

INTERNALIZATION OF ISLAMIC EDUCATIONAL VALUES BASED ON THE HAJJ AND UMRAH EXPERIENCE

Rizki Aulia Sitorus, Saiful Akhyar Lubis, M. Syukri Azwar Lubis

Universitas Alwashliyah Medan

Jl. Sisingamangaraja Km. 5,5 Harjosari I, Kota Medan, Sumatera Utara

Email: rizkiaulia17052003@gmail.com, saifulakhyar5@gmail.com, msyukriazwarlubis12@gmail.com

Abstract: This study examines the internalization of Islamic educational values through Hajj and Umrah and its implications for pilgrims' spiritual and social transformation in Asahan Regency. A qualitative case study with a phenomenological perspective was employed. Data were collected through in-depth interviews, observations, and document analysis involving pilgrims, pilgrimage instructors, religious leaders, and administrators of Hajj Guidance Groups. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings indicate that Hajj and Umrah effectively foster the internalization of sincerity, patience, discipline, piety, *ukhuwah Islamiyah* (Islamic brotherhood), and social responsibility. Successful value internalization is influenced by pilgrims' understanding of the educational meanings of pilgrimage rituals, spiritual motivation, the quality of pilgrimage guidance, family support, and religious community engagement. Conversely, limited post-pilgrimage mentoring, social pressures, and occupational demands hinder the sustainability of value implementation. The study highlights the importance of continuous post-pilgrimage guidance to strengthen character development and sustain Islamic educational values in community life.

Keywords: Internalisasi Nilai, Pendidikan Islam, Haji dan Umrah

Abstrak: Penelitian ini bertujuan menganalisis proses internalisasi nilai-nilai pendidikan Islam melalui ibadah haji dan umrah serta implikasinya terhadap perubahan perilaku spiritual dan sosial jamaah di Kabupaten Asahan. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus dan perspektif fenomenologis. Data diperoleh melalui wawancara mendalam, observasi, dan studi dokumentasi terhadap jamaah, pembimbing *manasik*, tokoh agama, serta pengelola Kelompok Bimbingan Ibadah Haji. Analisis data menggunakan model interaktif Miles, Huberman, dan Saldaña. Hasil penelitian menunjukkan bahwa haji dan umrah menjadi media efektif dalam menginternalisasi nilai keikhlasan, kesabaran, kedisiplinan, ketakwaan, ukhuwah Islamiyah, dan tanggung jawab sosial. Keberhasilan internalisasi dipengaruhi oleh pemahaman jamaah terhadap makna edukatif ibadah, motivasi spiritual, kualitas pembinaan *manasik*, dukungan keluarga, dan lingkungan keagamaan. Sebaliknya, minimnya pendampingan pascahaji, tekanan sosial, serta tuntutan pekerjaan menghambat keberlanjutan implementasi nilai. Penelitian ini menegaskan pentingnya pembinaan pascahaji yang berkelanjutan untuk memperkuat pembentukan karakter dan aktualisasi nilai-nilai pendidikan Islam dalam kehidupan bermasyarakat.

Kata kunci: Value Internalization, Islamic Education, Hajj and Umrah

INTRODUCTION

Islamic education is fundamentally a holistic process aimed at forming *insan kamil* (the complete human being) through the balanced development of spiritual, intellectual, moral, and social dimensions. Its success should therefore be measured not only through religious knowledge but also through the internalization and manifestation of faith, piety, noble character, tolerance, responsibility, and social concern in everyday life. Religious values become educationally meaningful when they are translated into attitudes and behavior through continuous practice and habituation (Fatimah et al., 2022; Rachmad Saputra et al., 2019). Accordingly, value internalization involves transforming religious knowledge into personal dispositions and behavior, requiring learning experiences that engage emotional, spiritual, and reflective dimensions.

Within contemporary Islamic education, experiential learning offers an important approach because individuals encounter values directly rather than merely receiving formal instruction. Hajj represents a significant form of experiential religious learning because it contains spiritual, moral, psychological, and social dimensions that contribute to Muslim character development (Latuapo, 2021; Muhaemin, 2013). Research demonstrates that pilgrimage can integrate values such as sincerity, piety, patience, and Islamic brotherhood into pilgrims' post-Hajj lives (Asrin, 2025). Hajj

can also function as a spiritual journey that develops self-control and moral discipline through purification, *mujahadah al-nafs*, and spiritual training (Hasanah, 2023). Thus, Hajj extends beyond religious obligation and constitutes an experiential process capable of cultivating universal Islamic values.

