

Transformational Spiritual Learning in Umrah Guidance: A Participatory Immersion Spiritual Approach for Indonesian Umrah Pilgrims

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ABSTRACT

Current Umrah pilgrim guidance emphasizes ritual procedures over spiritual learning, leaving the reflective and participatory aspects underdeveloped. To address this gap, this community service activity developed a participatory-reflective spiritual guidance model to enhance pilgrims' religious learning during Umrah. The program engaged 127 pilgrims from PT Azzahra Berkah Ilahi in Demak Regency through reflective manasik, worship practice simulations, intensive guidance in Mecca and Medina, and post-worship spiritual reflection. Data were collected through participatory observation, reflective interviews, documentation, and field notes, and analyzed descriptively and reflectively. Findings reveal four main stages in pilgrims' spiritual development: reflective orientation, embodied ritual learning, guidance in sacred spaces, and post-worship reflection and internalization. The Spiritual Participatory Immersion approach enables pilgrims to move beyond procedural ritual mastery to deep, reflective, and transformational learning. This study thus demonstrates a model that fosters a more humanistic, pedagogical, and spiritually transformative Umrah guidance.

Kata Kunci: spiritual guidance for pilgrims; transformational spiritual learning; spiritual participatory immersion; religious experience; community service for Umrah

Introduction

Over the past two decades, the Umrah journey has evolved into a global religious phenomenon involving millions of Muslims with diverse social backgrounds and religious experiences (T. Hassan et al., 2022, 2024; T. H. Hassan et al., 2022). In contemporary Muslim society, Umrah is understood not only as a ritual journey to the Holy Land but also as a space for spiritual reflection, the formation of religious identity, and the transformation of the congregation's religious consciousness (Idris, 2024; Norris & Inglehart, 2004). Various studies indicate that ritual experiences in sacred spaces can evoke liminality—a transitional state or threshold experience—, existential reflection, and collective spiritual solidarity (communitas, i.e., a sense of community and equality among participants) through shared worship practices (Turner, 2017; Whitehouse, 2004). Furthermore, the spiritual experiences of

pilgrims also develop through emotional and physical engagement, as well as through social interaction during ritual performance (Irving et al., 2024).

Nevertheless, guidance for Umrah pilgrims in Indonesia remains primarily focused on ritual procedures and administrative services, with manasik activities emphasizing steps like ihram, thawaf, sa'i, and tahallul. This procedural orientation means reflective and spiritual learning dimensions for pilgrims are not systematically developed. As a result, many pilgrims view Umrah primarily as a formal obligation rather than an opportunity to deepen religious awareness. While some research examines pilgrims' religious motivations and spiritual experiences (Cheer et al., 2017; Khan et al., 2019), there is a noticeable lack of community service initiatives that employ a participatory-reflective model of spiritual guidance.

Given these conditions, a community service activity was conducted as a spiritual accompaniment program for Umrah pilgrims, using a participatory-reflective approach with 127 participants from PT Azzahra Berkah Ilahi, Demak Regency, Central Java. The program primarily aimed to enhance ritual understanding and foster an embodied, reflective, and transformational spiritual learning experience during the pilgrimage. Guidance was provided through reflective manasik (ritual preparation), worship practice simulations, spiritual support in sacred spaces, and post-worship reflection. The Spiritual Participatory Immersion approach served as the program's core pedagogical framework, integrating participatory, reflective, and contextual guidance to facilitate pilgrims' evolving spiritual experiences.

Method

This community service activity is implemented through a spiritual guidance program for Umrah pilgrims, based on a participatory-reflective approach, aimed at strengthening ritual understanding and fostering a more reflective, transformational spiritual learning experience. The Spiritual Participatory Immersion approach is built through a synthesis of three main foundations: Kolb's Experiential Learning Theory, Dewey's Reflective Learning, and Mezirow's Transformative Learning, integrated with spiritual guidance within the Islamic educational tradition (Dewey, 1974; Ghazzali, 1993; D. Kolb, 1984). The activity was conducted in collaboration with PT Azzahra Berkah Ilahi in Demak Regency, Central Java, Indonesia, from August 18–31, 2025, involving 127 Umrah pilgrims with diverse backgrounds in terms of age, education, occupation, and worship experience. The majority of the pilgrims were first-time Umrah participants, thus

requiring ritual guidance and reinforcement of their spiritual readiness.

