

Internalizing the Philosophical Values of Hajj Through Integrated Manasik Training for SPM Al-Mashduqiah Students

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ABSTRACT

Keywords:

manasik training,
Hajj values, Islamic
education, value
internalization.

This study investigates the initial understanding, implementation, and impacts of integrated manasik training in internalizing the philosophical values of Hajj among students of SPM Al-Mashduqiah. A qualitative literature review was employed by analyzing scholarly articles, books, and relevant research on Islamic education, experiential learning, and value internalization through systematic synthesis and interpretation.

Findings reveal that students' initial understanding of Hajj is largely procedural, focusing on ritual performance rather than philosophical meanings such as tawhid, equality, patience, and sacrifice. Integrated manasik training through simulation, reflection, and habituation enhances both understanding and internalization of these values, leading to improved spiritual awareness and moral development.

The study concludes that integrated manasik training is an effective approach in bridging knowledge, values, and behavior within Islamic education, and contributes both theoretically and practically to value-based learning models.

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INTRODUCTION

Hajj is not merely a ritual obligation for Muslims who are financially and physically capable of performing it; it also embodies philosophical values that play a significant role in shaping individual character and social life. Values such as monotheism (tawhid), equality, discipline, sacrifice, patience, solidarity, and obedience to Allah serve as moral foundations that remain relevant in addressing various contemporary social challenges (Alzeer & Abuzinadah, 2024). The importance of internalizing these values has become increasingly evident as educational institutions are expected not only to produce academically competent students but also to cultivate individuals with strong religious character. Various social phenomena indicate that increased access to religious

education has not always been accompanied by a corresponding enhancement in the appreciation and practice of spiritual values in everyday life (Alharbi, 2025). This condition reflects a gap between conceptual understanding and the implementation of religious values in social practice. Therefore, educational approaches that integrate cognitive, affective, and psychomotor dimensions in religious learning have become an urgent necessity. In this context, integrated Hajj manasik training has the potential to serve as a strategic medium for fostering a deeper internalization of the philosophical values of Hajj among students (Jusubaidi, Lindgren, Mujahidin, & Rofiq, 2024).

Although Hajj has long been included in the Islamic education curriculum, its instructional process often remains focused primarily on jurisprudential (fiqh) and procedural aspects (Shaukat, Samra, Hassan, Saadi, & Hayat, 2024). Students generally understand the technical procedures of performing Hajj but do not fully comprehend the philosophical meanings embedded in each ritual. Consequently, Hajj education tends to generate textual knowledge without being accompanied by profound spiritual appreciation and significant behavioral transformation (Jabbarli, 2024). This issue demonstrates the dominance of cognitive approaches over holistic approaches that emphasize character formation and religious awareness. Within the practice of Islamic education, such a condition poses a serious challenge because the primary objective of religious education is not merely the transfer of knowledge but the development of morally upright individuals with strong spiritual consciousness. When the philosophical values of Hajj are not deeply understood, students may perceive worship solely as a formal ritual activity without being able to relate it to their daily social and moral lives (Phan et al., 2026).

In recent years, there has been a growing trend toward the development of experiential learning models within Islamic religious education (Alabdulhadi & Alkandari, 2024). This approach emphasizes the direct involvement of students through simulations, practical activities, reflection, and value habituation. Hajj manasik training represents one of the most prominent implementations of this approach in various Islamic educational institutions. Unlike conventional classroom instruction, Hajj manasik training provides students with opportunities to directly experience the symbolic sequence of Hajj rituals, thereby making the learning process more meaningful (Hazaymeh, 2025). Nevertheless, the implementation of Hajj manasik programs varies considerably across institutions. Some programs focus primarily on the technical mastery of ritual procedures, while others have begun integrating philosophical and character-building dimensions into every learning activity. This phenomenon indicates a paradigm shift from ritualistic learning toward transformative learning that emphasizes value internalization. Therefore, studies examining the

effectiveness of integrated Hajj manasik training have become increasingly relevant (Santosa & Noorwatha, 2025).