The rituals of Ihram, Tawaf, Sa'i, Wuquf, and Tahallul form a comprehensive educational process. Ihram teaches equality and sincerity before Allah, Tawaf reinforces devotion, Sa'i teaches perseverance and optimism, Wuquf encourages repentance and spiritual contemplation, while Tahallul symbolizes purification and moral renewal. Albahri et al. (2022) identify character values within Hajj, including piety, perseverance, gratitude, sincerity, patience, tolerance, cooperation, honesty, justice, compassion, social concern, optimism, and strength of faith. Latuapo (2021) emphasizes the educative values of Hajj for Islamic education, while Muhaemin (2013) highlights its dimensions of monotheism, ethics, morality, and social responsibility. Mahrusillah (2025) further conceptualizes Hajj as a spiritual journey capable of strengthening character through transcendental religious rituals. These findings demonstrate that Hajj represents authentic character education experienced directly through religious practice.

Previous research also indicates that Hajj experiences can strengthen

spiritual awareness and encourage behavioral transformation when accompanied by reflection and value actualization. Asrin (2025) found that Hajj facilitates the integration of sincerity, piety, patience, and Islamic brotherhood into post-pilgrimage life, while Hasanah (2023) demonstrates its potential to strengthen self-control through spiritual discipline. Ramadanti et al. (2022) found that Hajj materials in Islamic elementary education contain character values, while Pajri et al. (2026) show that Hajj-related educational programs can support character development through habituation, discipline, and religious activities. Nevertheless, transforming spiritual experiences into sustainable behavioral change requires continuous internalization and reinforcement.

Value internalization does not occur automatically because religious experience alone does not guarantee behavioral transformation. Its effectiveness depends on individuals' ability to understand, reflect upon, and actualize the values embedded in pilgrimage. Hasanah (2023) emphasizes that the educational meaning of Hajj becomes significant when spiritual practices are transformed into moral self-discipline. At the same time, contemporary social contexts influence how pilgrimage is interpreted. Fuad (2021) discusses the commodification of Hajj and Umrah, while Rolando and Ningsih (2023) examine the representation of pilgrimage experiences through social media. Tahir (2016)

likewise situates Hajj and Umrah within broader social and economic dynamics. These developments demonstrate that pilgrimage occurs within complex realities that can either strengthen or challenge the internalization of its educational values.

Existing studies have largely examined religious value internalization within formal educational settings such as schools, madrasahs, and Islamic institutions. Research has addressed religious values in integrated Islamic elementary schools (Rachmad Saputra et al., 2019) and blended learning environments (Fatimah et al., 2022). Other studies have explored Hajj through curriculum and instructional perspectives, including curriculum integration (Latuapo, 2021), Hajj materials in elementary textbooks (Ramadanti et al., 2022), educational media (Mutia & Rudini, 2026), and demonstration-based Fiqh learning (Barid & Chandra, 2026; Saifullah & Tamin, 2024). Although these studies establish the educational potential of Hajj, limited attention has been given to pilgrims' lived experiences and how these experiences become enduring Islamic values within communities.

This gap is significant because Hajj and Umrah occur beyond formal educational institutions and expose pilgrims to intensive worship, physical challenges, cultural diversity, social interaction, and spiritual reflection. Himawanti et al. (2021) demonstrate the importance of spiritual well-being in

Indonesian pilgrims' experiences, while Asrin (2025) shows that direct Hajj experiences can become a medium for acquiring Islamic educational values. However, spiritual experience does not necessarily guarantee sustained behavioral change. The central concern is therefore how values experienced during pilgrimage are internalized, maintained, and actualized after pilgrims return to their communities.

The issue is particularly relevant in Asahan Regency, where Hajj and Umrah constitute significant religious experiences within Muslim communities. Increasing pilgrimage participation does not necessarily correspond with qualitative transformation in everyday behavior. Contemporary cultural and economic dynamics may further complicate the social meaning of pilgrimage. Fuad (2021) illustrates the commodification of religious rituals, while Rolando and Ningsih (2023) demonstrate the influence of contemporary media representations. Consequently, the educational significance of Hajj must be assessed through pilgrims' personal and social behavior rather than ritual fulfillment alone.

A potential gap exists between profound spiritual experiences during pilgrimage and their subsequent actualization. This may result from limited understanding of ritual meanings, guidance focused primarily on technical procedures, and insufficient post-pilgrimage educational support. Asrin (2025) emphasizes the importance of

competent Hajj guides and conducive social environments, while Hasanah (2023) highlights spiritual processes in strengthening self-control. Albahri et al. (2022) likewise demonstrate the broad character values embedded in Hajj. Therefore, successful pilgrimage should include not only ritual correctness but also the integration of spiritual, moral, and social values into everyday life.

The educational potential of Hajj is further demonstrated across different educational contexts. Hasyim et al. (2025) show that Hajj values can be introduced to young children through experiential learning using a Ka'bah replica, while Buana Hanafi et al. (2025) emphasize Hajj simulation as an approach for early childhood education. Pajri et al. (2026) demonstrate its potential for student character development. These studies confirm that Hajj values can be cultivated through experiential, participatory, and contextual approaches. Nevertheless, actual pilgrims' experiences after completing Hajj and Umrah remain insufficiently examined.

