

Introducing Hajj Values to Early Childhood Through Experiential Learning at the Sudiang Ka'bah Replica

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ABSTRACT

Developing children's religious character begins with introducing them to Hajj values at a young age. This article focuses at an interactive outing class session that TK Wulil Amri planned at the Replika Ka'bah Sudiang to teach the fundamentals of Hajj customs. Children engage in simplified Hajj traditions including Tawaf, Sa'i, and Arafah during this activity. The findings demonstrate that the approach effectively raises kids' interest in studying religious principles. It also strengthens their understanding of unity, discipline, and obedience in a way that suits their developmental stage. This study provides concrete evidence of how experiential learning can make Islamic education more engaging and meaningful. By focusing on enjoyable and practical methods, this article contributes to innovations in Islamic education, especially in creating effective strategies for early childhood learning. For future research, this approach can be expanded to other educational levels, such as primary or secondary schools, to investigate its efficacy at various developmental stages. Comparative research could also be done to investigate the influence of manasik haji simulations in various cultural or socioeconomic circumstances.

Keywords: Hajj Simulation, Early Childhood, Islamic Character Education.

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INTRODUCTION

Hajj is a mandatory act of worship for Muslims who are physically and financially capable of performing it. As the fifth pillar of Islam, Hajj requires not only physical and spiritual readiness but also financial stability and safety (Sholichah, 2018). Wahbah Az-Zuhaili defines Hajj as intentionally visiting the Ka'bah to perform specific acts of worship at designated times. This definition emphasizes that Hajj is a journey requiring guidance to avoid mistakes during its execution (Thalib, 2019). From this definition, it can be concluded that Hajj is a

form of worship that requires intensive guidance to avoid mistakes during its execution.

While Hajj is obligatory only for capable adults, its values can be introduced to children early in life (Maulana et al., 2024). At the kindergarten (TK) level, children are in a critical developmental phase where positive experiences shape their thinking, character, and personality. The practice of *manasik haji* – simulating Hajj rituals offers an effective way to teach children about the significance of Hajj, while also integrating Islamic values such as patience, togetherness, and sincerity. For young children, these activities are simplified and tailored to their developmental needs, ensuring the rituals remain accessible and engaging. Early exposure helps internalize the spiritual and educational significance of Hajj, fostering a desire to perform it in adulthood (Fawwaz & Liya Sukma Muliya, 2023)

Manasik haji is a simplified version of Hajj ceremonies for young children. These demonstrations are designed to match their physical and cognitive capacities, taking into account their age and developmental stage. Despite this, the essential pillars and mandatory activities of Hajj remain central to the practice, with the goal of conveying the spiritual significance of Hajj. This early exposure helps children understand that Hajj is the fifth pillar of Islam, which they must perform when they reach adulthood and are capable of doing so. As a result, the desire to perform Hajj will become an essential goal in their life. Intensive guidance in the implementation of Hajj rituals, often referred to as *manasik haji*, is typically conducted to prepare adults for the pilgrimage, ensuring they understand the necessary actions and their meanings to achieve a *mabrur haji* (a pilgrimage accepted by Allah). This guidance, which combines theory and practice, helps pilgrims perform the Hajj rites correctly (Astri et al., 2021). Interestingly, this practice is not limited to adult pilgrims but has also been adapted for early childhood education, particularly in Taman Kanak-kanak (TK) (kindergarten) settings.

Introducing *manasik haji* to young children offers a valuable learning experience, as children at this stage are highly receptive to new experiences and absorb what they encounter in various environments, including home, school, and society. Through such activities, children gain a more tangible and enjoyable understanding of the Five Pillars of Islam, especially Hajj. These activities do not only teach the steps of Hajj, but they also impart Islamic values such as patience, togetherness, care, and gratitude. Moreover, they provide an active learning experience through role-playing games, which align with the developmental needs of young children.

Early Islamic education is critical in developing a child's character and faith. Early childhood is seen as a "golden age" for learning, as it allows for the effective establishment of religious ideals. One of the most successful ways to introduce religious beliefs is through participatory and pleasurable learning activities, such as outdoor workshops. TK Wulil Amri, an early childhood education institution, is committed to providing its pupils with relevant learning experiences. One of its signature activities is a trip to the Replika Ka'bah in Sudiang, which is intended to introduce youngsters to *manasik haji* and its spiritual, social, and educational values.

