

The Experiential Manasik Management Model in Worship Learning at Islamic Elementary Schools

Zahdi¹, Ahmad Zainuri², Khaf Shah³

¹²³Universitas Islam Negeri Raden Fatah Palembang
Correspondence Email*; khafshah01@gmail.com

Submitted: 07/11/2025

Revised: 20/12/2025

Accepted: 24/01/2026

Published: 26/01/2026

Abstract

Islamic elementary education plays a strategic role in shaping students' religious character and spiritual awareness from an early age. One increasingly relevant learning innovation in Madrasah Ibtidaiyah is the implementation of hajj and umrah ritual simulations (*manasik*) as a form of experiential learning that integrates cognitive, affective, and psychomotor aspects. Through these activities, students not only learn the procedural aspects of worship but also internalize values such as discipline, responsibility, cooperation, and sincerity. However, in many Islamic educational institutions, these activities have not been managed systematically in accordance with the principles of Islamic educational management, resulting in suboptimal effectiveness. This study aims to analyze the management of hajj and umrah ritual simulation activities in Madrasah Ibtidaiyah through three main management functions: planning, implementation, and evaluation. This research employs a qualitative method with a case study approach. Data were obtained from primary and secondary sources. Primary data involved 12 informants consisting of one madrasah principal, six supervising teachers, and five members of the manasik activity committee, while secondary data included planning documents, activity reports, and other supporting archives. Data were collected through participatory observation, in-depth interviews, and documentation. Data analysis followed the Miles and Huberman model, including data reduction, data display, and conclusion drawing, with data validity strengthened through source and technique triangulation. The findings indicate that the implementation of manasik activities reflects spiritually value-based management, participatory involvement, and reflective evaluation of changes in students' religious attitudes. This study produces the Experiential Manasik Management Model (MEMM), which integrates Islamic spiritual values with the modern management cycle, thereby contributing to the development of theory and practice in worship-based Islamic educational management.

Keywords

Islamic Educational Management, Hajj Ritual Simulation (Manasik), Experiential Learning, Islamic Elementary Education, Spiritual Evaluation.



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

INTRUODOCTION

Islamic education at the level of *Madrasah Ibtidaiyah* plays a strategic role in shaping students' spiritual, moral, and social character from an early age. At this developmental stage, the educational process does not merely emphasize the acquisition of cognitive knowledge but is also directed toward fostering holistic religious awareness through concrete and meaningful learning experiences (Mulyasa, 2020). Meaningful learning enables students to connect religious knowledge with real-life experiences, allowing religious values to be not only conceptually understood but also internalized in attitudes and behaviors. Within the context of Islamic educational management, the success of elementary Islamic institutions is measured by the extent to which worship-related values are internalized in students' daily behavior rather than solely by academic achievement (Wahjosumidjo, 2018). Therefore, learning approaches that emphasize students' direct involvement in religious activities represent a crucial strategy for achieving the holistic objectives of Islamic education.

One form of religious learning innovation oriented toward direct experience is the implementation of hajj and umrah ritual simulations (*manasik*). Through these activities, students not only learn the procedural aspects of worship but also internalize values such as sincerity, discipline, responsibility, and a spirit of togetherness embedded in the rituals (Rahman & Suryana, 2021). This practice-based learning reflects the principles of experiential learning as proposed by Kolb (2017), which posit that effective learning begins with concrete experience, followed by reflective observation, abstract conceptualization, and active experimentation. This approach aligns with Fullan's (2017) perspective, which emphasizes the importance of instructional leadership in creating authentic learning experiences to deepen character formation. From the perspective of classical Islamic thought, Al-Ghazali (2018) asserts that knowledge unaccompanied by practice loses its meaning; thus, genuine education must engage the heart and be manifested through real actions. Based on this view, hajj and umrah ritual simulation activities in *Madrasah Ibtidaiyah* are not merely ritual simulations but serve as a means of personality development and spiritual awareness grounded in direct experience.