The planning phase was conducted jointly with the partner through initial coordination and Focus Group Discussions (FGDs) to identify the pilgrims' needs regarding ritual understanding, worship-related anxieties, and mental-spiritual readiness during the Umrah journey. The discussion results indicated that some pilgrims still view Umrah as a formal ritual, necessitating a more reflective and participatory guidance approach. Pilgrims were actively involved in the entire process, ranging from identifying spiritual needs and reflective ritual preparation to worship practice simulations and post-worship reflection.

The program had four main stages: (1) identifying pilgrims' spiritual needs through observation and participatory dialogue; (2) reflective manasik based on group discussions, ritual simulations, and spiritual reflection; (3) intensive spiritual guidance for fourteen days in Mecca and Medina, including ritual instruction, explanation of sacred spaces' spiritual significance, and emotional support; (4) post-pilgrimage reflection and internalization through evaluative discussions and reflective interviews. Pilgrims were not just ritual service recipients. They were active participants in the spiritual learning process.

Activity data was obtained through participant observation, reflective interviews with ten purposefully selected pilgrims, activity documentation, field notes, and evaluative focus group discussions (FGDs) with partners. The evaluation was conducted descriptively and reflectively, identifying changes in ritual understanding, spiritual engagement, and the pilgrims' reflections on their faith after participating in the guidance program. To enhance the study's credibility, data triangulation was conducted, including peer debriefing, reflective memos, and

confirmation of reflection outcomes with several congregants. All participants provided consent to participate in the study,

and their identities were anonymized to protect participant confidentiality.

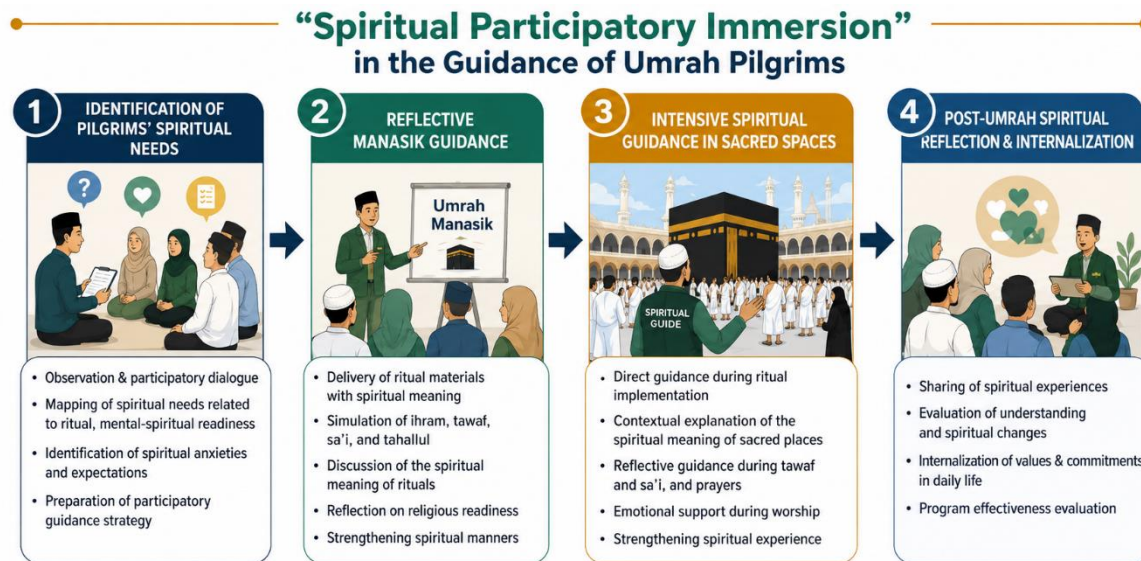


Figure 1. Stages of Community Service

Results and Discussion

This spiritual mentoring program involved 127 congregants. They had diverse social and educational backgrounds. There were more female than male congregants. Most were aged 36–55, a group generally possessing strong spiritual readiness and motivation for worship. Most pilgrims had secondary or college education, so spiritual reflection and participation in manasik discussions were active during the program.