Previous studies on the implementation of *manasik haji* for children have explored various methods to make the activity engaging and effective. For example, TK Masyithoh 1 Gemahan developed educational media with interactive props to help children understand and become interested in the stages of Hajj while introducing its spiritual values (Hafidh & Romli, 2021). Similarly, at KB-TK Ummul Quro' Semarang, *manasik haji* training emphasized enjoyable guidance and motivational activities, supported by collaboration among teachers, parents, and effective management, which enhanced children's ability to practice Hajj rituals like *tawaf* and *sa'i* (Subair, 2019). These studies have shown the importance of integrating age-appropriate learning tools and stakeholder involvement in successfully introducing Hajj rituals to young children. However, these studies primarily focused on the tools, methods, and external factors, such as teacher and parental support, without providing a detailed analysis of the children's direct responses or the specific character-building outcomes achieved through these activities. In contrast, this article emphasizes the *outing class* activity at TK Wulil Amri, which not only introduces children to the basic practices of Hajj but also assesses its direct impact on the development of core Islamic values, such as unity, obedience, and gratitude. By adopting an experiential learning approach in an authentic environment like the Replika Ka'bah, this study highlights how hands-on experiences can foster deeper emotional and spiritual connections in young learners, bridging the gap between theoretical understanding and practical application.

The outing class at TK Wulil Amri offers a valuable opportunity for young children to understand and experience a simplified version of the Hajj rituals. With an age-appropriate approach, this activity aims to instill a love for Allah and promote religious awareness from an early age. By engaging in direct experiences, children can learn important values such as togetherness, obedience, and sincerity—qualities inherent in the Hajj rituals. This method aligns with experiential learning, where children learn through observation and hands-on practice rather than passive instruction. Experiential learning emphasizes the importance of actively engaging learners in direct experiences, which help them reflect and derive personal meaning from those experiences. In the case of the outing class, this approach allows children to internalize Islamic values in a meaningful and enjoyable way. As a result, such educational practices provide an effective means of introducing Islamic values to young children, fostering an early sense of religious identity and spiritual growth. Additionally, this approach can be seen as a modern, engaging way to make religious education both fun and impactful, ensuring that the children at TK Wulil Amri are not only learning about Islamic teachings but also experiencing them in ways that resonate with their developmental stages.

METHOD

This study employs a qualitative approach with a descriptive method to explore the implementation of the *outing class* at TK Wulil Amri, conducted at the Replika Ka'bah Sudiang. The research was carried out over a two-month period, during which the *outing class* activities were held twice. Data was collected through

direct observation, interviews, and documentation. The respondents consisted of 30 students from TK Wulil Amri who participated in the activity, 2 teachers responsible for planning and executing the program, and 10 parents who observed and supported the process. The observation focused on the children's interaction, engagement, and participation during the *manasik haji* simulation, while the interviews gathered teachers' and parents' perceptions of the activity's impact on the children's understanding of Hajj rituals and values. Documentation, such as photos and video recordings, was used to capture detailed moments of the activity, enhancing the richness of the data.

The qualitative approach was chosen to gain an in-depth understanding of the experiences and perspectives of the participants, particularly in capturing the nuanced responses of young children during the activity. This method aligns with the study's aim to explore not just the technical aspects of implementing *manasik haji* but also its emotional, cognitive, and spiritual impact on the children. By using descriptive analysis, the study systematically reduced and organized the data into themes, presented findings, and drew conclusions that reflect the real experiences of the participants. Triangulation of sources (students, teachers, parents) and methods (observation, interviews, documentation) ensured the credibility and authenticity of the results. This research provides insights into the effectiveness of the *outing class* as a method for introducing *manasik haji* to early childhood learners. It highlights how this activity fosters understanding and internalization of Islamic values, contributing to the development of innovative strategies in Islamic religious education for young children.

RESULTS AND DISCUSSION

The outing class at TK Wulil Amri at the Replika Ka'bah Sudiang was conducted successfully and received positive responses from the students, teachers, and parents. Based on the observations, the children exhibited high enthusiasm while participating in the *manasik haji* simulation. They were able to perform several ritual acts, such as tawaf, sa'i, and wukuf at Arafah, under the guidance of their teachers. The activity was filled with a joyful atmosphere, which naturally supported the children's learning process.

