application of pedagogical principles in practical learning. Their collaboration can be categorized as a form of team teaching, which is a learning strategy that involves more than one teacher to improve the effectiveness and quality of the learning process (Rusman, 2017).

This collaborative learning model enables the integration of professional competence (mastery of fiqh material) and pedagogical competence (learning management). This aligns

with the demands of teacher professionalism as stipulated in Law Number 14 of 2005 concerning Teachers and Lecturers, which emphasizes the importance of balanced mastery of material and learning strategies. During the Hajj practice at MAS Darul Ikhlah in Dalin Lidang Village, Panyabungan District, the activity was not limited to one class, but involved all 12th-grade students (12A, 12B, 12C, and 12D), resulting in a total of four classes participating in structured and scheduled practice activities. The comprehensive implementation of the practice across these four classes demonstrates that the Hajj practice is not merely an incidental activity, but rather an integrated learning program within the final year's fiqh learning process.

The practice sessions were divided into stages to ensure effective learning and optimal practice opportunities for each student. In each session, the supervising ustadz, Ustadz Ali Sadikin, Lc. and Ustadz Ahmad Basyir Nasution, S.Pd., shared roles collaboratively. Ustadz Ali Sadikin, Lc., emphasized the normative aspects and Islamic teachings, explaining the legal basis and wisdom of the Hajj pilgrimage based on the Quran and Hadith. Meanwhile, Ustadz Ahmad Basyir Nasution, S.Pd., played a role in managing the learning dynamics, organizing the flow of the practice, and ensuring each group of students systematically understood the sequence of the Hajj rituals. By involving four classes simultaneously, the Hajj rituals became a means of collective learning that strengthened the social learning experience. Students could observe each other, discuss, and correct mistakes together in a collaborative atmosphere. This strengthened their understanding because the learning process originated not only from the teacher but also through peer interaction. This type of learning aligns with the theory of social constructivism, which emphasizes the importance of interaction in building understanding.

In each class (XII A–XII D), the Hajj rituals were oriented not only toward movement skills but also toward internalizing spiritual meaning. During the wukuf (standing still) phase at Arafah, for example, students are encouraged to reflect on the essence of servitude and human equality before God. During the stoning of the devils (jamrah), they are guided to understand the symbolism of resistance against lust and the temptations of Satan. Meanwhile, during the sa'i (ritual ritual), they are encouraged to internalize the values of struggle, patience, and steadfastness, as exemplified by Hajar. Interestingly, based on initial observations of the four classes, there were positive differences in learning dynamics. Class XII A demonstrated active participation in discussions, Class XII B was more enthusiastic in practicing the movements, Class XII C asked many questions about the wisdom of worship, and Class XII D demonstrated strong group collaboration skills. This variation actually enriches the learning process and demonstrates that the practice of rituals (manasik) can accommodate the diverse learning styles of students.

The implementation of the practice in four classes simultaneously also demonstrated that experiential learning has a significant impact on improving understanding. Students found it easier to remember the sequence of rituals because they practiced them directly. They were also better able to explain the meaning of each series of rituals because they received reflective explanations during the practice. This demonstrates that concrete experiences provide stronger memory and deeper understanding than purely theoretical learning. Thus, the implementation of the Hajj rituals in grades XII A to XII D at MAS Darul Ikhlah is not only a worship simulation activity, but also a systematic pedagogical strategy to improve the understanding of the Hajj pilgrimage comprehensively. The involvement of four classes demonstrates the

madrasah's commitment to ensuring that all students receive applicable, meaningful learning experiences oriented toward the internalization of spiritual values. Therefore, this study is important to comprehensively describe how the Hajj rituals are implemented in the four classes and analyze their contribution to improving students' understanding of the Hajj pilgrimage from the cognitive, affective, and psychomotor aspects.

IMPLEMENTATION METHOD

Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian deskriptif yang bertujuan untuk mendeskripsikan secara mendalam implementasi praktik manasik haji dalam meningkatkan pemahaman ibadah haji pada santriwati kelas XII A sampai XII D MAS Darul Ikhlah Desa Dalin Lidang Kecamatan Panyabungan. Teknik pengumpulan data dilakukan melalui observasi langsung terhadap pelaksanaan praktik manasik haji, wawancara semi-terstruktur untuk menggali informasi terkait proses pembelajaran dan dampaknya terhadap pemahaman ibadah haji, serta dokumentasi berupa perangkat pembelajaran, jadwal kegiatan, foto pelaksanaan praktik, dan instrumen penilaian. Data yang diperoleh dianalisis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan guna memperoleh gambaran yang komprehensif mengenai efektivitas praktik manasik haji dalam meningkatkan pemahaman ibadah haji pada aspek kognitif, afektif, dan psikomotorik.