Most pilgrims were performing Umrah for the first time, leading to increased demand for guidance on rituals and spiritual reinforcement to deepen their understanding

of worship and reduce anxiety during the rituals. The majority engaged fully in manasik, actively participating in spiritual reflection, ritual simulations, and guidance throughout the pilgrimage journey.

Based on engagement levels during the guidance program, ten pilgrims were purposively selected as primary informants for in-depth interviews. The selection was made by considering the intensity of participation, the ability to convey spiritual reflections, engagement during guidance in sacred spaces, and the diversity of pilgrims' ages and social backgrounds.

Table 1. Characteristics of Umrah Pilgrims Participating in the Spiritual Guidance Program

Characteristics	Category	Number (n=127)	Percentage
Gender	Male	52	40.9%

Publikasi Hasil Pengabdian kepada Masyarakat

	Women	75	59.1%
Age	25–35 years	18	14.2%
	36–45 years	31	24.4%
	46–55 years	42	33.1
	56–65 years	28	22.0%
	>65 years	8	6.3%
Highest Level of Education	Elementary/Junior High School	19	15.0%
	High School/Senior High School	54	42.5%
	Diploma/Bachelor's Degree	47	37.0%
	Graduate	7	5.5%
Employment	Merchant/Self-Employed	38	29.9%
	Teachers/Professors	21	16.5
	Civil Servants/Employees	26	20.5
	Housewives	29	22.8
	Retiree	13	10.3%
Umrah Experience	First-time Umrah	89	70.1
	Have performed Umrah before	38	29.9
Participation in Manasik	Attended all sessions	113	89.0
	Attended some sessions	14	11.0
Program engagement	Very active	41	32.3%
	Active	58	45.7%
	Fairly active	28	22.0

Source: Data from the Umrah pilgrim guidance program, 2025.

The results of the community service activity indicate that spiritual guidance grounded in a participatory-reflective approach can shape pilgrims' religious learning experiences in a deeper, more transformative way. The pilgrims' spiritual experiences develop not only through the performance of formal rituals but also through a guidance process involving spiritual reflection, ritual simulation, sacred experiences, and social interaction

throughout the pilgrimage journey. In general, the main findings of this study show that the pilgrims' spiritual transformation develops through four interconnected stages: reflective spiritual orientation; strengthening of ritual understanding through embodied learning; deepening of spiritual experiences in sacred spaces; and reflection on and internalization of the meaning of worship following the completion of the Umrah.

Table 2. Four Key Findings of the Spiritual Guidance Program for Umrah Pilgrims

Stages of Guidance	Activity Format	Main Impact on Pilgrims
Reflective spiritual orientation	Manasik based on spiritual reflection and religious dialogue	Congregants begin to understand the umrah as a spiritual journey, not merely a formal ritual
Embodied ritual learning	Simulations of the practices of ihram, tawaf, sa'i, and tahallul	Pilgrims better understand the sequence of rituals and feel more confident during worship
Spiritual guidance in sacred spaces	Direct guidance during worship in Mecca and Medina	Pilgrims experience a more devout, emotional, and reflective religious experience
Spiritual reflection and internalization	Reflective discussions and evaluation of worship experiences	Pilgrims undergo a shift in religious consciousness and self-evaluation following the umrah

1. Reflective Spiritual Orientation through Participatory Manasik

The first finding indicates that manasik activities based on a participatory-reflective approach can foster a deeper spiritual orientation among pilgrims before their departure for the Holy Land. In this community service program, the manasik serves not only as a medium for conveying the technical procedures of the umrah pilgrimage but also as a space for religious learning that helps pilgrims understand the spiritual, emotional, and reflective dimensions of the religious journey they are about to undertake.

Observations reveal that in the early stages, most pilgrims still view the umrah as a formal ritual obligation focused on the

precision of worship procedures. Pilgrims tend to focus on the sequence of rituals, prayer recitations, and concerns about technical errors during worship. However, after participating in reflective manasik sessions, a shift in perspective regarding the meaning of the umrah journey begins to emerge. Pilgrims no longer interpret Umrah merely as a physical journey to Mecca and Medina, but also as a process of self-evaluation, purification of the heart, and strengthening of the spiritual connection with God. One pilgrim stated that previously they viewed Umrah solely as a ritual to be performed correctly, but after participating in the reflective manasik, they began to understand it as "a journey of the heart and a process of self-improvement" (Informant 3).