Based on these considerations, this study examines the internalization of Islamic educational values through Hajj and Umrah within the socio-religious context of Asahan Regency. Its novelty lies in focusing on pilgrims' lived religious experiences as a medium of value education within a local community. Unlike studies emphasizing ritual, curricular, instructional, or managerial dimensions, this research examines value transformation, supporting and inhibiting

factors, and implications for pilgrims' spiritual and social behavior. It extends previous research on the educative values of Hajj (Latuapo, 2021; Muhaemin, 2013), character formation through pilgrimage (Albahri et al., 2022; Mahrusillah, 2025), and self-control development (Hasanah, 2023). The study is therefore expected to enrich Islamic educational scholarship, particularly experiential religious education, while providing practical recommendations for developing comprehensive and sustainable post-pilgrimage guidance that supports enduring value internalization in individual and community life.

METHOD

This study employed a qualitative research design to explore the process of internalizing Islamic educational values through the performance of Hajj and Umrah among pilgrims in Asahan Regency. A qualitative approach was selected because the phenomenon under investigation is inherently complex, contextual, and closely related to individuals' lived religious experiences. Rather than testing hypotheses or examining statistical relationships among variables, this study sought to gain an in-depth understanding of how Islamic educational values are perceived, experienced, interpreted, and manifested in the spiritual and social lives of pilgrims after completing their pilgrimage. Consistent with the qualitative paradigm, the study emphasized the exploration of meanings constructed by participants

within their natural social and religious settings, enabling a holistic understanding of the phenomenon under investigation. This approach is particularly appropriate for examining value internalization because the process extends beyond cognitive understanding to encompass affective transformation and behavioral change that emerge through religious experience, habituation, and exemplary practice.

The research adopted a case study approach from a phenomenological perspective. The case study design enabled an intensive examination of the internalization of Islamic educational values within the specific socio-religious context of Asahan Regency, where the experiences of Hajj and Umrah pilgrims are shaped by local cultural, religious, and community dynamics. According to Yin (2018), a case study is appropriate for investigating contemporary phenomena within real-life contexts when the boundaries between the phenomenon and its context are not clearly distinguishable. In this study, the internalization of Islamic values could not be separated from the pilgrims' social environment, the guidance provided before and after the pilgrimage, and the broader religious life of the community. Complementing the case study design, the phenomenological perspective focused on the lived experiences of pilgrims in understanding and interpreting educational values embedded in the rituals of Hajj and Umrah. This perspective facilitated the exploration of how values such as

sincerity (*ikhlas*), patience (*sabr*), discipline, self-control, equality, and *ukhuwah Islamiyah* (Islamic brotherhood) were experienced during the pilgrimage and subsequently translated into everyday attitudes and behaviors after returning home.

The study utilized both primary and secondary data to ensure a comprehensive understanding of the research problem. Primary data were obtained directly from purposively selected participants who possessed rich experiences relevant to the phenomenon under investigation. These participants included Hajj and Umrah pilgrims residing in Asahan Regency, religious leaders, Hajj and Umrah guidance instructors, and administrators of Hajj guidance organizations. The purposive sampling technique was employed to identify information-rich participants capable of providing detailed insights into the process of value internalization. Secondary data consisted of official documents issued by the Indonesian Ministry of Religious Affairs, including Hajj and Umrah guidance manuals, pilgrimage training materials, policies related to pilgrim development, relevant regulations, scholarly books, national and international journal articles, and field documentation. These materials served to strengthen the theoretical foundation, contextualize the empirical findings, and facilitate data triangulation.

Data were collected through semi-structured in-depth interviews, limited participant observation, and document

analysis. Semi-structured interviews allowed participants to narrate their religious experiences and explain how Islamic educational values were internalized during and after the pilgrimage. Observations were conducted within natural settings, including religious gatherings, Islamic study circles, and community activities, to identify the practical manifestation of these values in participants' daily lives. Documentary evidence, such as pilgrimage guidance materials, religious lecture notes, institutional archives, and field notes, complemented the interview and observational data. To enhance the credibility and trustworthiness of the findings, methodological triangulation was employed by comparing information obtained through multiple data collection techniques. Data analysis followed the interactive model proposed by Miles et al. (2014), consisting of data condensation, data display, and conclusion drawing with continuous verification. Throughout the analytical process, the researcher systematically identified themes related to the internalization of Islamic educational values, organized the findings into coherent categories, and continuously verified interpretations through cross-source comparison and theoretical reflection to ensure the credibility, consistency, and contextual validity of the research findings.