Nevertheless, preliminary observations and findings from previous studies indicate that the implementation of *manasik* activities in many Islamic elementary education institutions continues to face various managerial challenges. Many activities are conducted incidentally, without careful planning, and are not yet integrated into the learning curriculum (Fadilah & Karim, 2020). Several madrasahs also lack systematic evaluation mechanisms to assess the impact of these activities on

students' spiritual development (Siregar & Harahap, 2020). In fact, the fundamental principles of Islamic educational management emphasize that all institutional activities should be carried out through measurable processes of planning, organizing, implementation, and supervision to achieve effectiveness (Bush & Middlewood, 2020). Weaknesses in planning and evaluation often cause manasik activities to become merely symbolic routines without producing a significant impact on the formation of students' religious character (Nasir, 2022). This condition reflects a gap between the theoretical ideals of Islamic educational management and the practical realities of religious activity implementation in the field.

Interviews with several madrasah teachers revealed that a lack of managerial training among educators constitutes one of the primary factors affecting the quality of manasik implementation. Teachers frequently report insufficient knowledge and skills to design and implement effective activities. This situation is exacerbated by limited support from madrasah management in terms of adequate resources and facilities (Fadilah, 2020). In this context, the development of continuous professional training programs for educators becomes essential to enable more effective and systematic management of manasik activities.

Furthermore, data from the Ministry of Religious Affairs indicate that only a limited number of madrasahs have structured manasik programs that are integrated into the curriculum (Kemenag, 2021). This suggests that many madrasahs still perceive manasik activities as supplementary rather than as an integral component of religious education. Such misunderstandings may hinder the intended formation of students' religious character. Consequently, efforts are needed to enhance awareness of the importance of manasik activities as part of holistic Islamic education.

Although numerous studies have examined the implementation of hajj and umrah ritual simulations in *Madrasah Ibtidaiyah*, most previous research has focused primarily on instructional practices and students' understanding of worship, without thoroughly examining the managerial dimensions underlying successful implementation (Fadilah, 2020). Earlier studies have generally positioned manasik activities as purely pedagogical practices, thus neglecting comprehensive analyses of management functions—namely planning, implementation, and evaluation—within the framework of Islamic educational management. Research integrating experiential learning approaches into the management of worship-based activities at the elementary level remains limited, particularly in terms of integrating Islamic spiritual values with modern educational management frameworks (Kolb, 2017).

Another limitation of previous studies is the absence of a conceptual yet practical management model that can serve as a reference for *Madrasah Ibtidaiyah* in managing hajj and umrah ritual simulation activities effectively. Most studies remain descriptive or partially evaluative and have not produced a structured management model aligned with the characteristics of Islamic elementary education (Siregar, 2020). As a result, prior research recommendations have not fully addressed the needs of madrasahs in integrating manasik activities into both instructional systems and institutional management frameworks (Nasir, 2022).

In response to these gaps, this study seeks to contribute to the literature by conducting an in-depth analysis of the management of hajj and umrah ritual simulation activities in *Madrasah Ibtidaiyah* based on experiential learning principles. This research not only describes implementation practices but also formulates the Experiential Manasik Management Model as an integration of Islamic spiritual values and modern educational management functions. Accordingly, the study is expected to contribute theoretically to the development of Islamic educational management and practically by offering a systematic management model for worship-based learning aimed at fostering students' religious character from an early age.

Based on these considerations, this study aims to analyze the management of hajj and umrah ritual simulation activities in *Madrasah Ibtidaiyah* by focusing on three primary aspects: planning, implementation, and evaluation. The analysis seeks to understand how management functions are applied in religious education contexts and how their implementation contributes to the formation of students' religious attitudes. In addition, this study aims to formulate a new conceptual model referred to as the Experiential Manasik Management Model (MEMM), which integrates Islamic spiritual values with experiential-based modern management theory (Kolb, 2017). This model is expected to provide an applicable framework for madrasahs in managing worship-based learning activities in a systematic, participatory, and reflective manner.