RESULTS AND DISCUSSION

The implementation of the Hajj ritual practice at MAS Darul Ikhlah, Dalin Lidang Village, Panyabungan District, was carried out on January 23, 2026, in a typical Islamic boarding school religious atmosphere filled with spiritual values and discipline. This activity was attended by all students of class XII consisting of XII A, XII B, XII C, and XII D. The implementation was carried out in a scheduled and systematic manner so that all participants obtained an optimal learning experience. The orderly and conducive Islamic boarding school environment provided significant support for the sustainability of this activity, so that the practice of manasik was not merely a learning simulation, but became part of the process of spiritual development of students (Muhaimin, 2012). All students participated in the practice wearing uniform white mukena. The use of the white mukena not only functions as practical clothing, but has a symbolic meaning as a symbol of purity, simplicity, and equality before Allah SWT. The all-white visual nuances create an atmosphere reminiscent of the conditions experienced by Hajj pilgrims during their ihram (pilgrimage) in the Holy Land (Al-Zuhaili, 2011). Psychologically, this creates a deeper emotional and spiritual experience, as the students experience a sacred and solemn atmosphere of worship. In the context of Islamic boarding school education, visual symbols like this play a crucial role in developing students' religious awareness (Tafsir, 2016).

1. Implementation of the Ihram Stage as Spiritual Transformation

The practice of Hajj rituals begins with a simulation of ihram intentions guided directly by the supervising ustadz in a calm and solemn atmosphere. All santriwati stood neatly in uniform white mukenas, presenting a strong symbolic sense of simplicity and equality. At this stage, the ustadz not only guides the correct pronunciation of intentions

according to the guidance of fiqh, but also provides an in-depth explanation of the meaning of ihram as a symbol of self-transformation (Al-Zuhaili, 2011). Ihram is understood not simply as changing clothes or starting a series of rituals, but as the starting point for changing a servant's consciousness from a worldly orientation to a spiritual orientation. Emphasis is placed on the inner dimension that when a person enters the state of ihram, he is entering a phase of total servitude and abandoning the proud attributes of the world.

In this explanation, students are invited to understand that ihram contains the meaning of self-control from certain prohibitions, such as guarding one's words, behavior and intentions. Thus, ihram is positioned as a spiritual discipline exercise that involves comprehensive self-awareness. This approach demonstrates that learning is not solely oriented toward procedural or technical aspects, but also emphasizes the internalization of the values of sincerity and submission (Muhaimin, 2012). From a meaningful learning perspective, concrete experiences accompanied by reflection will foster a deeper understanding than mere theoretical explanations (Kolb, 2014).

2. Standing in Arafah as a Moment for Self-Reflection and Eschatological Awareness

The standing in Arafah is performed in a symbolic area specially prepared to reflect the atmosphere of Arafah. All students sit or stand in an orderly fashion, creating a quiet and reflective atmosphere. The religious teacher explains that standing in Arafah is the culmination of the Hajj pilgrimage and the core of the entire rituals, as mentioned in the hadith, "al-hajju 'Arafah" (Al-Zuhaili, 2011). This explanation provides an understanding that without standing still, the Hajj pilgrimage is invalid, thus symbolizing the ultimate meeting between the worshipper and their Lord.

More than simply standing or praying, standing still is interpreted as a moment of self-reflection. Students are invited to imagine the atmosphere of the Mahsyar field, where all humans gather without distinction of social status or position. This image fosters an eschatological awareness that life on earth is temporary and that every human being will be held accountable for their deeds. Reflective moments like this pedagogically strengthen the affective dimension of learning because they tap into the emotional and spiritual aspects of students (Hamalik, 2015). The religious environment of Islamic boarding schools further reinforces this contemplative atmosphere because spiritual culture has become part of the students' daily lives (Tafsir, 2016).