RESULTS AND DISCUSSION

Experiences of Hajj and Umrah Pilgrims in Internalizing Islamic Educational Values in Asahan Regency

The findings indicate that the internalization of Islamic educational values through Hajj and Umrah is rooted in pilgrims' lived religious experiences, extending beyond ritual obligations toward spiritual and moral transformation. Interviews with pilgrims in Asahan Regency revealed that Hajj was perceived as an intensive educational journey that reshaped understanding of faith, self-discipline, and social responsibility. Participants described the Holy Land as a setting for profound self-reflection, awareness of personal shortcomings, and renewed commitment to improving conduct after returning home. This finding is consistent with the understanding of Hajj as a spiritual journey containing educational and character-building dimensions through devotion, reflection, patience, and moral renewal (Mahrusillah, 2025; Hasanah, 2023).

Value internalization began before departure through *manasik* training conducted by Hajj guidance instructors. The training functioned not only as technical preparation but also as an educational medium introducing the ethical meanings of pilgrimage rituals. Ihram was explained as symbolizing equality before Allah, Tawaf as total devotion, Sa'i as perseverance and optimism, Wuquf as repentance and spiritual contemplation, and Tahallul as personal renewal and moral commitment. Thus, rituals were understood as experiences intended to cultivate Islamic character rather than merely procedural

practices. This supports research emphasizing the educative values of Hajj and their integration into Islamic education and religious guidance (Latuapo, 2021; Muhaemin, 2013).

During the pilgrimage, value internalization became more concrete through direct experiences. Physical challenges, crowded conditions, unfamiliar environments, and strict ritual regulations required pilgrims to exercise patience, emotional control, discipline, tolerance, and empathy. Participants explained that these situations provided practical lessons that could not be obtained through theoretical instruction alone. For example, enduring long waiting periods and difficult environmental conditions while maintaining emotional composure strengthened their understanding of patience. Such experiences were subsequently applied to family and professional life. This finding corresponds with research identifying patience, perseverance, tolerance, cooperation, social concern, and faith as important character values developed through direct participation in Hajj (Albahri et al., 2022). The experiential dimension of pilgrimage therefore strengthens its educational potential because values are encountered through concrete situations (Latuapo, 2021).

Sincerity (*ikhlas*) also emerged as a central value. Pilgrims viewed Hajj and Umrah as acts requiring complete submission to Allah without seeking social recognition or material benefit. Nevertheless, maintaining sincerity after

returning home was challenging because the titles Haji and Hajah can carry social prestige. Several participants acknowledged the need for continuous self-reflection to preserve humility and prevent pilgrimage from becoming merely a symbol of social distinction. This illustrates that internalization is an ongoing process requiring reinforcement within the social environment. The finding is relevant to studies concerning religious commodification and changing social representations of Hajj and Umrah (Fuad, 2021; Rolando & Ningsih, 2023).

Another important value was Islamic brotherhood (*ukhuwah Islamiyah*). Interaction with Muslims from different nationalities, ethnicities, cultures, and social backgrounds strengthened participants' understanding of equality, unity, and mutual respect. After returning to Asahan Regency, many became more active in religious gatherings, charitable activities, mosque programs, and community service. These changes demonstrate that pilgrimage contributes not only to personal spirituality but also to social responsibility. This finding is consistent with studies identifying solidarity, cooperation, tolerance, and concern for others as important values within Hajj (Albahri et al., 2022; Muhaemin, 2013). The spiritual well-being experienced by Indonesian pilgrims likewise demonstrates the personal and social dimensions of pilgrimage beyond ritual performance (Himawanti et al., 2021).

Observations also indicated improvements in religious practices after pilgrimage. Many participants became more

consistent in congregational prayer, Qur'anic recitation, Islamic study circles, and community religious activities. Religious leaders confirmed stronger commitment and willingness among former pilgrims to participate in communal programs. However, these changes varied considerably. Some maintained their transformation, while others experienced declining religious commitment because of occupational demands, social pressures, and limited post-pilgrimage guidance. This demonstrates that sustainable internalization depends on continuous educational support from families, religious institutions, and communities (Fatimah et al., 2022; Rachmad Saputra et al., 2019).

Overall, Hajj and Umrah function not only as acts of worship but also as comprehensive Islamic educational processes that foster spiritual awareness, moral refinement, and social responsibility. Their educational effectiveness emerges through the interaction of ritual experience, personal reflection, and continued moral and social practice. This conclusion supports Latuapo (2021), Mahrusillah (2025), and the phenomenological perspective emphasizing the importance of understanding how individuals interpret and give meaning to religious experiences (Farid, 2024). Thus, the significance of pilgrimage lies not merely in ritual completion but in its capacity to transform lived religious experience into sustained character and social behavior.

