

# **EXPERIENTIAL LEARNING-BASED HAJJ SIMULATION AND ITS ROLE IN DEVELOPING RELIGIOUS VALUES IN EARLY CHILDHOOD**

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## **ABSTRACT**

The internalization of faith in Allah in early childhood is essential for developing religious character; however, previous studies on religious learning tend to emphasize behavioral outcomes rather than examining the process of faith internalization. This study aims to analyze how experiential learning-based Hajj simulation facilitates the internalization of faith values in early childhood. This study employed a qualitative approach with a case study design at RA Nurul Ullum Pasarbatang, Brebes. Data were collected through participatory observation conducted in four Hajj simulation sessions, in-depth interviews with three classroom teachers, and documentation. Data validity was ensured through triangulation, and analysis was conducted using thematic analysis involving open, axial, and selective coding. The findings reveal that the internalization of faith occurs through three interconnected processes: direct experience in ritual activities, guided meaning-making by teachers, and value reinforcement through repeated practice and parental support. These processes enable children to connect worship practices with cognitive understanding, emotional engagement, and observable religious behavior. This study contributes by proposing a conceptual model of faith internalization through experiential learning and highlights the importance of integrating instructional strategies, learning environments, and family support in early childhood religious education.

**Keywords:** Experiential Learning, Hajj Simulation, Faith Internalization

## **INTRODUCTION**

The development of children's spiritual and moral character is not merely a natural outcome but requires intentional educational intervention (Jaenudin et al., 2024). Emotional regulation, social interaction, and moral understanding do not automatically lead to strong religious character unless they are explicitly connected to faith-based values. In Islamic education, faith is not only cognitive but must be internalized through meaningful experiences and consistent practice (Jaenudin et al., 2024). Therefore, approaches that rely solely on verbal instruction are considered

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insufficient in fostering deep spiritual awareness in early childhood (Sitorus et al., 2025)

This issue highlights the critical role of Early Childhood Education (PAUD) institutions in designing learning environments that do not only transmit knowledge but also facilitate value internalization (Patonah & Kustati, 2023). Previous studies emphasize that structured environments, teacher preparedness, and continuous developmental assessments contribute significantly to meaningful learning experiences (Achmad, 2024; Nijma & Asnatasia, 2025). A structured and responsive learning environment enables teachers to provide In addition, continuous developmental assessment helps teachers adjust learning strategies according to children's needs (Passarelli & Kolb, 2023). However, most existing studies tend to focus on general developmental outcomes and have not specifically examined how religious values, particularly faith in Allah, are internalized through learning processes.

Experiential learning offers a relevant approach to address this issue by emphasizing active participation, direct experience, and reflective understanding. This approach allows children to construct meaning from real activities rather than passively receiving information. In early childhood education, experiential learning has been shown to influence cooperation, independence, and character development positively (Ayu et al., 2025). However, its application in fostering faith values in early childhood remains limited and requires further exploration. One form of experiential learning in Islamic education is the simulation of Hajj rituals (manasik hajj). Through this activity, children are introduced to the procedures of worship in a concrete and meaningful way, such as recognizing the Kaaba, performing tawaf, and reciting simple prayers. The use of demonstrations, role-playing, and visual media makes abstract religious concepts easier to understand. Research by Ayu et al., (2025) shows that such activities can increase children's enthusiasm and participation in religious learning (Aspiati et al., 2023).

Previous studies also indicate that Hajj ritual activities contribute to the development of discipline, cooperation, patience, and religious behavior in children (Sitorus et al., 2025). However, these studies predominantly focus on observable behavioral outcomes and have not sufficiently examined how such experiential activities contribute to the deeper internalization of faith in Allah, including aspects of understanding, appreciation, and commitment to belief (Fitriana, 2024). Furthermore, most studies on Hajj rituals in early childhood education remain descriptive and program-oriented, focusing on implementation stages rather than the internalization process itself (Fauziyah et al., 2021). In addition, limited research has explored how experiential learning-based Hajj rituals function as a medium for internalizing faith values within specific institutional contexts. RA Nurul Ullum, for instance, has not been specifically studied in relation to the integration of experiential learning and faith internalization.