A participatory approach was implemented through spiritual dialogues, group discussions, and joint reflection sessions that encouraged pilgrims to more actively share their religious experiences, spiritual anxieties, and hopes regarding their pilgrimage. This situation demonstrates that spiritual learning begins even before the pilgrims enter the sacred spaces of the Holy

Land. Field observations also indicate that the pilgrims' emotional engagement begins to take shape as the manasik unfolds, particularly when the guide explains the symbolism of the ihram's simplicity, the meaning of tawaf as an act of self-surrender, and the value of spiritual struggle within the sa'i ritual.

Table 3. Findings on Reflective Spiritual Orientation in Participatory Manasik

Subtheme	Informant Quotes	Dominant Informant
Shift in the Meaning of Umrah	"I began to understand that umrah is not just a religious journey, but also a journey to purify the heart." (Informant 3)	Informants 2, 3, 5, 7, 8
Spiritual Awareness Before Departure	"The manasik helped me prepare my heart, not just my travel gear." (Informant 5)	Informants 1, 4, 5, 9
Reflection on the quality of personal worship	"I began to reflect on the quality of my prayers and my daily life." (Informant 7)	Informants 3, 6, 7, 10
Emotional engagement during the manasik	"When the meanings of thawaf and ihram were explained, I felt more deeply moved." (Informant 1)	Informants 1, 2, 6, 8
The emergence of a sense of spiritual togetherness	"Discussing with other pilgrims made me feel I wasn't alone on this journey." (Informant 9)	Informants 4, 8, 9
Reduction of spiritual anxiety	"Before, I was afraid of performing my worship incorrectly, but after the manasik, I feel more at peace." (Informant 2)	Informants 2, 5, 10

Source: Results of participatory observation and reflective interviews with pilgrims, 2025.

The findings in Table 3 above indicate that the participatory-reflective approach in the manasik not only helps pilgrims understand the technical procedures of worship but also fosters a deeper sense of mental, emotional, and spiritual readiness. From the perspective of pilgrimage studies, the initial stage of a religious journey can be understood as early liminality—a transitional phase in which individuals begin to let go of social routines to enter a more reflective religious experience (Singh & Niglio, 2025; Turner, 2017). Furthermore, this approach demonstrates that ritual

learning develops through the pilgrims' active engagement in personal reflection and spiritual dialogue, aligning with the experiential learning perspective that emphasizes the importance of direct experience in the learning process (Hughes et al., 2025; A. Y. Kolb & Kolb, 2012; D. Kolb, 1984).

These findings also indicate the emergence of critical reflection on the congregants' religious lives. Some congregants began to evaluate the quality of their worship, their life orientation, and their personal relationship with God after

participating in spiritual reflection sessions during the manasik. From a transformative learning perspective, critical reflection on religious experiences is a crucial component in the process of individual perspective change (Clark & Wilson, 1991; Jones, 2020). Furthermore, the discussions and shared reflective experiences during the manasik also revealed the beginnings of *communitas*—a collective spiritual solidarity that began to grow among the congregation before their departure for the Holy Land (Turner, 2017; Whitehouse, 2004). Thus, participatory-reflective manasik plays a significant role in fostering the congregation's spiritual readiness in a more reflective and transformational manner.

2. Embodied Ritual Learning through Worship Practice Simulations

The second finding indicates that simulations of worship practices make a significant contribution to strengthening the congregation's understanding of rituals through embodied, participatory, and reflective learning experiences. In this community service program, congregants not only received theoretical explanations regarding the procedures for the umrah pilgrimage but also directly practiced ritual stages such as ihram, thawaf, sa'i, and tahallul through collective simulations prior to departure for the Holy Land.

Observations indicate that a hands-on approach helps congregants understand the sequence of rituals more concretely compared to lecture-based learning alone. Pilgrims appeared to grasp ritual details more easily when they performed the worship movements directly alongside guides and fellow pilgrims. This situation also helped alleviate pilgrims' anxiety regarding potential mistakes during the actual performance of worship in Mecca and Medina. One pilgrim noted that hands-on practice helped them better understand the sequence of worship and feel more at ease before entering the actual ritual experience (Informant 2).