Pilgrims' Understanding of Islamic Educational Values Embedded in the

Hajj and Umrah Rituals and Their Implementation in Daily Life

The findings demonstrate that pilgrims' understanding of Islamic educational values embedded in Hajj and Umrah rituals is a crucial determinant of successful value internalization after returning to their communities. Although participants generally understood pilgrimage as an obligatory act of worship, their interpretations of its educational meanings varied according to religious knowledge, participation in *manasik* guidance, reflective capacity, and continuity of religious learning. Consequently, ritual participation did not automatically produce sustained character transformation. This finding confirms that the educational significance of Hajj depends on understanding religious practices as meaningful educational experiences rather than merely performing ritual procedures (Latuapo, 2021; Muhaemin, 2013).

Participants who actively engaged in *manasik* training and reflected upon the meanings of pilgrimage demonstrated deeper understanding of its moral and spiritual dimensions. Ihram was interpreted as representing equality before Allah and the elimination of worldly distinctions; Tawaf reflected devotion and the centrality of Allah; Sa'i symbolized perseverance and trust in divine providence; Wuquf represented self-evaluation, repentance, and spiritual renewal; while Tahallul symbolized purification and commitment to righteous living. These interpretations demonstrate that pilgrims understood Hajj and Umrah as

a transformative educational journey. This finding corresponds with Albahri et al. (2022), who identify various character values in Hajj, and Mahrusillah (2025), who conceptualizes Hajj as a spiritual journey contributing to character education.

Field observations showed that pilgrims with deeper conceptual understanding were generally more successful in implementing Islamic values in daily life. Participants reported increased discipline in prayer, Qur'anic reading, religious gatherings, and charitable activities. Some also experienced improvements in interpersonal relationships, including greater patience, forgiveness, and concern for disadvantaged people. Religious leaders further observed that pilgrims with strong understanding were more likely to contribute to mosque activities, religious organizations, and community development. These behavioral changes indicate that religious values become meaningful when translated into concrete practices and social behavior (Fatimah et al., 2022; Rachmad Saputra et al., 2019).

However, behavioral transformation was not uniform. Several participants acknowledged difficulties maintaining their spiritual commitment after returning home because of occupational responsibilities, economic pressures, family obligations, and changing social environments. The emotional and spiritual atmosphere experienced in the Holy Land gradually weakened, making it more difficult to maintain devotion, patience, and self-discipline. These findings demonstrate that

internalization is a lifelong process requiring continuous reinforcement rather than a transformation completed at the end of pilgrimage. Hasanah (2023) emphasizes the importance of spiritual self-control in sustaining the educational effects of Hajj, while Himawanti et al. (2021) highlights the significance of spiritual well-being in pilgrims' religious experiences.

The study also identified a distinction between cognitive understanding and practical implementation. Most participants could explain the moral meanings of Hajj and Umrah, yet only some consistently translated these values into observable behavior. This discrepancy indicates that religious knowledge alone does not guarantee behavioral transformation. Effective internalization requires continuous reflection, emotional engagement, habitual practice, supportive family relationships, community participation, and ongoing spiritual mentoring (Fatimah et al., 2022; Rachmad Saputra et al., 2019). Thus, Hajj guidance should move beyond knowledge transmission toward processes that connect religious understanding with everyday practice.

Documentary evidence from pilgrimage guidance materials confirms that Hajj and Umrah rituals contain educational objectives related to piety, sincerity, discipline, responsibility, patience, humility, and social solidarity. Nevertheless, instructors reported that *manasik* sessions often prioritize technical procedures because of limited time and

participants' concern with ritual correctness. This limits opportunities for deeper reflection on ethical meanings. Instructors therefore recommended integrating reflective learning, structured discussions, and post-pilgrimage mentoring into Hajj guidance. Such recommendations are consistent with research emphasizing Hajj as an educational experience rather than merely a sequence of rituals (Latuapo, 2021; Asrin, 2025). The development of learning media and demonstration methods can also improve pilgrims' understanding and practice of Hajj procedures (Mutia & Rudini, 2026; Saifullah & Tamin, 2024).

The phenomenological findings further reveal that pilgrims experienced Hajj and Umrah as deeply personal events that reshaped their worldview, strengthened gratitude, increased awareness of mortality, and encouraged renewed religious commitment. However, sustaining these transformations depended on continued interaction with supportive religious environments. Family members, religious leaders, mosques, and community institutions therefore function as important mediators of value internalization. This finding supports the phenomenological understanding of religious experience as a source of personal meaning (Farid, 2024) and corresponds with research emphasizing spiritual well-being among Indonesian pilgrims (Himawanti et al., 2021).