3. Overnight Stay and the Stone-Storing of the Devil as Character Building and Self-Control

After standing still, the practice continues with a simulation of staying overnight in Muzdalifah, which begins with collecting pebbles in preparation for the stone-storing ceremony. This stage is described as a symbol of mental readiness and patience in facing life's various trials. The seemingly simple process of picking up pebbles actually carries a symbolic meaning that each individual must prepare themselves before facing challenges. In this practice, students are trained to be orderly and disciplined, so that learning is not merely ritualistic but also involves developing attitudes (Djamarah, 2018).

During the stoning of the pebbles, students alternately and orderly throw pebbles at a symbolic pillar. The religious teacher explains that the pebbles symbolize the temptations of Satan and the lusts that are always present in human life. Each throw is interpreted as a commitment to combat negative traits such as arrogance, laziness, and

envy. This symbolic explanation broadens the meaning of the practice into concrete and applicable character education, aligning with the goal of Islamic education to foster morality (Tafsir, 2016). Thus, the practice of manasik becomes a medium for the simultaneous internalization of moral and spiritual values.

4. Tawaf Circumambulating the Artificial Kaaba as a Visual, Kinesthetic, and Collective Spiritual Reinforcement

The tawaf stage is the most visually and emotionally memorable moment in the Hajj rituals. The replica Kaaba, prepared as a learning tool, is designed to resemble the original, helping students visualize the atmosphere at the Grand Mosque (Sanjaya, 2016). When all the students, dressed in white mukenas, circle the artificial Kaaba seven times in an orderly and unified manner, it creates a highly religious and emotionally moving scene.

This experience has significant visual and kinesthetic power in the learning process. The repeated movement around the Kaaba reinforces the memory of the number of circumambulations and the procedure. Furthermore, this collective experience fosters a sense of togetherness and brotherhood among the students. The uniformity of the white mukenas reinforces the symbol of equality, which demonstrates that all humans are equal before God, regardless of background (Muhaimin, 2012). Concrete media such as the artificial Kaaba functions as a bridge between abstract concepts and real experiences, so that learning becomes more effective and meaningful (Kolb, 2014). Tawaf is no longer understood simply as a ritual movement, but as a central symbol of a Muslim's life which always pivots on monotheism and obedience to Allah.

5. Sa'i as a symbol of endeavor, steadfastness and trust

The sa'i stage between Shafa and Marwah is carried out with great order and seriousness. Santriyati walked back and forth seven times between two predetermined symbolic points, while listening to the supervising ustadz's explanation regarding the story of Siti Hajar's struggle to find water for Prophet Ismail. This historical narrative is not only conveyed as a story, but as a source of educational value that is full of spiritual and moral meaning (Al-Zuhaili, 2011). Santriyati are invited to understand that sa'i is a symbol of maximum effort accompanied by full confidence in the help of Allah SWT.

In the context of Islamic education, sa'i reflects the importance of balance between endeavor and tawakal. Students are not only instructed to strive but are also instilled with the belief that the final outcome is in God's will. This approach strengthens the affective and spiritual domains, as students perceive that each movement carries the meaning of devotion and steadfastness (Muhaimin, 2012). Pedagogically, the integration of physical practice and historical narratives reinforces meaningful, contextual learning (Majid, 2014). Thus, sa'i is no longer understood as merely walking, but as a symbol of a lifelong struggle filled with patience and optimism.

6. Cognitive Domain Improvement: More Systematic Conceptual Understanding

Based on observations in grades XIIA to XIID, the practice of Hajj rituals showed significant improvement in the cognitive domain. Students were able to explain the pillars, obligations, and sunnah of Hajj more coherently than before the practice. They were also able to systematically outline the sequence of rituals and relate each stage to the symbolic meanings explained during the activity.

The hands-on experience gained through practice has been shown to strengthen conceptual understanding. This aligns with experiential learning theory, which states that concrete experiences followed by reflection will yield deeper understanding than purely theoretical learning (Kolb, 2014). Furthermore, the use of concrete media, such as a replica of the Kaaba, helps students connect abstract concepts with the visual reality they experience (Sanjaya, 2016). Thus, the practice of Hajj rituals serves as an effective learning strategy in improving the quality of students' intellectual understanding.