Academically, this study contributes to the development of Islamic educational management through the integration of classical and contemporary theories. It affirms that religious practices in Islamic educational institutions can serve as planned, measurable, and transformational learning experiences when managed using appropriate managerial approaches (Rahmawati, 2021). Practically, the findings are expected to serve as a guide for madrasah principals, teachers, and policymakers in designing worship-based learning activities that foster spiritual awareness and a religious culture within the madrasah environment (Hafid, Rofiq, & Aimah, 2024). Thus, this study

not only addresses research gaps related to the management of religious activities at the elementary level but also reinforces the paradigm of Islamic education that integrates knowledge (*'ilm*), practice (*'amal*), and sustainable spiritual management.

Finally, based on the foregoing discussion, this study aims to analyze the management of hajj and umrah ritual simulation activities in *Madrasah Ibtidaiyah* through the functions of planning, implementation, and evaluation. It also seeks to formulate the Experiential Manasik Management Model as a conceptual framework for experiential worship-based learning that integrates Islamic spiritual values with modern educational management practices, serving as a reference for madrasahs in systematically and sustainably fostering students' religious attitudes.

METHOD

This study aims to understand the management practices of hajj and umrah ritual simulation (manasik) activities at Madrasah Ibtidaiyah Sultan Mahmud Badaruddin II Palembang, South Sumatra Province, using a qualitative approach with a case study design. The research was conducted during the even semester of the 2025/2026 academic year, focusing on the management of activities that are consistently implemented annually as an integral part of the religious learning curriculum. The research subjects involved 12 informants consisting of the madrasah principal, supervising teachers, and organizing committee members, who were selected based on criteria of direct involvement and comprehensive understanding of the managerial processes of the manasik activities (Sugiyono, 2019).

Data were collected through three main techniques: participatory observation, in-depth interviews, and documentation study. Participatory observation allowed the researcher to be directly involved in the manasik activities, providing contextual insights into the existing social and spiritual dynamics (Miles, Huberman, & Saldaña, 2019). In-depth interviews were conducted using semi-structured guidelines to obtain relevant and in-depth data, while the documentation study included an analysis of important documents such as activity proposals and evaluation reports. Data analysis employed the interactive model of Miles and Huberman, which consists of data reduction, data display, and conclusion drawing (Miles et al., 2019).

The research process also adhered to academic ethical principles, including obtaining formal permission from the madrasah authorities and ensuring the confidentiality of informants' identities. This study not only describes management practices but also interprets the spiritual meanings and

values embedded in the management of manasik activities, and is expected to contribute to the development of theory and practice in Islamic educational management based on worship-oriented values (Rahman, Hidayat, & Suryana, 2022).

FINDINGS AND DISCUSSION

Findings

The management process of hajj and umrah ritual simulation (manasik) activities in madrasah ibtidaiyah covers three main aspects, namely planning, implementation, and evaluation. These three aspects are interconnected and demonstrate an integration of Islamic spiritual values with the principles of modern educational management.

1. Planning

In the planning aspect, the madrasah establishes the manasik activity as an annual program included in the academic calendar and oriented toward experiential learning. The madrasah principal forms an organizing committee consisting of Islamic Religious Education teachers, homeroom teachers, and educational staff. Based on the interview results, a supervising teacher explained that:

“Every year, we prepare a plan for the manasik activities by aligning it with the learning calendar and the students’ capacities. We consider this activity as practical learning, not merely a ceremonial event.” (W1/Supervising Teacher, 2025).

The activity plan is developed by considering spiritual learning objectives, logistical readiness, and support from students’ parents. The organizing committee also prepares the activity budget transparently and involves the madrasah committee as a form of community participation. Observational findings indicate that the planning documents include activity schedules, task distribution, simulation locations, as well as guidelines for conducting mini hajj and umrah rituals. This is in line with the principles of Islamic educational management, which emphasize *tanzhim* (organization) and *ittihad* (unity of purpose) in every educational activity (Wahjosumidjo, 2018).