Overall, the educational effectiveness of Hajj and Umrah depends not simply on completing rituals but on pilgrims' ability to understand, internalize,

and consistently actualize the values embedded within them. The findings reinforce the educative dimension of Hajj (Latuapo, 2021), the character values contained in pilgrimage practices (Albahri et al., 2022), the role of Hajj in strengthening self-control (Hasanah, 2023), and the integration of Islamic educational values within pilgrimage worship (Asrin, 2025). Accordingly, Hajj and Umrah should be understood as continuing educational processes whose success is ultimately reflected in pilgrims' moral, spiritual, and social conduct after returning to their communities.

Supporting and Inhibiting Factors in the Internalization of Islamic Educational Values through Hajj and Umrah in Asahan Regency

The internalization of Islamic educational values through Hajj and Umrah is influenced by supporting and inhibiting factors at individual, institutional, family, and community levels. The findings show that pilgrimage alone does not guarantee sustainable behavioral transformation. Its educational impact depends on continuous religious guidance, reflective practice, and supportive social environments. Thus, religious experiences require ongoing reinforcement to become integrated into everyday behavior (Fatimah et al., 2022; Rachmad Saputra et al., 2019).

A major supporting factor is pilgrims' intrinsic motivation to improve spiritually and morally. Participants who understood Hajj and Umrah as lifelong educational journeys demonstrated

stronger commitment to practicing sincerity, patience, humility, honesty, self-control, and social responsibility. The pilgrimage was perceived as a moment of self-evaluation and renewed accountability before Allah. Genuine spiritual intention therefore provides an important foundation for sustainable value internalization. This finding corresponds with the view of Hajj as a spiritual journey that can develop character through transcendental religious experiences (Mahrusillah, 2025) and strengthen self-control and spiritual discipline (Hasanah, 2023).

The quality of religious guidance before, during, and after pilgrimage is another important supporting factor. Guidance instructors explained that comprehensive *manasik* programs help pilgrims understand not only ritual procedures but also the ethical and educational meanings of pilgrimage. Intensive preparation was associated with stronger understanding and greater confidence in practicing Islamic values. However, post-pilgrimage mentoring remains limited because many programs end soon after the pilgrimage. Continuity of guidance is therefore necessary to preserve its transformative effects, consistent with studies emphasizing Hajj as an educational process (Asrin, 2025; Latuapo, 2021).

Family support also strengthens internalization. Spouses, children, and extended families who encourage congregational prayer, Qur'anic recitation, and Islamic study create environments that reinforce religious behavior. Conversely, weak religious engagement within the

family can make maintaining spiritual commitments more difficult. This demonstrates that internalization is socially embedded and requires continuous practice and interaction (Fatimah et al., 2022; Rachmad Saputra et al., 2019).

The religious community further supports sustainable value formation. Pilgrims actively involved in mosques, Islamic study groups, charitable organizations, and educational activities tend to demonstrate more consistent religious behavior. Former pilgrims can transform personal spiritual experiences into collective contributions through service, cooperation, tolerance, and social responsibility. These findings correspond with research identifying solidarity, cooperation, tolerance, and responsibility as important educational values within pilgrimage (Albahri et al., 2022; Muhaemin, 2013).

Several inhibiting factors were also identified. The most significant is the absence of systematic post-pilgrimage educational programs. Although technical preparation is generally adequate, mentoring after returning home is inconsistent and often depends on personal initiatives. Consequently, spiritual intensity may decline as pilgrims resume occupational and family routines. Without continuous reflection and religious reinforcement, Islamic values become vulnerable to everyday pressures (Fatimah et al., 2022; Rachmad Saputra et al., 2019; Mahrusillah, 2025).

Another obstacle is the perception of the titles *Haji* and *Hajah* as symbols of social

prestige rather than moral responsibility. Social expectations may encourage pilgrims to maintain a public image associated with pilgrimage status, potentially shifting attention from sincerity and humility toward recognition. This risks reducing *Haji* and *Umrah* to symbolic identity rather than ethical transformation. The finding relates to discussions of the commodification and changing social meanings of pilgrimage (Fuad, 2021; Tahir, 2016), including the representation of pilgrimage identity through contemporary media (Rolando & Ningsih, 2023).

Economic demands and occupational commitments also limit the consistency of religious practices. Work pressures, financial responsibilities, and limited time can reduce participation in religious gatherings, community service, and continuing Islamic education. Therefore, value internalization must be understood within the social and economic realities surrounding pilgrims after returning from the Holy Land (Tahir, 2016; Fuad, 2021).

Overall, the findings demonstrate that internalization of Islamic educational values through *Haji* and *Umrah* is a continuous educational process rather than a single transformative event. Sustainable character formation requires intrinsic spiritual motivation, comprehensive guidance, supportive families, active communities, and structured post-pilgrimage mentoring. This is consistent with studies identifying *Haji* as an experience containing character, spiritual, moral, and social values (Albahri et al.,

2022; Latuapo, 2021; Muhaemin, 2013), while also reinforcing Hajj's potential to develop character and self-control (Mahrusillah, 2025; Hasanah, 2023). Accordingly, the educational significance of pilgrimage is realized when spiritual experiences are continuously interpreted, practiced, reinforced, and translated into moral and social behavior in everyday life.