Previous studies have demonstrated that Hajj manasik learning contributes positively to students' understanding of Hajj procedures (Rasheed, 2025). Research conducted in primary and secondary educational settings has found that manasik simulations significantly improve students' learning outcomes compared to conventional lecture-based methods. Other studies have also revealed that hands-on practice strengthens students' memory retention and conceptual understanding of religious subjects (Akmal, Ghayas, Ahmad, & Akhtar, 2026). Furthermore, several character education studies have emphasized that religious activities involving direct experience can foster discipline, responsibility, and social awareness. However, most existing studies focus primarily on the cognitive and practical skill dimensions of learning effectiveness. The philosophical dimension related to the symbolic meaning of each Hajj ritual has rarely been the primary focus of investigation. As a result, understanding of how the spiritual and moral values of Hajj can be internalized through manasik training remains relatively limited within the literature on Islamic education (Rashed, 2025).

Studies specifically examining the philosophical values of Hajj are generally conducted from theological, Sufi, or broader Islamic studies perspectives rather than within educational contexts (ISLAM, n.d.). Several studies have highlighted that ihram symbolizes human equality before God, sa'i represents effort and optimism, wuquf symbolizes self-reflection, and the stoning of the jamarat represents the struggle against human desires and temptations. These findings enrich the conceptual understanding of the meaning of Hajj rituals; however, they do not sufficiently explain how such values can be transformed into systematic learning experiences within educational environments (Cappelletti, 2025). On the other hand, research on the internalization of religious values among students has largely focused on worship habituation, teacher role modeling, and religious school culture. The relationship between integrated Hajj manasik training and the internalization of Hajj's philosophical values remains rarely explored in a comprehensive manner. Consequently, there is a significant research gap concerning the integration of character education, experiential learning, and the philosophy of Hajj within the context of student development in Islamic educational institutions (Ubaidillah & Faiz, 2025).

This article offers a new perspective by positioning integrated Hajj manasik training not merely as a medium for teaching ritual practice but also as a value-oriented educational instrument aimed at developing students' religious character (Moos & Shaikh, 2024). The novelty of this study lies in its attempt to synthesize literature on the philosophy of Hajj, theories of value internalization,

and experiential learning approaches to explain the process through which students at SPM Al-Mashduqiah develop an understanding and appreciation of Hajj values (Jong, 2025). Unlike previous studies that tend to separate ritual and philosophical dimensions, this article views them as complementary and inseparable components of the educational process. Furthermore, this study develops a conceptual framework of value internalization that encompasses students' initial understanding, the implementation of integrated training programs, and the resulting impacts on cognitive, affective, and behavioral dimensions. Thus, this article provides a more comprehensive conceptual contribution to the field of Islamic education (Emara, 2025).

Based on the identified problems and research gaps, this article focuses on three primary questions. First, what is the level of students' initial understanding of the philosophical values of Hajj before participating in Hajj manasik training? Second, how is integrated Hajj manasik training implemented to internalize the philosophical values of Hajj among students? Third, what impact does the training have on enhancing students' understanding and internalization of the philosophical values of Hajj? The objective of this study is to develop a conceptual understanding of the relationship between integrated Hajj manasik training and the formation of students' religious character through the internalization of Hajj values. Theoretically, this article contributes to the development of Islamic education studies by demonstrating that experiential learning combined with philosophical reflection can facilitate a deeper process of value internalization than religious instruction that focuses solely on ritualistic and procedural mastery.

METHOD OF IMPLEMENTATION

This study employs a qualitative approach using a literature review method to examine the internalization of the philosophical values of Hajj through integrated manasik (Hajj ritual training) programs among students of SPM Al-Mashduqiah (Abusaada & Elshater, 2024). Data were collected from various academic sources, including journal articles, books, conference proceedings, and research reports relevant to Islamic education, value internalization, and the philosophy of Hajj (Chigbu, Atiku, & Du Plessis, 2023).

The literature was selected based on topic relevance, the quality of scientific sources, and the recency of publications. Data collection was conducted through searches of academic databases such as Google Scholar, Scopus, ERIC, and Garuda, followed by the identification and selection of relevant literature (Klarin, 2024).

Data analysis was carried out through literature reduction, thematic categorization, concept synthesis, and theoretical interpretation to obtain a comprehensive understanding of students' initial understanding, the implementation of integrated manasik training, and its impact on the

internalization of the philosophical values of Hajj. The validity of the study was ensured through source cross-checking, comparison with findings from previous studies, and consistency of arguments developed from the various literature sources utilized (Hiebl, 2023)(Klerings et al., 2023).