Several studies have examined Hajj rituals in early childhood education (PAUD) or Islamic early childhood education (RA) to instill religious and moral values. Research by Afyah & Usman (2023) conducted at RA Mabdaus Sholah showed that Hajj rituals were implemented to develop religious and moral values in group B children through three stages: opening, main, and closing. Meanwhile, research by Rohmah & Arifin (2025) at RA Perwanida 13 Curahwaru Gambirano (Jember) confirmed that Hajj rituals (manasik hajj) for children can foster an understanding of

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religious values, togetherness, discipline, and respect in early childhood. Meanwhile, studies on experiential learning in religious learning for early childhood have also been conducted in research conducted by (Rukmana, 2022) which resulted in an experiential learning approach that effectively increases involvement, motivation, and internalization of values, so that this method can be used as a basis for internalizing faith values through Hajj ritual activities in early childhood.

However, several gaps remain of concern: first, most research is descriptive and has not specifically examined how the value of faith in Allah is internalized through experiential learning-based Hajj rituals. Second, few studies explicitly link the experience of Hajj rituals (as an experiential context) with aspects of faith in Allah, namely the child's recognition, appreciation, and commitment to the belief that Allah SWT is God who must be understood, believed in, and followed. Third, the context of certain institutions, such as RA Nurul Ullum, has not yet become a dedicated study site that integrates experiential learning and Hajj rituals as a method of faith learning (Afiyah, 2021). Therefore, research is needed that examines in-depth and contextually how the internalization of faith in Allah can be built through experiential learning-based Hajj rituals at RA Nurul Ullum.

This study offers a novel contribution by shifting the focus of early childhood religious education research from behavioral outcomes to the process of faith internalization. Unlike previous studies that predominantly examine observable religious behaviors in Hajj simulation activities, this research develops a process-based conceptual model of faith internalization through experiential learning. The model integrates three interconnected stages: concrete experience, guided meaning-making, and value reinforcement, highlighting the roles of teachers and parents as active mediators in constructing children's religious understanding. Additionally, this study provides a contextual analysis within a specific institutional setting, which has been underexplored in prior research. Based on these gaps, this study aims to analyze the internalization of faith in Allah through experiential learning-based Hajj rituals at RA Nurul Ullum. Specifically, this study seeks to: (1) analyze the implementation of experiential learning-based Hajj rituals; (2) examine the process of internalizing faith in Allah in early childhood; and (3) identify the supporting and inhibiting factors influencing this process.

## **METHODS**

This study employed a qualitative approach with a case study design to explore in depth the process of internalizing the value of faith in Allah through experiential learning-based Hajj rituals at RA Nurul Ullum Pasarbatang Brebes. A qualitative approach was selected because it allows the researcher to understand participants' experiences, meanings, and interactions in a natural learning environment. The focus of this study was to analyze how experiential learning activities in Hajj rituals contribute to the internalization of faith values in early childhood (Sugiyono, 2021).

The participants in this study consisted of three classroom teachers who were directly involved in facilitating the Hajj ritual activities. Although the number of informants was limited, they were purposively selected based on their active role and direct experience in implementing experiential learning. To strengthen data credibility, this study applied prolonged engagement and triangulation of data sources.

Data were collected through participatory observation, in-depth interviews, and documentation. Observations were conducted during four sessions of Hajj ritual activities, with each session lasting approximately 120 minutes. The observations focused on teacher strategies, children's participation, and the integration of faith values during each stage of the rituals. In-depth interviews were conducted using a semi-structured interview protocol consisting of seven main questions. Each interview lasted approximately 30-45 minutes, was audio-recorded, and transcribed verbatim. Documentation in the form of photos, videos, and learning tools was also collected to support the data. The interview instrument used in this study consisted of seven semi-structured questions designed to explore teachers' perspectives on the implementation of experiential learning-based Hajj rituals and the internalization of faith values. The details of the interview questions are presented in Table 1:

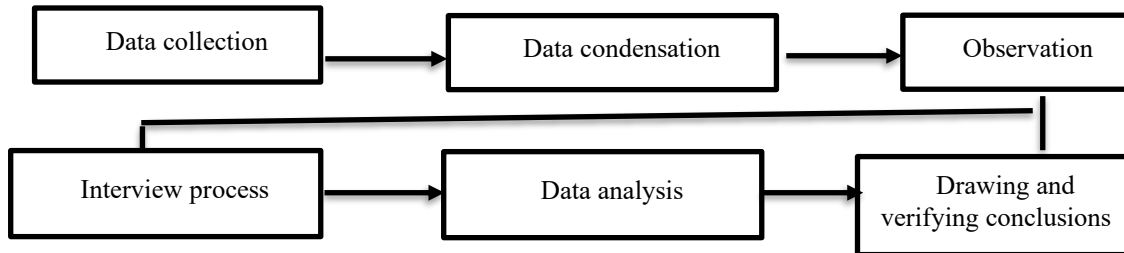
**Table 1. Interview Instrument**

No	Question
1	Why did RA Nurul Ullum Pasarbatang Brebes choose the Hajj rituals as an experiential learning method to instill faith in Allah in early childhood?
2	What is the main purpose of implementing Hajj rituals at RA Nurul Ullum Pasarbatang Brebes in an effort to internalize faith in Allah in children?
3	What is the role of parents in Hajj rituals at RA Nurul Ullum Pasarbatang Brebes?
4	What obstacles were encountered in implementing Hajj rituals as a means of learning the value of faith in Allah, and what strategies did teachers use to overcome them?
5	How did teachers introduce the Hajj ritual to children before the rituals took place?
6	How did children's religious responses and behaviors change during and after participating in the Hajj rituals?
7	What stages did children undertake in the Hajj ritual simulation, and how was each stage linked to faith in Allah?

Data analysis in this study used a thematic analysis approach with a systematic coding process consisting of three stages. First, open coding was conducted by identifying and labeling meaningful units from observation notes and interview transcripts, such as teacher guidance, children's participation, and religious habituation. Second, axial coding was applied to group related codes into broader categories, such as instructional strategies, discipline behavior, and internalization of religious practices. Third, selective coding was carried out to determine core themes that explain the internalization of faith values, including experiential learning as a medium of faith internalization, teacher strategies, children's responses, and supporting and inhibiting factors. The analysis was guided by an analytical framework based on experiential learning theory and the concept of faith internalization, which includes cognitive, affective, and behavioral dimensions. This framework was used to interpret how children construct understanding and meaning from their experiences during the Hajj rituals.

To ensure the trustworthiness of the data, triangulation was conducted by comparing data obtained from observations, interviews, and documentation. In addition, member checking was used to confirm the accuracy of interview data with participants, and prolonged engagement in the field strengthened the validity of the

findings. To enhance analytical transparency, this study also presents empirical evidence in the form of interview excerpts. For example, one teacher stated, “*Children are more enthusiastic when they directly practice tawaf rather than just listening to explanations,*” indicating the importance of experiential learning. Another teacher explained, “*We guide them to understand that every ritual is a form of obedience to Allah,*” reflecting the process of internalizing faith values (Fadli, 2021).



**Figure 1. Data Analysis Process**

**RESULTS AND DISCUSSION**

**1. Experiential Learning-Based Hajj Simulation Implementation for Early Childhood at RA Nurul Ullum**

The implementation of Hajj rituals at RA Nurul Ullum reflects the application of experiential learning principles, particularly through concrete experience and active participation. The findings indicate that learning is not merely activity-based but structured to connect physical actions with religious meaning. Teachers function as facilitators who guide children in linking each ritual stage with the concept of obedience to Allah. From the perspective of thematic analysis, this process falls under the theme of *experiential learning as a medium for faith internalization*. The use of role-play, demonstrations, and symbolic media enables children to engage cognitively and behaviorally. For instance, children participating in tawaf are not only performing circular movements but are simultaneously introduced to the idea of worship as a form of submission. This indicates that experiential learning operates as a bridge between abstract religious concepts and concrete understanding.