7. Improvement in the Affective Domain: Spiritual Awareness and Internalization of Values

In the affective domain, significant changes were observed in the attitudes and spiritual awareness of the students. During the practice, they demonstrated devotion, discipline, and respect for the learning process. The uniform use of white mukena (prayer robes) and the religious atmosphere of the Islamic boarding school reinforced the sacred atmosphere and fostered a profound emotional experience. These visual symbols helped foster awareness that the Hajj pilgrimage is a form of total devotion that requires purity of intention and heart (Tafsir, 2016).

Reflective moments such as wukuf (standing in prayer) and sa'i (prayer) provided a space for contemplation that strengthened the appreciation of spiritual values. Students not only understood the procedures but also experienced the meaning of equality, humility, and submission to God. From a character education perspective, affective experiences like these have a long-lasting impact because they touch the students' inner dimensions (Hamalik, 2015). Thus, the practice of manasik (practice of Hajj) becomes a means of internalizing religious values that are not easily forgotten.

8. Psychomotor Enhancement: Structured Practical Skills and Confidence

In the psychomotor domain, the practice of Hajj rituals has a significant impact on the students' skills in correctly performing the rituals. They are able to perform the tawaf (circumambulation) movements in the correct direction and number of turns, perform the sa'i (circumambulation) sequentially, and follow the stages of the stoning of the devil (the devil) in an orderly manner. These abilities demonstrate that practice-based learning is more effective in developing worship skills than theoretical learning that relies solely on verbal explanations (Rusman, 2017).

The students' confidence also increases when asked to re-explain the stages of the rituals to their peers. This demonstrates that practice not only trains physical skills but also builds mental readiness and courage in conveying understanding. In learning theory, active student involvement in practice strengthens memory retention and enhances skill mastery (Djamarah, 2018). Thus, the practice of Hajj rituals has been proven effective in developing structured, systematic, and applicable psychomotor skills.

As a form of final documentation of the activity, the following is a group photo of students from grades XII A to XII D after the implementation of the Hajj practice on January 23, 2026. This documentation depicts the atmosphere of togetherness, discipline, and solemnity of the students in following the entire series of manasik which have been carried out systematically and reflectively in the Islamic boarding school environment.



Figure 1. Group photo of students and mentors after carrying out the Hajj rituals in a religious atmosphere typical of Islamic boarding schools.

CONCLUSION

Based on the research findings, it can be concluded that the Hajj rituals (manasik) conducted on January 23, 2026, at MAS Darul Ikhlah in Dalin Lidang Village, Panyabungan District, constitute an effective and comprehensive Islamic jurisprudence (fiqh) learning strategy for enhancing students' understanding of the Hajj pilgrimage in grades XIIA through XIID. The structured practice, supported by a religious Islamic boarding school environment, the use of white mukena (prayer robes) as a symbol of purity, and the provision of concrete media in the form of a custom-made Kaaba and markers for the location of the rituals, created a meaningful and contextual learning experience.

The implementation of the rituals focused not only on mastering the procedures of worship but also on internalizing spiritual values and developing religious character. During the ihram phase, students were trained to understand the meaning of self-transformation and intention control; during the wukuf (standing still), they were guided toward self-reflection and eschatological awareness; during the mabit (staying overnight) and stoning the devil (stoning the devil), they were instilled with the values of self-control and resistance to desires; during the tawaf (circumambulation) and sa'i (sacred pilgrimage), they were taught the meaning of monotheism, steadfastness, and endeavor. Thus, the practice of Hajj rituals serves as an integrative medium that simultaneously connects the cognitive, affective, and psychomotor dimensions.

Cognitively, the practice of Hajj rituals enhances the students' ability to explain the pillars, obligations, and sunnah of Hajj and systematically outline the sequence of their activities. Affectively, this practice fosters spiritual awareness, reverence, and discipline in worship. Psychomotorically, the students are able to correctly and confidently execute the rituals. These three domains develop in balance, demonstrating that practice-based learning is more effective than purely theoretical learning.

Therefore, the practice of Hajj rituals at MAS Darul Ikhlah serves not merely as a ritual simulation but as a contextual, reflective, and transformative pedagogical strategy. This practice has been proven to improve the quality of students' understanding of the Hajj ritual while shaping the students' religious character holistically. Therefore, Islamic jurisprudence (fiqh) learning based on Hajj rituals is worthy of being used as an applied learning model in Islamic education, particularly in madrasahs and Islamic boarding schools (pesantren).

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