2. Implementation

In the implementation aspect, the manasik activities are conducted in a participatory manner by involving all members of the madrasah community. Students take on the role of pilgrims, teachers serve as guides, while the organizing committee manages the sequence of worship activities, starting from ihram, tawaf, sa’i, to tahallul. The implementation of this

activity goes beyond ritual simulation and serves as a medium for internalizing spiritual values such as patience, discipline, and togetherness. One student stated that:

“I have come to understand that performing the hajj is tiring yet enjoyable. We learn patience, discipline, and how to cooperate with our friends.” (W2/Student, 2025).

The implementation of the activity demonstrates effective coordination between teachers and students. Each manasik session concludes with a brief spiritual reflection, in which the supervisors relate each pillar of worship to values in everyday life. For instance, *tawaf* is interpreted as a symbol of consistency in worshipping Allah, while *sa'i* represents struggle and steadfastness. This implementation model reflects experiential learning theory, which emphasizes students' direct involvement through concrete experiences and active reflection (Kolb, 2017). Accordingly, the manasik activity becomes an integrative learning medium that combines cognitive, affective, and psychomotor aspects within a single learning process..

3. Evaluation

In the evaluation aspect, the madrasah conducts activity assessments through joint reflections involving teachers and students. The evaluation is carried out both formatively and summatively, addressing both the technical implementation and the spiritual impact of the activity. The madrasah principal explained that:

“Our evaluation does not only focus on students' participation in the activities, but also on changes in their attitudes and understanding after participating in the manasik.” (W3/Madrasah Principal, 2025).

Documentation data indicate that the evaluation results are compiled in activity reports that include aspects of achievements, constraints, and recommendations for improvement in subsequent activities. These evaluations are then used as a basis for enhancing the quality of religious activity management in the following academic year. This evaluative approach indicates that the madrasah is oriented not only toward activity outcomes, but also toward students' spiritual transformation processes. This is consistent with the principle of *muraqabah* in Islamic educational management, namely continuous supervision oriented toward the improvement of both individuals and institutions (Al-Ghazali, 2018).

Overall, the findings of this study indicate that the hajj and umrah manasik activities in the madrasah ibtidaiyah have been managed through a relatively well-established management system, although several technical constraints remain, such as limited facilities and infrastructure as well as a short implementation period. Nevertheless, from a pedagogical

perspective, these activities have proven effective in fostering worship awareness, discipline, and social solidarity among students.

Discussion

The findings indicate that the management of hajj and umrah manasik activities in madrasah ibtidaiyah can be analyzed through three main aspects: planning, implementation, and evaluation. These three aspects are interrelated and form an integrated managerial system that aligns Islamic spiritual values with modern educational management principles.

1. Planning

In the planning aspect, the involvement of all stakeholders including teachers, the head of the madrasah, the organizing committee, and students' parents reflects the application of the planning and organizing functions in modern management (Terry, 2020). Participatory planning enables alignment between spiritual learning objectives and logistical readiness, while also fostering a sense of ownership among members of the madrasah community. This approach is consistent with the Islamic education principles of *tanzhim* or organization and *ittihad* or unity of purpose, which emphasize collective collaboration in achieving educational goals (Wahjosumidjo, 2018).

For instance, a study by Nasr (2021) found that parental participation in planning educational activities can enhance students' motivation and engagement. Such involvement not only makes parents feel valued, but also creates a more supportive educational environment. Therefore, planning manasik activities functions not merely to meet administrative requirements, but also as a means of strengthening social bonds among stakeholders.

Furthermore, data from the Ministry of Religious Affairs of the Republic of Indonesia (2022) indicate that well prepared planning of religious activities in madrasah contributes to improved students' understanding of worship practices. Accordingly, planning manasik activities should not be viewed as a mere administrative formality, but rather as a strategic foundation for the successful implementation of experiential learning based religious education programs.