Importance of Introducing Hajj Rituals Early

Introducing the concept of Hajj to young children is crucial for instilling Islamic values as part of their character development (Nurhikmah, 2024a). Kindergarten-aged children learn best through concrete and enjoyable experiences. As a result, the *manasik haji* activity allows kids to directly learn about the fifth pillar of Islam through simulations tailored to their developmental needs. This exercise not only teaches youngsters the procedures of Hajj rituals such as tawaf, sa'i, and wukuf, but it also instills values such as sincerity in worship, thanks to Allah, and unity in carrying out religious duty. These are critical for establishing a moral and spiritual foundation early on.



Figure 1. Children listening to the instructor's guidance

The children appear focused as they listen attentively to the instructions on how to perform the Hajj rituals before practicing them themselves. This is essential so that they can understand each step of the Hajj process clearly and feel more confident when the time comes to perform it. Teaching through role-playing or simple demonstrations can be highly effective. In this way, children can practice steps such as wearing the ihram attire, praying, or making a mini tawaf, providing them with direct experience of what they will eventually do during Hajj.

This aligns with Hikmah's view that in role-playing, children not only listen to theory or instructions, but also actively participate in scenarios that are relevant to the lesson (Fawwaz & Liya Sukma Muliya, 2023). This enables them to experience how a concept is applied in real life. By taking on the role of someone else, children learn to understand the feelings, thoughts, and attitudes of others. It helps them build empathy and enhances their ability to see situations from different perspectives. Role-playing offers children the opportunity to "experience" a situation or role without actually having to perform it in real life (Ansore, 2019). This can help them feel more confident and reduce anxiety when they have to face the situation later. In the case of religious learning, by playing the role of a hajj pilgrim, children can better understand the steps of the Hajj rituals.

Implementation of Manasik Haji at TK Wulil Amri

The outing class aims to provide an understanding of the Hajj rituals to children in a fun and practical way. They not only hear stories or theories about Hajj but also get to experience and see the Replika Ka'bah, which offers a real-world representation of the sacred site for Muslims. At TK Wulil Amri, the manasik haji activity is creatively designed with an age-appropriate approach. The outing class is divided into several enjoyable stages or series, such as:

Linguistically, Hajj means to intend, visit, or make a pilgrimage. In its technical or Islamic sense, Hajj refers to traveling to the Baitullah (House of Allah) and other specific places to fulfill Allah's call, seeking His pleasure, within a defined set of conditions and time, while performing specific acts of worship. These places include the Ka'bah, Mas'a (the area for Sa'i), as well as Arafah, Muzdalifah, and Mina. The time for performing Hajj is restricted to the months of Shawwal and the first ten days of Dhul-Hijjah. The acts of worship include Tawaf,

Sa'i, Wukuf, spending the night at Muzdalifah, throwing Jumrah, and staying at Mina.

The values that are found in Salat (prayer) are also present in hajj. When one begins the takbirat al-ihram (opening Takbir) in prayer, they are prohibited from actions that could invalidate the prayer, such as eating, drinking, or excessive movement, to maintain concentration and devotion (Susilawati et al., 2016). Similarly, during Hajj, when a person enters the state of Ihram, they must focus on their worship, engage in the continuous recitation of Talbiyah, and avoid sinful acts, including bad speech (rafath), disobedience (fusuq), and arguments (jidal). These values of self-control and purification are also core elements of fasting during Ramadan. According to the Prophet, those who perform Hajj with sincerity and devotion will have their sins forgiven, returning as if they were newly born. Therefore, Hajj is considered the most complete act of worship, offering a wide space for participants to earn numerous virtues from its diverse and holistic rituals. The entire process of Hajj, which includes the obligatory, recommended, and prohibited acts, is rich in virtues and deeply transformative spiritual experiences. This overview is simplified and presented by the teacher as preparation for the students before they embark on the outing class (Hafidz et al., 2022).