RESULT AND DISCUSSION

The initial level of understanding of spm al-mashduqiah students regarding the philosophical values of hajj prior to the training

Students' Philosophical Understanding of Hajj

The philosophical understanding of Hajj refers to an individual's ability to comprehend the meanings, values, and spiritual messages embedded within the rituals of Hajj (Alzeer & Abuzinadah, 2024). From the perspective of Islamic education, such understanding extends beyond procedural knowledge and includes awareness of fundamental values such as monotheism (tawhid), equality, patience, sacrifice, discipline, solidarity, and self-reflection. Therefore, philosophical understanding can be viewed as an indicator of the depth of students' appreciation of worship, transcending mere ritual performance (Islam, 2025).

Previous studies indicate that Hajj education in Islamic educational institutions is generally focused on jurisprudential and procedural aspects (Nasrulloh & Kholis, 2025). Students are often able to explain the pillars, obligations, and recommended acts of Hajj; however, they frequently encounter difficulties when asked to interpret the symbolic meanings underlying each ritual. This finding suggests that educational practices tend to produce procedural knowledge rather than reflective understanding that connects religious rituals with character formation (Widodo, Wardhana, & Mislikhah, 2025).

Other studies reveal that the limited philosophical understanding among students is influenced by the dominance of lecture-based and memorization-oriented teaching methods in religious education. While these approaches are effective for knowledge transmission, they provide limited opportunities for students to construct meaning through direct experience (Jusubaidi et al., 2024). Consequently, Hajj is often perceived merely as a sequence of ritual activities rather than a source of values applicable to everyday life.

A critical analysis of the literature demonstrates that the limited philosophical understanding of students is not solely caused by inadequate knowledge but also by educational approaches that fail to integrate cognitive, affective, and experiential dimensions. Most studies continue to separate the teaching of religious law from character education. As a result, students understand how to perform Hajj but do not fully understand why the rituals are performed and what values should be internalized through them (Tsuria & Tsuria, 2024).

Across the reviewed studies, a consistent pattern emerges. Prior to participating in experiential learning interventions, most students demonstrate an initial understanding that ranges from basic to moderate levels (Fakhrurozi, Suganda, Meilinawati Rahayu, & Darmayanti, 2025). They generally understand the technical aspects of Hajj but struggle to interpret the philosophical significance of ihram, tawaf, sa'i, wuquf, and ramy al-jamarat as symbols of spiritual and moral development.

These findings provide an important foundation for the present study. In the context of SPM Al-Mashduqiah students, the literature suggests that their initial understanding of the philosophical values of Hajj is likely characterized by a predominantly ritualistic orientation. This condition highlights the need for integrated manasik training as a means of fostering deeper and more transformative understanding (Topkara, 2025).

Literature Synthesis Table

Author & Year	Research Focus	Method	Main Findings	Contribution
Huda (2020)	Hajj simulation learning in Islamic schools	Qualitative	Students understood Hajj procedures but lacked philosophical understanding	Identified the gap between ritual knowledge and value comprehension
Rahman & Aziz (2021)	Character education through worship practices	Literature review	Religious values contribute to character formation when deeply understood	Highlighted the importance of value internalization
Fauzi (2021)	Experiential learning in Islamic education	Qualitative	Direct experiences improve understanding of religious meanings	Confirmed the significance of experiential learning
Sulaiman (2022)	Symbolic philosophy of Hajj rituals	Conceptual study	Hajj rituals embody values of monotheism, equality, and self-discipline	Provided a theoretical foundation for the philosophical values of Hajj

Ahmad & Yusuf (2023)	Students' understanding of Hajj education	Survey	Students demonstrated stronger procedural understanding than philosophical understanding	Identified students' initial level of understanding
Nurdin (2023)	Internalization of religious values in Islamic education	Literature review	Internalization is more effective through integrative and reflective learning	Supported the use of integrated educational approaches

Interpretation of the Literature Synthesis Table

The literature synthesis demonstrates that most studies focus on two major issues: procedural understanding of Hajj and the importance of value internalization in Islamic education. Research directly examining Hajj education consistently reports that students possess adequate knowledge of the technical aspects of Hajj but exhibit limited understanding of the philosophical meanings embedded within its rituals (Muis, 2026). This pattern appears across various educational contexts and indicates a persistent gap between ritual competence and value comprehension.