2. Implementation

At the implementation stage, manasik activities are carried out in a participatory and experiential learning based manner. Students act as hajj pilgrims, while teachers and the organizing committee guide the worship simulation from *ihram* to *tahallul*. This model supports integrative learning that combines cognitive affective and psychomotor dimensions (Kolb, 2017). Each session is concluded with a brief spiritual reflection that connects each pillar of worship with everyday life

values such as patience discipline and cooperation.

This approach reinforces the view of Al Ghazali (2018) that genuine spiritual knowledge is acquired through inner experience or *dzaug* and reflection rather than mere conceptual memorization. It is also consistent with the study by Dewi and Setiawan (2023) which shows that direct experience in learning can enhance students understanding and skills in religious contexts. Thus manasik activities function as a holistic pedagogical medium that integrates cognitive understanding moral formation and spiritual development. Furthermore interview results with students indicate that they perceive positive impacts from these activities as they are able to apply the values learned in their daily lives. This finding is in line with Rahman (2020) who states that learning experiences involving emotion and reflection can strengthen students understanding and commitment to spiritual values.

3. Evaluation

The evaluation aspect demonstrates the application of the principles of continuous improvement and *muraqabah* in Islamic educational management. Evaluation is conducted through joint reflection between teachers and students as well as through formal documentation that includes achievements constraints and recommendations for improvement. This approach assesses not only the technical skills involved in implementing the manasik activities but also changes in attitudes understanding and spiritual maturity of the participants (Nasir, 2022).

Such comprehensive evaluation is in line with Suyanto (2021) who argues that evaluation in education should encompass cognitive affective and psychomotor aspects in order to provide a holistic picture of student development. Therefore evaluation in manasik activities functions not merely as an assessment of outcomes but also as feedback for the improvement and further development of future programs. In this way evaluation serves as an instrument of continuous learning as well as a means of enhancing the quality of religious activity management.

This finding indicates that the madrasah is oriented not only toward activity outcomes but also toward the process of students spiritual transformation. This orientation is consistent with the principle of *muraqabah* in Islamic educational management namely continuous supervision aimed at self improvement and institutional development (Al Ghazali, 2018).

Overall, the findings of this study affirm that the management of hajj and umrah manasik activities in madrasah ibtidaiyah integrates modern management principles with Islamic spiritual values. An implementation model based on collective participation and experiential learning

enhances the effectiveness of spiritual learning while simultaneously fostering students character formation and social competencies. Technical constraints such as limited facilities and a short implementation period can be minimized through strategic planning and continuous evaluation. These findings provide an empirical foundation for the development of the Experiential Manasik Management Model or MEMM which integrates modern management functions including planning organizing actuating and controlling with Islamic educational principles such as sincere intention or ikhlas collective participation or jamaah and moral supervision or muraqabah.

Thus hajj and umrah manasik activities function not merely as a means of ritual education but also as a holistic platform for the development of character spirituality and social competence. This study makes a significant contribution to the development of Islamic educational management at the primary level and expands the literature on the integration of modern management with experiential based education in the madrasah context.

CONCLUSION

This study demonstrates that the management of hajj and umrah manasik activities in madrasah ibtidaiyah is carried out systematically through participatory planning experiential learning based implementation and reflective and continuous evaluation. Manasik activities function not only as simulations of worship but also as a holistic learning medium that integrates cognitive affective and psychomotor aspects and effectively fosters spiritual values such as discipline patience responsibility and togetherness among students from an early age.

Theoretically these findings strengthen the development of Islamic educational management by affirming that worship based activities can be managed through the integration of modern management functions with Islamic spiritual values without diminishing the essence of worship itself. The resulting Experiential Manasik Management Model or MEMM provides a conceptual contribution by linking experiential learning theory with value based Islamic educational management practices.