Parental involvement in experiential learning processes, particularly in Hajj simulation activities, demonstrates a significant role in strengthening the internalization of faith in early childhood. Based on interview findings, parents do not merely function as passive supporters but act as active agents who extend children’s learning experiences at home. One parent stated that after participating in the Hajj simulation at school, the child began to retell activities such as tawaf and recognizing the Ka’bah. In response, the parent took the initiative to repeat these practices in a simplified manner at home so that the child could understand that these activities represent acts of worship to Allah. This suggests the transfer of experience from the school environment to the family context, thereby reinforcing the meaning of learning.

Furthermore, the interviews revealed observable changes in children’s behavior and religious attitudes after participating in the Hajj simulation. One parent explained that the child became more enthusiastic about performing acts of worship, such as prayer, and began to show a desire to imitate the behavior of pilgrims. This phenomenon suggests that learning does not stop at the level of activity but progresses into the affective and motivational domains. In this context, parents play

a role in maintaining the consistency of these experiences by providing continuous reinforcement at home.

In addition, parents are also involved in the process of constructing the meaning of faith-related values. The interviews indicated that children began to ask questions about the meaning behind rituals, such as why they must circle the Ka'bah. This prompted parents to provide simple explanations regarding the concept of obedience to Allah. This dialogical process shows that the internalization of faith does not occur instantly but is gradually developed through repeated interactions between concrete experiences and explanations provided by the child's immediate environment, particularly the family (Refo et al., 2025). However, parental involvement is not without challenges. Some parents reported that children tend to become easily bored when religious practices are repeated at home, requiring more flexible and engaging approaches to maintain their participation (Haryuni & Setiawan, 2025). This condition indicates that the effectiveness of value internalization depends not only on school-based learning methods but also on parents' ability to adapt strategies according to children's characteristics.

These findings reinforce that parental involvement is a crucial component in early childhood education, particularly in establishing continuity between learning experiences at school and practices at home (Lestaringrum, 2024). Such involvement includes home-based activities, communication with teachers, and consistent value reinforcement, all of which contribute to children's cognitive, emotional, and spiritual development. This aligns with previous studies emphasizing that parental involvement significantly influences children's motivation and engagement in learning processes. Therefore, the internalization of faith within the context of experiential learning cannot be separated from the collaboration between teachers and parents as key partners in the educational process.

### **1. Process of Internalizing Faith in Allah**

The internalization of faith in Allah occurs through a gradual process involving habituation, guided interaction, and the reinforcement of meaning. The findings reveal three interrelated dimensions. The detailed explanation of the process of internalizing faith in Allah is presented in Table 2 :

**Table 2. Results of the Internalization of Faith in Allah among Early Childhood Learners**

<b>Dimension</b>	<b>Description of Internalization Process</b>	<b>Indicators Found in Children</b>
Cognitive Dimension	The internalization of faith in Allah is reflected in children's understanding that the rituals of Hajj are acts of worship and obedience to Allah. Through repeated explanations and guided activities, children gradually recognize the meaning and purpose of the worship practices they perform.	Children are able to recognize that Hajj rituals are forms of obedience to Allah and can mention simple meanings of worship activities.
Affective Dimension	The affective aspect develops through emotional involvement during learning activities. Children experience feelings of joy, enthusiasm, and spiritual excitement	Children show enthusiasm, happiness, confidence, and emotional engagement

	while participating in Hajj simulations and worship-based activities.	during worship activities and Hajj practices.
Behavioral Dimension	The behavioral dimension appears through habituation and consistent practice in daily learning activities. Children gradually develop positive religious behaviors by following instructions and participating actively in worship simulations.	Children demonstrate discipline, active participation, obedience to instructions, and willingness to perform worship activities properly.

This process aligns with the coding results, where categories such as *religious habituation*, *teacher guidance*, and *children’s responses* were interconnected. One teacher stated, “*We guide them to understand that every ritual is a form of obedience to Allah,*” indicating intentional value transmission. Importantly, internalization is not instantaneous but constructed through repeated experiences. The presence of structured activities and teacher reinforcement strengthens children’s ability to connect actions with belief, moving beyond procedural understanding toward meaningful engagement (Triani & Suryani, 2025).