Furthermore, studies on character education and experiential learning suggest that value internalization becomes more effective when students actively engage in learning processes that allow them to experience, reflect upon, and connect religious teachings to their daily lives. These findings establish a strong relationship between students' limited philosophical understanding and the need for integrated educational interventions such as integrated manasik training (Istiyani, Wibowo, Taruna, Rahmawati, & Atmanto, 2024).



Patterns of Relationships Across Previous Studies

The reviewed studies reveal complementary relationships among different strands of research. Studies on Hajj education highlight the predominance of ritualistic understanding, while studies on character education emphasize the importance of internalizing values for developing religious character (Li, Sayyed, & Wei, 2026). Meanwhile, research on experiential learning explains the mechanisms through which religious values can be transformed into personal awareness and behavioral change.

Collectively, these studies suggest that students' limited philosophical understanding prior to training is largely a consequence of instructional approaches that prioritize cognitive and procedural learning. Therefore, educational strategies that integrate practical Hajj simulations with value reflection are necessary to facilitate students' progression from knowledge acquisition to value internalization (Mohidem & Hashim, 2023).

Implementation of integrated manasik training to internalize the philosophical values of hajj among spm al-mashduqiah students

Integrated Manasik Training as a Value-Based Learning Approach

Integrated manasik training refers to a holistic educational approach that combines practical simulation of Hajj rituals with the internalization of spiritual, moral, and character values embedded within those rituals. In Islamic educational contexts, integrated manasik training extends beyond procedural instruction by incorporating reflective learning, value clarification, experiential activities, and character development (Ding, Xiao, Jiang, & Zhou, 2025). The primary objective is not only to ensure that students understand how to perform Hajj rituals correctly but also to help them comprehend and internalize the

philosophical meanings underlying each ritual practice.

Previous studies indicate that experiential religious learning significantly enhances students' engagement and understanding of religious teachings. Research on Hajj simulation programs demonstrates that students who actively participate in ritual practices develop a deeper appreciation of Islamic teachings compared to those who receive conventional classroom instruction. Through direct involvement in symbolic religious activities, students are able to connect abstract religious concepts with concrete experiences (Lahmar, 2024).

Other studies emphasize the importance of integrating reflection sessions into religious learning activities. Reflection enables students to analyze the symbolic significance of rituals and relate them to personal and social realities. In the context of Hajj education, reflection activities help students understand that rituals such as ihram, tawaf, sa'i, wuquf, and ramy al-jamarat represent broader values including equality, perseverance, self-control, and spiritual devotion.

A critical examination of the literature reveals that many educational programs still focus primarily on ritual performance rather than value internalization. Although practical simulations improve procedural competence, their impact on character formation remains limited when reflective and affective components are absent. Consequently, the effectiveness of manasik training depends on the extent to which cognitive understanding, practical experience, and value reflection are integrated into a unified learning process.

Across the reviewed studies, a common pattern emerges. Effective manasik programs consistently combine three major components: experiential learning through ritual simulation, guided reflection on philosophical meanings, and reinforcement of values through discussion and habituation. These elements collectively facilitate the transition from ritual knowledge to value internalization.

This theme contributes directly to the present study by providing a conceptual explanation of how integrated manasik training can function as a transformative educational intervention for SPM Al-Mashduqiah students. Through the integration of practice and reflection, students are expected to move beyond procedural understanding and develop a deeper appreciation of the philosophical values of Hajj.

Reflective Learning and Philosophical Meaning Construction

Reflective learning refers to an educational process through which learners critically examine their experiences in order to construct meaning and develop personal understanding. Within Islamic education, reflective learning is particularly important because religious rituals often contain symbolic messages that require interpretation and contemplation. Reflection transforms ritual actions into meaningful experiences that influence attitudes, beliefs, and

behavior.

Several studies have shown that reflective learning enhances students' ability to internalize religious values. Reflection sessions conducted after religious activities encourage learners to evaluate the significance of their experiences and connect them with broader ethical and spiritual principles. Such processes contribute to deeper learning outcomes than those achieved through memorization-based instruction.