Practically the results of this study offer an applicable framework for madrasah principals teachers and education administrators in designing and managing hajj and umrah manasik activities in a planned participatory and reflective manner. Through this approach religious activities are not merely ceremonial but are oriented toward the formation of religious character and the development of a sustainable spiritual culture within the madrasah ibtidaiyah environment.

REFERENCES

- Al-Ghazali, A. (2018). *Ihya Ulum al-Din*. Beirut: Dar al-Kutub al-Ilmiyyah.
- Bush, T., & Middlewood, D. (2020). *Leading and managing people in education*. London: SAGE Publications.
- Cohen, L., Manion, L., & Morrison, K. (2018). *Research Methods in Education*. Routledge.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches*. Sage Publications.
- Dewi, R., & Setiawan, B. (2023). Pengalaman belajar dalam pendidikan agama: Pendekatan praktis. *Jurnal Pendidikan Islam*, 12(2), 45–60.
- Fadilah, R., & Karim, M. (2020). Kendala manajerial dalam pembelajaran ibadah di madrasah. *Jurnal Ilmiah Pendidikan*, 15(1), 45–58.
- Fullan, M. (2017). *Leading in a culture of change*. San Francisco: Jossey-Bass.
- Hafid, R., Rofiq, M., & Aimah, N. (2024). Strategi pembelajaran ibadah di madrasah. *Jurnal Pendidikan dan Kebudayaan*, 16(1), 90–104.
- Kementerian Agama Republik Indonesia. (2021). *Laporan tahunan pendidikan agama Islam*. Jakarta: Kementerian Agama RI.
- Kementerian Agama Republik Indonesia. (2022). *Laporan kegiatan pendidikan agama di madrasah*. Jakarta: Kementerian Agama RI.
- Kolb, D. A. (2017). *Experiential learning: Experience as the source of learning and development*. Upper Saddle River, NJ: Pearson Education.
- Lincoln, Y. S., & Guba, E. G. (2020). *Naturalistic inquiry*. Sage Publications.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2019). *Qualitative data analysis: A methods sourcebook*. Sage Publications.
- Mulyasa, E. (2020). *Manajemen pendidikan Islam: Teori dan praktik*. Jakarta: Kencana.
- Nasir, M. (2022). Evaluasi pembelajaran dalam pendidikan agama: Pendekatan holistik. *Jurnal Manajemen Pendidikan*, 10(1), 25–40.
- Nasir, M. (2022). Kegiatan manasik haji dan implikasinya terhadap karakter siswa. *Jurnal Pendidikan Dasar*, 10(1), 67–80.
- Rahman, A., & Suryana, D. (2021). Pengembangan kegiatan manasik haji di madrasah. *Jurnal Pendidikan Islam*, 12(2), 123–136.
- Rahman, F. (2020). Pentingnya refleksi dalam pembelajaran spiritual. *Jurnal Pendidikan dan Pembelajaran*, 8(3), 15–30.
- Rahmawati, N. (2021). Pendidikan karakter dalam pembelajaran ibadah. *Jurnal Pendidikan Islam*, 14(2), 150–162.
- Siregar, A., & Harahap, M. (2020). Evaluasi kegiatan manasik haji di madrasah. *Jurnal Pendidikan Agama Islam*, 11(3), 200–215.
- Siregar, R. (2020). Model pengelolaan kegiatan manasik haji. *Jurnal Manajemen Pendidikan*, 8(1), 33–45.
- Sugiyono. (2019). *Metode penelitian kuantitatif, kualitatif, dan R&D*. Bandung: Alfabeta.
- Suyanto, A. (2021). Evaluasi dalam pendidikan: Teori dan praktik. *Jurnal Pendidikan dan Kebudayaan*, 9(4), 55–70.
- Terry, G. R. (2020). *Principles of management*. New York: McGraw-Hill.
- Wahjosumidjo, S. (2018). *Manajemen pendidikan Islam: Teori dan praktik*. Yogyakarta: Pustaka Pelajar.
- Yin, R. K. (2018). *Case study research and applications: Design and methods*. Sage Publications.