In addition to enhancing technical understanding, ritual simulations also foster emotional engagement among pilgrims with the worship practices being performed. Some pilgrims began to internalize the spiritual symbols within the rituals, such as the simplicity of the ihram garments, the significance of the sa'i journey as a symbol of Hajar's struggle, and the thawaf as a symbol of human submission to Allah. During the simulation, the pilgrims also appeared to help and remind one another of the ritual sequence and the recitations. This situation fostered a more fluid and participatory collective learning atmosphere.

Table 4. Findings on Embodied Ritual Learning in Worship Practice Simulations

Subtheme	Informant Quotes	Dominant Informant
Strengthening of ritual understanding	"I find it easier to understand the sequence of worship when I practice it directly." (Informant 2)	Informants 1, 2, 5, 7, 9
Reduced anxiety about worship	"The simulation makes me feel calmer because I already have a clear picture of what to expect when I'm in Mecca." (Informant 5)	Informants 2, 4, 5, 10
Emotional engagement in the ritual	"When practicing tawaf, I began to feel a different atmosphere of worship." (Informant 6)	Informants 1, 3, 6, 8
Symbolic interpretation of the	"Sa'i has helped me understand the struggles and patience in life." (Informant 8)	Informants 3, 6, 8, 9

ritual

Collective learning among congregants	“We help remind each other of the readings and the order of the worship.” (Informant 4)	Informants 4, 7, 9
Increased confidence among congregants	“After the simulation, I felt more prepared to face the actual worship service.” (Informant 10)	Informants 2, 5, 10

Source: Results of participant observation and reflective interviews with congregants, 2025.

Table 4 above shows that ritual practice simulations not only help congregants understand the technical aspects of worship but also shape their emotional experiences, spiritual engagement, and mental readiness before entering the sacred space. The most prominent findings include a deeper understanding of the ritual, increased self-confidence among congregants, and greater emotional engagement with the spiritual symbols of the Umrah ritual.

These findings indicate that ritual simulation functions not only as a procedural practice but also as a process of embodied learning that simultaneously involves the body, emotions, social experiences, and spiritual reflection. From an experiential learning perspective, concrete experiences are a crucial element in fostering a deeper understanding of the learning process (A. Y. Kolb & Kolb, 2012; D. Kolb, 1984). The ritual simulation in this activity can be understood as a concrete experience that enables pilgrims to build religious understanding through direct practice before engaging in the ritual experience in the Holy Land.

Furthermore, the collective ritual experience during the simulation also demonstrates the formation of social and spiritual solidarity among the congregation. Congregation members help one another, share experiences, and support each other throughout the practice process. This situation indicates the emergence of a *communitas*, that is, collective spiritual solidarity that develops through shared

engagement in ritual activities (Turner, 2017; Whitehouse, 2004). The ritual simulation also begins to foster reflections on religious identity among some pilgrims. Some pilgrims begin to understand that the Umrah ritual is not merely a procedural obligation but also a means of forming spiritual character and of self-evaluation. From a transformative learning perspective, these reflective experiences can mark the beginning of a shift in individuals' perspectives on their religious lives (Clark & Wilson, 1991; Jones, 2020). Thus, the embodied ritual learning approach makes a significant contribution to the congregation's spiritual, emotional, and religious readiness before entering the sacred space for worship.

3. Intensive Spiritual Guidance in Sacred Spaces as an Immersive and Transformational Experience

The third finding indicates that direct spiritual guidance within the sacred spaces of Mecca and Medina constitutes the most intensive phase in shaping the congregants' religious experience. At this stage, pilgrims no longer merely study rituals theoretically or through simulations but begin to experience the interconnectedness of worship practices, the sacred atmosphere, emotional experiences, and spiritual reflection while in the Holy Land. Reflective guidance during *tawaf*, *sa'i*, prayer, and spiritual pilgrimage helps pilgrims deepen their understanding of their worship experience.

Observations indicate that the majority of pilgrims experience a profound emotional

transformation upon first entering the Masjid al-Haram and seeing the Ka'bah in person. Some pilgrims were seen crying, remaining silent for long periods, or struggling to articulate their inner experiences. In such situations, the guides not only provided ritual instructions but also helped the pilgrims understand their spiritual experiences through a reflective and dialogic approach. One pilgrim shared that upon first seeing the Ka'bah, they felt very small and as though they were "talking to themselves" (Informant 1).