**2. Factors that Support and Inhibit the Formation of Internalization of Faith Values in Allah Through Experiential Learning of Hajj Rituals**

Supporting factors for the internalization of faith in Allah at RA Nurul Ullum include the role of competent teachers in managing religious learning, the use of concrete media such as a miniature Kaaba and the sa’i route, and the support of a religious school environment. Engaging learning media and a conducive school atmosphere help children understand the symbols of worship in a more concrete and meaningful way (Triani & Suryani, 2025). Furthermore, children’s enthusiasm for participating in religious activities is a strong support, as their curiosity about the activities and attributes of worship encourages them to be more active in asking questions, experimenting, and discussing with teachers during the learning process.

The role of parents is also crucial in strengthening the internalization of faith values, particularly through the practice of worship at home. Teachers acknowledge this parental involvement through regular communication, including progress reports, face-to-face conversations, and classroom communication. Through this collaboration, teachers provide guidance to parents to continue the material and practices taught at school, such as accompanying children in prayer, making it a habit to recite daily prayers, and reviewing memorized material. This consistency of practice between school and home makes it easier for children to understand religious values and establish a worship routine from an early age (Apriani et al., 2026; Lubis et al., 2025). The analysis identified two major thematic categories: supporting factors and inhibiting factors.



Figure 2. Hajj Manasik Activities at Nurul Ullum Kindergarten, Pasarbatang, Brebes

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However, during the implementation of Hajj rituals at RA Nurul Ullum, several inhibiting factors need to be considered in the learning evaluation. One of these is the limited area and facilities, which do not fully mimic the conditions of the actual Hajj site. The limited space makes it difficult for children to comfortably follow the flow of activities, requiring teachers to be more creative in conveying the spiritual meaning behind each stage of the ritual. Furthermore, the media, such as the miniature Kaaba, the sa'i route, and the place for stoning the devils, are still rudimentary, requiring teachers to provide more detailed explanations to help children understand the symbolism used. This challenge is crucial, given that experiential learning requires the support of concrete media to help children grasp the intended meaning (Purbarani, 2024).

Apart from the facility aspect, differences in abilities and characteristics of early childhood development can also be a factor that can hinder the smooth running of Hajj rituals. Children have varying levels of concentration, so some participants tend to tire quickly, lack focus, or prefer playing during lengthy activities (Iswandi, 2019). In these situations, teachers play an active role in providing more personalized support, such as providing short breaks, positive motivation, and more enjoyable classroom management to maintain children's enthusiasm (Iswandi, 2019). These steps are important strategies to ensure that the main objective of the activity, namely internalizing the value of faith in Allah, can still be optimally achieved despite various obstacles encountered during implementation.

### **Discussion**

The findings of this study demonstrate that experiential learning-based Hajj rituals play a significant role in facilitating the internalization of faith in Allah in early childhood. However, beyond confirming effectiveness, this study provides a deeper understanding of how and why experiential learning contributes to faith internalization. In contrast to previous studies that primarily emphasize behavioral outcomes such as discipline and participation (Falera, 2024), this study reveals that experiential learning enables children to construct meaning through the integration of action, guidance, and reflection. This indicates that the internalization of faith is not merely the result of repeated activities but emerges from the connection between concrete experience and symbolic religious meaning (Budiarty, 2025).

The effectiveness of experiential learning in this context can be explained through its ability to bridge abstract religious concepts and children's cognitive development (Budiarty, 2025; Handayani et al., 2025). Early childhood learners tend to understand concepts through direct sensory experience rather than abstract explanation (Wahyuni & Azizah, 2020). Therefore, activities such as tawaf, sa'i, and wukuf function not only as ritual simulations but also as symbolic representations that make the concept of obedience to Allah more tangible (Aprianingsi, 2025). This finding extends the argument of Passarelli and Kolb (2023) by demonstrating that experiential learning in religious contexts is not only about knowledge construction but also about value internalization through embodied experience.