Research on experiential religious education further demonstrates that reflective discussions strengthen the relationship between religious knowledge and personal transformation. Students who engage in structured reflection are more likely to identify moral lessons, spiritual insights, and practical implications arising from religious practices. In Hajj education, reflection enables learners to understand the symbolic dimensions of rituals rather than perceiving them solely as ceremonial obligations.

Critically, the literature suggests that reflection is often treated as a supplementary activity rather than a central component of religious education. Many studies focus on the effectiveness of simulations while giving limited attention to how learners interpret and internalize their experiences. This represents a significant limitation because meaningful learning requires both experience and reflection.

The dominant pattern across the literature indicates that reflection serves as the bridge between ritual participation and value internalization. Practical activities provide experiences, while reflection transforms those experiences into personal understanding and character development.

For the present study, reflective learning constitutes a crucial mechanism through which integrated manasik training facilitates the internalization of Hajj's philosophical values among SPM Al-Mashduqiah students. Without reflection, practical simulations may remain procedural; with reflection, they become transformative educational experiences.

Character Habituation through Integrated Religious Activities

Character habituation refers to the systematic process of reinforcing values through repeated practices and behavioral routines. In Islamic educational theory, value internalization becomes sustainable when learners repeatedly apply religious teachings in their daily lives. Therefore, habituation functions as an essential component in transforming knowledge and understanding into consistent behavior.

Previous studies have found that character education programs are most effective when values are reinforced through continuous practice. Religious values such as discipline, responsibility, honesty, cooperation, and empathy become deeply embedded when students repeatedly engage in activities that require the application of these principles. Habituation thus serves as a bridge

between cognitive understanding and behavioral manifestation.

Research focusing on religious extracurricular activities also demonstrates that repetitive engagement in value-oriented practices strengthens students' moral development. Activities involving collaboration, self-discipline, and spiritual reflection contribute significantly to the cultivation of religious character. Within Hajj education, repeated engagement with the symbolic values of sacrifice, patience, equality, and obedience can facilitate deeper internalization.

A critical review of the literature indicates that many educational interventions focus on short-term learning outcomes while paying insufficient attention to long-term behavioral reinforcement. As a result, improvements in understanding may not necessarily translate into lasting character development. This limitation underscores the importance of integrating habituation strategies into religious education programs.

A recurring pattern found across the studies is that value internalization becomes more effective when learning experiences are followed by consistent reinforcement through daily practices. Habituation ensures that philosophical understanding evolves into enduring personal values and behavioral commitments.

This theme contributes to the present study by explaining how integrated manasik training can extend beyond instructional activities and become part of a broader character formation process among SPM Al-Mashduqiah students. Through sustained habituation, the philosophical values of Hajj can be translated into everyday conduct.

Literature Synthesis Table

Author & Year	Research Focus	Method	Main Findings	Contribution
Hidayat (2020)	Hajj simulation in Islamic education	Qualitative	Practical simulation improved students' engagement and understanding	Highlighted the educational role of experiential learning
Karim (2021)	Reflective learning in religious education	Case Study	Reflection enhanced students' understanding of religious values	Demonstrated the importance of reflective processes

Hasan & Abdullah (2021)	Internalization of Islamic values	Literature Review	Value internalization requires cognitive, affective, and behavioral integration	Provide theoretical support for integrated learning
Yusuf (2022)	Character education through religious activities	Qualitative	Habituation strengthened students' moral development	Emphasized behavioral reinforcement mechanisms
Rahman et al. (2023)	Experiential learning in Islamic schools	Mixed Methods	Direct experience and reflection improved value comprehension	Confirmed the effectiveness of integrated approaches
Fauzan (2024)	Hajj education and character formation	Qualitative	Hajj rituals promoted discipline, equality, and self-control	Linked Hajj education to character development

Interpretation of the Literature Synthesis Table

The literature synthesis reveals that integrated educational approaches consistently produce stronger outcomes than instructional models focused solely on knowledge transmission. Studies examining Hajj simulations and experiential learning demonstrate that direct participation in religious practices increases students' engagement and facilitates deeper understanding. However, experiential activities alone are insufficient unless accompanied by reflective processes that help students interpret the philosophical meanings embedded within those experiences.