In addition to providing technical guidance, the guides also explained the

spiritual meaning behind each ritual the pilgrims performed. During the tawaf and sa'i, pilgrims were encouraged to understand the symbols of self-surrender, spiritual struggle, and awareness of human limitations in the presence of God. This context made the worship experience more emotional and reflective. Pilgrims do not merely perform rituals mechanically but begin to grasp the symbolic and existential dimensions of the worship they are performing. Social interactions among pilgrims during the worship process also reveal the formation of collective spiritual solidarity through shared ritual experiences.

Table 5. Findings from Intensive Spiritual Accompaniment in Sacred Spaces

Subtheme	Informant Quotes	Dominant Informant
Emotional experience upon seeing the Ka'bah	"I cried and felt very small when I first saw the Ka'bah." (Informant 1)	Informants 1, 3, 5, 8
Deepening the Spiritual Meaning of the Rituals	"The guide's explanation helped me better understand the meaning of thawaf and sa'i." (Informant 6)	Informants 2, 4, 6, 9
Existential reflections of the pilgrims	"In front of the Ka'bah, I began to think about life and my relationship with Allah." (Informant 8)	Informants 5, 7, 8, 10
Emotional connection to the sacred space	"The atmosphere of the Masjid al-Haram makes it easier for me to pray and reflect." (Informant 3)	Informants 1, 3, 6, 9
Spiritual solidarity among congregants	"We look out for and support one another during worship." (Informant 4)	Informants 2, 4, 7, 9
A more devout worship experience	"The guidance helps me focus more on being present in my heart during worship." (Informant 5)	Informants 1, 5, 8

Source: Results of participant observation and reflective interviews with congregants, 2025.

Table 5 above shows that spiritual guidance in sacred spaces yields powerful religious experiences, including emotional engagement, spiritual reflection, and a deeper understanding of the meaning of worship. These experiences indicate that sacred spaces possess symbolic and emotional power capable of shaping

congregants' religious consciousness more profoundly. From the perspective of pilgrimage studies, sacred spaces are understood as liminal arenas that allow individuals to temporarily step out of their social routines to enter into more reflective spiritual experiences (Singh & Niglio, 2025; Turner, 2017).



Figure 2. Documentation of Manasik and Umroh

These findings also reveal the formation of komunitas through shared ritual experiences, emotional interactions, and religious solidarity among congregants (Turner, 2017; Whitehouse, 2004). Furthermore, the emotional experience of seeing the Ka'bah and performing rituals in sacred spaces indicates the emergence of a disorienting dilemma that prompts congregants to re-examine their life

4. Spiritual Reflection and the Internalization of the Meaning of Worship

The fourth finding indicates that the pilgrims' spiritual experiences do not end with the performance of rituals in the Holy Land, but continue through religious reflection and the internalization of the meaning of worship after they have completed the entire umrah journey. This reflection develops through emotional experiences during worship, spiritual conversations among pilgrims, evaluation sessions with guides, and personal contemplative processes after the pilgrims return from the sacred sites.

orientation and spiritual relationship with God. From a transformative learning perspective, such reflective experiences can serve as a starting point for a shift in an individual's religious perspective (Clark & Wilson, 1991; Jones, 2020). Thus, intensive spiritual guidance in sacred spaces plays a crucial role in fostering more immersive, reflective, and transformational religious learning experiences.

The results of the observations indicate that the majority of pilgrims began to reflect on their personal relationship with worship, social life, and daily life orientation after undergoing spiritual experiences in Mecca and Medina. Pilgrims not only discussed the ritual experiences they had undergone but also began to evaluate the quality of their religiosity, their lifestyle patterns, and their spiritual relationship with God. One pilgrim stated that upon returning from the umrah, they felt more conscious of the need to improve their worship and maintain proper daily conduct because the journey had helped them "get to know themselves better" (Informant 4).

Some pilgrims also reported that their experiences at the Masjid al-Haram and the Masjid al-Nabawi helped them engage in deeper self-reflection. Spiritual experiences during worship were understood as an opportunity to improve relationships with family, strengthen religious awareness, and build a more meaningful life upon returning to Indonesia. In addition to personal

reflection, pilgrims appeared to share emotional experiences and discuss the meaning of worship informally both during the journey and after their return. This situation indicates that spiritual reflection develops not only individually but also through social experiences and religious conversations among fellow pilgrims.