Furthermore, this study identifies that the internalization of faith occurs through a multidimensional process involving cognitive, affective, and behavioral components. This expands previous research, which often isolates behavioral indicators as the primary outcome of religious learning. The findings suggest that behavioral changes such as discipline and participation should not be interpreted as final outcomes, but rather as indicators of an ongoing internalization process (Rijal

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et al., 2025). This perspective provides a more comprehensive understanding compared to studies that treat religious behavior as the sole measure of success.

Another important finding is the central role of teachers and parents as mediators of meaning. While previous studies acknowledge the importance of teacher guidance and parental support (Putikadyanto et al., 2024), this study highlights that their role goes beyond facilitation. Teachers actively construct meaning by linking each activity to faith values, while parents reinforce these values through consistent practices at home. This interaction creates a continuity of experience that strengthens the internalization process. However, this also reveals a limitation: without consistent reinforcement outside the classroom, the internalization process may remain superficial and activity-based.

Despite its strengths, experiential learning in Hajj rituals also has several limitations. First, the effectiveness of this approach is highly dependent on the availability of adequate learning media and space. Limited facilities may reduce the authenticity of the experience, thereby weakening the symbolic meaning conveyed (Anggraini & Batubara, 2021; Wulandari et al., 2023). Second, variations in children's cognitive readiness and attention span affect their ability to interpret religious meaning (Hulu et al., 2024). This suggests that experiential learning is not universally effective without adaptation to individual developmental differences. These findings indicate that the success of experiential learning is contingent upon contextual and pedagogical factors, not solely the method itself.

Based on these findings, this study proposes a conceptual model of faith internalization through experiential learning, which consists of three interconnected stages:

1. Concrete Experience, children engage in direct participation in religious activities;
2. Guided Meaning-Making, teachers provide explanations and symbolic interpretation of each activity;
3. Value Reinforcement – repeated practice and parental support strengthen the internalization process.

This model contributes theoretically by extending experiential learning theory into the domain of Islamic religious education, particularly in explaining how abstract faith values can be internalized through structured experiential processes. It also offers a refinement of previous approaches by emphasizing that experiential learning must be accompanied by intentional guidance and reinforcement to achieve deeper internalization. In terms of practical implications, this study suggests that experiential learning should not be implemented as a standalone activity but as part of a structured pedagogical framework that integrates experience, reflection, and value reinforcement. Schools need to design learning activities that explicitly connect rituals with faith meanings, while strengthening collaboration with parents to ensure continuity of learning. Without such integration, experiential learning risks becoming merely symbolic activity without deeper impact on children's belief systems.

For future research, it is recommended to explore longitudinal approaches to examine how faith internalization develops over time. In addition, expanding the number of participants and research settings would provide a more comprehensive understanding of the effectiveness of experiential learning in different contexts. Further studies are also needed to examine the role of parental involvement in sustaining the internalization process beyond the classroom (Kartini et al., 2022).

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## CONCLUSION

This study demonstrates that the implementation of experiential learning-based Hajj rituals at RA Nurul Ullum Pasarbatang Brebes effectively facilitates the internalization of faith in Allah in early childhood. The findings show that children's direct involvement in ritual simulations enables them to connect worship practices with the meaning of obedience to Allah, as reflected in cognitive understanding, emotional engagement, and observable religious behavior. Theoretically, this study contributes by proposing a conceptual model of faith internalization through experiential learning, which involves three interconnected stages: concrete experience, guided meaning-making, and value reinforcement. This model extends experiential learning theory by emphasizing its role not only in knowledge construction but also in the internalization of religious values in early childhood education.

Practically, the findings suggest that experiential learning should be implemented through structured activities that integrate symbolic religious practices with teacher guidance and parental support. The effectiveness of this approach depends on the alignment between instructional strategies, learning environment, and continuity of value reinforcement between school and home. However, this study has several limitations. The limited number of participants and the contextual focus on a single institution restrict the generalizability of the findings. In addition, the implementation of Hajj rituals was conducted in specific sessions rather than continuously, which limits the observation of long-term internalization processes.

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