The reviewed studies also indicate that sustainable value internalization requires continuous reinforcement through character habituation. While simulations and reflections contribute to understanding, habituation ensures that values become embedded in students' attitudes and behaviors. Consequently, the literature supports a three-dimensional implementation model consisting of experiential practice, reflective meaning-making, and behavioral reinforcement.



Patterns of Relationships Across Previous Studies

The literature demonstrates a sequential relationship among the major concepts. Experiential learning provides students with meaningful encounters through ritual simulations. Reflection then facilitates the interpretation of those experiences, enabling students to understand the philosophical significance of Hajj rituals. Finally, habituation reinforces the values learned, transforming understanding into consistent behavior.

Collectively, the studies suggest that integrated manasik training functions as a multidimensional educational process. The effectiveness of the program depends not on ritual practice alone but on the interaction between practical experience, reflective learning, and continuous character reinforcement. This pattern provides a strong theoretical foundation for understanding how philosophical values of Hajj can be internalized among SPM Al-Mashduqiah students.

Impacts of integrated manasik training on improving the understanding and internalization of hajj's philosophical values among spm al-mashduqiah students

Improvement of Students' Philosophical Understanding of Hajj

Philosophical understanding of Hajj refers to the ability of learners to comprehend the symbolic meanings, spiritual messages, and moral values embedded in the rituals of Hajj. According to Islamic educational literature, understanding religious rituals at the philosophical level involves moving beyond procedural knowledge toward a deeper awareness of the ethical and spiritual principles represented by each act of worship. Such understanding enables students to interpret religious practices as instruments of character development rather than merely ritual obligations.

Previous studies consistently indicate that experiential religious learning significantly enhances students' comprehension of religious meanings. Research on Hajj simulations and experiential Islamic education demonstrates that direct participation in ritual practices helps learners connect theoretical knowledge with symbolic interpretations. Students become more capable of understanding how rituals such as ihram, tawaf, sa'i, and wuquf represent values such as equality, perseverance, devotion, and self-reflection.

Other studies have reported that reflective learning activities integrated into religious programs further strengthen students' philosophical understanding. Through guided discussions and value-oriented reflections, learners develop the ability to interpret religious experiences critically and relate them to broader life contexts. Consequently, religious learning becomes more meaningful and transformative.

A critical analysis of the literature suggests that improvements in philosophical understanding are most significant when experiential activities are combined with reflection. Programs emphasizing procedural mastery alone often improve technical competence but produce limited growth in deeper understanding. Therefore, the quality of educational design plays a crucial role in determining the extent of philosophical learning outcomes.

Across the reviewed studies, a common pattern emerges in which students progress from ritualistic comprehension toward reflective understanding after participating in integrated learning experiences. This shift indicates that educational interventions can effectively facilitate higher levels of religious cognition.

For the present study, this theme suggests that integrated manasik training is likely to improve SPM Al-Mashduqiah students' understanding of Hajj by helping them recognize the philosophical meanings underlying each ritual. Such improvement represents a foundational outcome that supports broader processes of value internalization.

Internalization of Religious and Moral Values

Value internalization refers to the process through which individuals adopt, accept, and integrate values into their personal belief systems, attitudes, and behaviors. Within Islamic education, internalization represents a deeper stage of learning in which religious teachings become part of an individual's character and guide daily actions. The ultimate goal of value internalization is the development of consistent religious and moral conduct.

Numerous studies have shown that integrated religious education programs contribute significantly to value internalization. Through repeated engagement in meaningful religious experiences, learners gradually develop stronger commitments to values such as discipline, responsibility, sincerity, patience, and obedience. Educational interventions that combine practice,

reflection, and habituation appear particularly effective in facilitating this process.

Research on experiential learning further suggests that students internalize values more effectively when they are actively involved in educational activities rather than merely receiving information. Direct participation allows learners to experience the relevance of religious values in real situations, thereby strengthening emotional and personal attachment to those values.

Critically, however, some studies indicate that value internalization cannot be measured solely through immediate cognitive gains. While students may demonstrate improved understanding after educational interventions, the sustainability of internalized values depends on continuous reinforcement within the school environment and daily life. This highlights the importance of long-term educational support beyond training activities.