CONCLUSION

This study concludes that Hajj and Umrah function not only as acts of worship but also as comprehensive educational experiences that facilitate the internalization of Islamic educational values among pilgrims in Asahan Regency. The findings demonstrate that the rituals of Hajj and Umrah promote the development of essential values, including sincerity, patience, discipline, piety, equality, Islamic brotherhood, and social responsibility. The effectiveness of this internalization process is closely associated with pilgrims' ability to understand the educational meanings embedded in each ritual and to translate those meanings into everyday religious and social practices. Although many participants experienced positive spiritual and behavioral transformation after completing the pilgrimage, the sustainability of these changes varied according to individual commitment and the availability of continuous educational support. The study further identifies several supporting factors, including intrinsic spiritual motivation, comprehensive pilgrimage guidance, family support, and active participation in religious

communities, while inadequate post-pilgrimage mentoring, social prestige associated with the titles *Haji* and *Hajah*, and occupational pressures emerged as major barriers to sustained value implementation. These findings suggest that the educational impact of Hajj and Umrah extends beyond ritual performance and requires systematic post-pilgrimage guidance to reinforce character development. Consequently, strengthening collaboration among pilgrimage guidance institutions, religious leaders, families, and local communities is essential to ensure that Islamic educational values acquired during the pilgrimage are continuously internalized and reflected in pilgrims' personal and social lives.

REFERENCES

- Albahri, A., Abubakar, A., & Ilyas, H. (2022). The Value of Character Education in Hajj Pilgrim (Study of QS Al-Baqarah/2:114). *Jurnal Diskursus Islam*, 10(3), 338–352. <https://doi.org/10.24252/jdi.v10i3.33641>
- Asrin, A. (2025). Integration of Islamic Educational Values in the Practice of Hajj Worship (Spiritual Experience of Hajj Trip in 1444H/2023M). *Jasna: Journal for Aswaja Studies*, 5(1), 15–30. <https://doi.org/10.34001/jasna.v5i1.7074>
- Barid, M., & Chandra, P. (2026). Meningkatkan Hasil Belajar Fiqih Siswa Madrasah melalui Penerapan Metode Pembelajaran Demonstrasi Materi Haji dan Umrah. *Jurnal Indonesia Kajian Pendidikan Islam*, 2(2), 113–122. <https://doi.org/10.64420/jikpi.v2i2.527>

- Buana Hanafi, A. R., Sekar, A., & Nurhasanah, A. (2025). Persepsi Mahasiswa Program Studi Pendidikan Islam Anak Usia Dini tentang Urgensi Program Manasik Haji bagi Siswa Usia Dini. *AUD Cendekia: Journal of Islamic Early Childhood Education*, 5(1). <https://doi.org/10.53802/audcendekia.v5i1.568>
- Darmana, A. (2012). Internalisasi Nilai Tauhid dalam Pembelajaran Sains. *Jurnal Pendidikan Islam*, 27(1), 66–84. <https://doi.org/10.15575/jpi.v27i1.496>
- Djuaini, A. (2025). Internalization of Islamic Religious Education Values in Moral Development of Students in Madrasah. *Afkaruna: International Journal of Islamic Studies*, 3(1), 1–17. <https://doi.org/10.38073/aijis.v3i1.330>
- Farid, F. (2024). The Concept of Religious Experience by Rudolf Otto: A Phenomenological Approach. *Jurnal Filsafat*, 34(2), 235–248. <https://doi.org/10.22146/jf.92141>
- Fatimah, S., Eliyanto, E., & Huda, A. N. (2022). Internalisasi Nilai-Nilai Religius melalui Blended Learning. *Alhamra: Jurnal Studi Islam*, 3(2), 169–179. <https://doi.org/10.30595/ajsi.v3i2.14569>
- Fuad, S. (2021). Commodification of Religious Rituals: A Portrait of the Meaning of Hajj and Umrah in Indonesia. *Mimbar Agama dan Budaya*, 38(2), 165–178. <https://doi.org/10.15408/mimbar.v38i2.25165>
- Hasanah, U. (2023). Nurturing Self-Control through Spiritual Journey: Analysis of Islamic Educational Philosophy in the Hajj. *Multazam: Jurnal Manajemen Haji dan Umrah*, 3(2), 37–44. <https://doi.org/10.32332/multazam.v3i2.8122>
- Hasanah, U., Khasanah, U., & Zain, Z. F. S. (2025). Hajj and Umrah as a Medium for Moral Education in Addressing Narcissistic Tendencies in the Modern Era. *Multazam: Jurnal Manajemen Haji dan Umrah*, 5(1), 1–11. <https://doi.org/10.32332/multazam.v5i1.9858>
- Hasyim, H., Ramlan, R., Safitri, D., Fitrizki, S. D. N., Nurhikmah, N., & Elysa, R. N. (2025). Introducing Hajj Values to Early Childhood through Experiential Learning at the Sudiang Ka'bah Replica. *Jurnal Al Burhan*, 5(1). <https://doi.org/10.58988/jab.v5i1.412>
- Himawanti, I., Aulia, H., & Hidayatullah, A. (2021). Spiritual Well-Being in the Experience of Indonesian Pilgrims (Systematic Review and Phenomenological Approach). *Munazzama: Journal of Islamic Management and Pilgrimage*, 1(2), 47–61. <https://doi.org/10.21580/mz.v1i2.9489>
- Latuapo, A. (2021). The Educative Values of Hajj: Implementing the Educative Values of Hajj into the School Curriculum. *Erudio Journal of Educational Innovation*, 8(2), 209–221. <https://doi.org/10.18551/erudio.8-2.10>
- Ma'arif, M. J. (2016). Nilai-Nilai Kependidikan dalam Ibadah Haji. *At-Thufah*, 5(9), 152–166. <https://doi.org/10.36840/jurnalstudikeislaman.v5i9.198>
- Mahrusillah, M. (2025). Hajj as a Spiritual Journey of Life: Character Education through Transcendental Rituals. *Al Ghazali: Jurnal Pendidikan dan Pemikiran Islam*, 5(1), 13–28. <https://doi.org/10.69900/ag.v5i1.437>