Table 6. Findings on Spiritual Reflection and the Internalization of the Meaning of Worship

Subtheme	Informant Quotes	Dominant Informant
Self-reflection after the umrah	"I feel like I know myself better after the umrah." (Informant 4)	Informants 2, 4, 7, 8
Evaluation of the Quality of Religious Practice	"I've started rethinking the quality of my worship so far." (Informant 7)	Informants 3, 5, 7, 10
Awareness of the meaning of life	"There, I felt that life is not just about the world." (Informant 7)	Informants 1, 6, 7, 9
Commitment to behavioral change	"I want to maintain my prayers and behavior after returning from the umrah." (Informant 5)	Informants 4, 5, 8
Collective spiritual reflection	"We often share stories and spiritual experiences after worship." (Informant 9)	Informants 2, 7, 9
Sustaining the spiritual atmosphere	"I want the mood I felt while in Mecca to remain after I return home." (Informant 6)	Informants 1, 5, 6

Source: Results of participant observation and reflective interviews with pilgrims, 2025.

Table 6 above shows that the pilgrims' spiritual experiences evolved into a deeper process of religious reflection after completing the pilgrimage. Dominant findings include post-Umrah self-reflection, awareness of the meaning of life, evaluation of the quality of religious practice, and the emergence of a commitment to changing religious behavior in daily life. These findings indicate that ritual experiences do not end as mere fleeting emotional experiences but evolve into a process of spiritual internalization that influences how pilgrims understand themselves, life, and their religious relationships.

From a transformative learning perspective, critical reflection on life experiences is a key element in shifting an

individual's perspective (Clark & Wilson, 1991; Jones, 2020). The emotional experiences of pilgrims while in sacred spaces serve as reflective touchpoints that drive the process of making meaning regarding their religious lives. When linked to Kolb's experiential learning model, the post-Umrah reflection stage corresponds to the reflective observation phase, during which individuals begin to evaluate and interpret concrete experiences (Hughes et al., 2025; A. Y. Kolb & Kolb, 2012; D. Kolb, 1984). Furthermore, social interactions among pilgrims demonstrate the continuity of *communitas* through the exchange of religious experiences and collective reflection (Bandura, 1977; Rumjaun & Narod, 2025; Turner, 2017).

Thus, post-Umrah spiritual reflection demonstrates that a participatory-reflective mentoring approach can expand the role of pilgrim guidance into a deeper, more sustainable process of spiritual education.

Conclusion

This community service activity demonstrates that spiritual guidance grounded in a participatory-reflective approach can shape the congregation's religious learning experience in a deeper, more sustainable way. The congregation's spiritual experience develops through four interconnected stages: reflective spiritual orientation through participatory manasik, embodied ritual learning through simulated worship practices, intensive spiritual accompaniment in sacred spaces, and post-Umrah reflection and internalization of the meaning of worship. These findings indicate that the Umrah experience does not develop solely through the performance of formal rituals, but also through a mentoring process that involves religious reflection, emotional experiences, social interaction, and the gradual construction of spiritual meaning. In this context, the Spiritual Participatory Immersion approach helps broaden the understanding of how the Umrah journey can evolve as a reflective, embodied, and transformational spiritual learning process within the practice of religious community service.

In practice, this activity highlights the importance of developing a model to guide Umrah pilgrims that is not only focused on mastering ritual procedures but also on strengthening their spiritual experiences and religious awareness. Reflective spiritual guidance enables pilgrims to more actively interpret their worship experience as a process of self-evaluation, strengthening their relationship with God, and forming a deeper religious orientation upon returning from the Holy Land. In addition to providing

practical contributions to the development of a more humanistic and pedagogical approach to Umrah pilgrim guidance, this activity also broadens the perspective on community service in Islamic education by integrating experiential and reflective learning, along with spiritual guidance, into contemporary religious service practices. Nevertheless, this activity remains limited to a single group of pilgrims and a specific Umrah organizer, so the spiritual experiences that emerge are context-specific. Therefore, future community service activities can develop a more collaborative, comparative model of spiritual guidance tailored to the various characteristics of pilgrims and Umrah organizers across different regions.

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