Before leaving for the outing class location, it is significant to introduce the children to the basic elements of Hajj. This can be achieved through a brief and engaging story that is easy for children to understand. This story can include the origins of Hajj, such as the tale of Prophet Ibrahim and Allah's command to sacrifice his son, Prophet Ismail, who was ultimately replaced by a sheep as a test of obedience (Alijaya et al., 2023). This story highlights themes of sacrifice and devotion, which are crucial values for children. To enhance understanding, the story can be integrated with visuals such as puppets or pictures, assisting the children visualize the events and better grasp the concept in a fun and accessible way.



Figure 2. Tawaf Simulation

Following their arrival at the Replika Ka'bah Sudiang, the children start their manasik haji simulation, which is intended to give them a straightforward and entertaining experience related to the Hajj rituals. The children will dress in miniature ihrams, which represent purity and the unity of the Hajj pilgrims, and they will assume the role of Hajj pilgrims, enabling them to put what they have

learned about the pilgrimage into practice. The first step of the simulation is the Tawaf, in which they perform the act of Tawaf in the Masjidil Haram in Mecca. The children will circle the model Ka'bah seven times under the guidance of their teacher, just like Hajj pilgrims in Mecca. Using straightforward language appropriate for the children's comprehension, the teacher will describe the meaning of Tawaf and the reasons it is performed during the trip. Children can learn about the Hajj procedures and get a firsthand look of the worship environment thanks to this engaging method. The students will learn about fundamental Islamic principles like endurance, unity, and cleanliness through this activity. In a fun and age-appropriate way, the simulation also aids in the children's spiritual and moral development.

According to Ibn Hajar al-Asqalani, a famous Islamic scholar in Tafsir and Fiqh, Tawaf symbolizes the attachment of the heart and soul of a Muslim to Allah (Nurhikmah, 2024). He views Tawaf as a declaration of Allah's greatness and power, with the Ka'bah as the focal point of all attention, symbolizing that a Muslim's life revolves around Allah. Tawaf reminds Muslims that Allah is the center of their lives, and every action and prayer performed during this act is aimed at drawing closer to Him. In his book *Fiqh Sunnah*, Sayyid Sabiq describes Tawaf as a key phase in the Hajj and Umrah rituals that emphasizes equality and unity. During Tawaf, all Hajj pilgrims perform the same act of worship, regardless of social status, nationality, or race. Dressed in ihram, they circle the Ka'bah with a shared purpose: to seek Allah's pleasure (Nurhikmah, Yuspiyani, 2024). Tawaf represents the unity of the Muslim Ummah under the umbrella of the same religion. Overall, Tawaf is a highly symbolic act in Islam, carrying essential messages of unity, submission, and devotion to Allah.



Figure 3. Sa'i Simulation

The Sa'i simulation is an important part of the Hajj rituals that can be introduced to children through interactive and enjoyable learning activities. In the actual Hajj pilgrimage, Sa'i is performed by walking between the two hills, Safa and Marwah, which symbolize the place where Nabi Hajar searched for water for her son, Nabi Ismail, during a time of thirst in the desert. In this simulation, the children will be invited to run or walk small distances between two designated points, representing Safa and Marwah, within the prepared area. This activity not

only teaches the children about the steps of Hajj but also imparts significant Islamic values such as patience, perseverance, and sacrifice, values exemplified by Nabi Hajar in her effort to find water for her son in the vast desert.

This Sa'i simulation is frequently modified in an entertaining and straightforward manner appropriate for children's age to aid comprehension, possibly with the use of props or captivating story illustrations. Through this simulation, the kids not only learn about the Hajj ritual but also internalize virtues like tenacity and selflessness that help them grow as individuals (Nurhikmah, Nursalam, Eko Prayetno, 2024). This approach effectively links religious knowledge with enjoyable activities suited to the developmental stages of children. According to Ibn Hajar al-Asqalani, Sa'i represents the sacrifice and struggle of a mother for her child, which holds significant spiritual educational value for Muslims, particularly in terms of patience and effort. Sa'i carries an important lesson: in life's struggles, Muslims are taught not to give up easily, as demonstrated by Nabi Hajar's unwavering effort (Marliza, 2023).

Furthermore, Sayyid Sabiq, in his book *Fiqh Sunnah*, explains that Sa'i involves seven trips between Safa and Marwah, symbolizing perseverance and effort done with sincere intention (Savinca et al., 2023). Sa'i is not only a physical ritual but also encompasses a deep spiritual dimension related to sacrifice and sincerity in worshipping Allah. Therefore, Sa'i serves not only as a physical act during Hajj and Umrah but also carries moral and spiritual values that inspire Muslims to continue striving and never give up when facing life's challenges.