- Muhaemin, M. B. (2013). Dimensi Pendidikan dalam Ibadah Haji (Telaah tentang Aspek Pendidikan: Tauhid, Etika, Moral, Sosial yang Tersirat dalam Pelaksanaan Ibadah Haji). *Jurnal Adabiyah*, 13(2), 214–222. <https://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/322>
- Mutia, U., & Rudini, R. (2026). The Development of Pop-Up Book-Based Learning Media for Hajj and Umrah Procedures. *Journal of Educational Sciences*, 10(2), 3100–3116. <https://doi.org/10.31258/jes.10.2.p.3100-3116>
- Pajri, M., Rifki, A. B., Habiburrahman, M., & Ismail, I. (2026). Pembinaan Karakter Siswa melalui Program Gema Haji dan Kelasku Mushollaku di Gugus 3 Kalijaga, Lombok Timur. *Al-Munawwarah: Jurnal Pendidikan Islam*, 18(1), 344–366. <https://doi.org/10.35964/al-munawwarah.v18i1.678>
- Rachmad Saputra, B., Supriyanto, A., & Timan, A. (2019). Internalisasi Nilai-Nilai Religius dalam Penjaminan Mutu Sekolah Dasar Islam Terpadu. *Ilmu Pendidikan: Jurnal Kajian Teori dan Praktik Kependidikan*, 4(1), 13–18. <https://doi.org/10.17977/um027v4i12019p013>
- Ramadanti, N., Pramono, A. K., Azzizah, R. N., Muna, Z. F. N., & Prastowo, A. (2022). Islamic Character Education in Hajj Material Book Fikih Madrasah Ibtidaiyah Class 5. *Al-Misbah: Jurnal Islamic Studies*, 10(1), 58–70. <https://doi.org/10.26555/al-misbah.v10i1.4325>
- Rolando, D. M., & Ningsih, R. (2023). “From Mecca with Selfie” Phenomena: Deconstruction of Hajj and Umrah in Da'wah Management. *Multazam: Jurnal Manajemen Haji dan Umrah*, 3(1), 67–78. <https://doi.org/10.32332/multazam.v3i1.7099>
- Saifullah, D. A., & Tamin, Z. A. (2024). Inovasi Penggunaan Alat Peraga Edukatif dalam Meningkatkan Pemahaman Siswa pada Mata Pelajaran Fiqih Materi Haji. *EL-BANAT: Jurnal Pemikiran dan Pendidikan Islam*, 14(2), 281–303. <https://doi.org/10.54180/elbanat.2024.14.2.281-303>
- Syaikh. (2020). Istitha'ah dalam Haji (Studi Tematik Tafsir Ahkam Surah Ali 'Imran Ayat 97). *El-Maslahah*, 10(1), 15–25.
- Tahir, H. (2016). Praktik Haji dan Umrah sebagai Gaya Hidup: Pertumbuhan Bisnis Perjalanan Suci di Kota Makassar. *Al-Qalam*, 22(2), 127–139. <https://doi.org/10.31969/alq.v22i2.315>