Figure 4. Simulating the Jumrah Ritual

The Jumrah throwing simulation is a crucial part of the Hajj pilgrimage that serves to remind Muslims of the battle against Satan's temptations. It symbolizes the steadfastness and effort required to resist the allure of wrongdoing, just as Nabi Ibrahim and his family were tested by Satan when attempting to follow Allah's command. In the simulation for children, they will throw small pebbles into containers, mimicking the ritual of throwing stones at the Jumrah pillars in Mina.

This task is intended to assist children understand the symbolic meaning of resisting temptation while still making the experience engaging and enjoyable. By making the activity fun, children stay engaged and acquire essential moral lessons from the ritual. The teachers assist the students with clear, easy explanations, ensuring that they understand the rationale behind each step. Furthermore, when parents accompany their children, the activity becomes even more significant, because parents play a key role in reinforcing the lessons of the ritual and its significance in Islam (Rosyidi & Dulwahab, 2020).

Jumrah throwing is more than just a physical ritual; it carries deep spiritual meanings. Ibn Qudamah, in *Al-Mughni*, explains that throwing stones at the three pillars represents a Muslim's resolve to resist the temptation of Satan, symbolizing inner strength and spiritual resilience. Sayyid Sabiq, in *Fiqh Sunnah*, emphasizes that this act is not just symbolic; it helps pilgrims renew their commitment to resisting worldly distractions and the temptations of Satan (Ansori et al., 2019). Every stone thrown serves as a reminder of the need for perseverance in following Allah's path.

In the context of the children's experience, parents noted how much their children enjoyed the activity and expressed increased curiosity about Hajj. One parent shared, *"My child is very excited and often talks about the steps of Hajj, like Tawaf and Jumrah, and seems proud to have participated in the activity. It has sparked a greater interest in learning about Islam."* Another parent observed, *"The event was beneficial for my child and their friends. It not only helped them understand Hajj, but also strengthened the connection between parents, children, and teachers"*.

Thus, the Jumrah simulation provided not only a learning experience about the rituals of Hajj but also an opportunity for families to engage together in spiritual development.



Figure 5. Group Photo in Front of the Ka'bah Replica

The outing class at the Ka'bah Replica in Sudiang received a positive response from both teachers and parents. Teachers found the activity effective in introducing the concept of Hajj in a practical and enjoyable manner, which helped children connect with the religious teachings. This hands-on approach allowed the students to experience the spiritual significance of Hajj in a setting that was age-appropriate and engaging. The event created a sense of community and togetherness among the children, teachers, and parents, which helped strengthen

relationships and promote a deeper connection to both the faith and the community. Parents also valued the opportunity to deepen their children's understanding of Islamic rituals. The combination of spiritual education and family involvement made the activity.

CONCLUSION

TK Wulil Amri's trip class at the Ka'bah Replica in Sudiang highlights the influence of experiential learning in instilling Hajj principles in young children. Beyond improving children's comprehension of the stages of Hajj, this activity provides a practical foundation for integrating Islamic teachings with age-appropriate learning approaches. The involvement of parents and teachers strengthens the communal and collaborative aspects of Islamic education, fostering a supportive learning environment. This study highlights the importance of designing religious education activities that align with children's developmental needs, making complex rituals more accessible and engaging. The use of interactive and hands-on experiences, as seen in the *outing class*, can serve as a model for other early childhood education institutions seeking to innovate their religious education programs.

Schools can broaden the scope of this model by incorporating more frequent sessions or multimedia resources to enhance the children's experiences. Collaborations with community organizations or local mosques can also help to improve the resources and facilities available for these events. For future research, this approach can be expanded to other educational levels, such as primary or secondary schools, to investigate its efficacy at various developmental stages. Comparative research could also be done to investigate the influence of manasik haji simulations in various cultural or socioeconomic circumstances. Furthermore, longitudinal studies should be conducted to assess the long-term impact of early exposure to Hajj rituals on children's religious identity and moral development. By offering these recommendations, this study not only contributes to the discourse on innovative methods in Islamic education but also provides a foundation for educators and researchers to refine and expand experiential learning approaches in diverse educational settings.

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