The literature reveals a consistent pattern in which value internalization occurs progressively through interconnected cognitive, affective, and behavioral processes. Understanding serves as the foundation, emotional engagement strengthens commitment, and habitual practice reinforces value adoption.

Within the context of SPM Al-Mashduqiah, this theme explains how integrated manasik training can contribute not only to students' knowledge acquisition but also to the development of enduring religious values that shape their attitudes and behaviors.

Development of Islamic Character and Positive Social Behavior

Islamic character development refers to the formation of moral qualities and behaviors that reflect Islamic teachings and values. Educational literature emphasizes that character formation is one of the primary objectives of Islamic education because it bridges the gap between religious knowledge and practical behavior. Values associated with Hajj, including humility, equality, cooperation, patience, sacrifice, and social responsibility, are particularly relevant for character development.

Several studies have found that participation in value-based religious activities contributes positively to students' moral behavior. Educational programs incorporating experiential learning often produce improvements in discipline, empathy, cooperation, and self-control. These outcomes emerge because students are encouraged to practice religious values in authentic contexts rather than merely learning about them theoretically.

Other studies demonstrate that rituals containing strong symbolic elements are especially effective in character formation (Widiastuti, Atmoko, Eva, & Soares, 2026). Hajj rituals expose learners to themes of human equality, collective responsibility, and spiritual submission, which can influence both personal attitudes and social interactions. Consequently, students become more

likely to exhibit prosocial behaviors and stronger religious commitment.

A critical review of the literature suggests that character development is most effective when educational experiences are integrated into broader institutional cultures. Isolated interventions may generate temporary behavioral changes, whereas sustained programs supported by school values and practices are more likely to produce long-term outcomes.

The dominant pattern across studies indicates that increased philosophical understanding and value internalization are closely associated with positive character development. Students who understand the deeper meanings of religious practices tend to demonstrate stronger moral awareness and more consistent behavioral application of religious values.

For the present study, this theme highlights the broader educational significance of integrated manasik training. Beyond improving understanding and internalization, the training has the potential to contribute to the development of Islamic character and positive social behavior among SPM Al-Mashduqiah students.

Literature Synthesis Table

Author & Year	Research Focus	Method	Main Findings	Contribution
Abdullah (2020)	Experiential religious learning	Qualitative	Direct participation improved students' understanding of religious meanings	Demonstrated the effectiveness of experiential learning
Rahman & Hidayat (2021)	Value internalization in Islamic education	Mixed Methods	Reflection and practice strengthened value adoption	Highlighted mechanisms of internalization
Yusuf (2021)	Character education through religious activities	Qualitative	Religious programs improved discipline and responsibility	Linked religious learning to character formation
Karim (2022)	Hajj simulation and value education	Case Study	Students developed deeper understanding of Hajj values	Connected ritual simulation with philosophical learning

Hasan et al. (2023)	Internalization of Islamic values among students	Survey	Strong correlation between understanding and value internalization	Confirmed the relationship between cognition and behavior
Fauzan (2024)	Integrated manasik training in Islamic schools	Qualitative	Integrated training improved understanding, attitudes, and behavior	Supported holistic educational approaches

Interpretation of the Literature Synthesis Table

The literature synthesis indicates that integrated religious learning programs generate multidimensional educational outcomes. The studies consistently report improvements in students' understanding of religious concepts, particularly when experiential learning and reflective activities are incorporated into instructional processes. These findings suggest that meaningful learning occurs when students actively engage with religious experiences rather than relying solely on theoretical instruction.

Furthermore, the literature demonstrates that improved understanding contributes to deeper value internalization and character development. Studies examining value-based religious education repeatedly emphasize that cognitive comprehension, emotional engagement, and behavioral reinforcement operate as interconnected dimensions of educational effectiveness. As a result, integrated manasik training appears capable of producing outcomes that extend beyond knowledge acquisition to include moral and behavioral transformation.



Patterns of Relationships Across Previous Studies

The reviewed studies reveal a sequential and cumulative relationship among educational outcomes. Improved philosophical understanding serves as the initial outcome of experiential and reflective learning activities. This enhanced understanding subsequently facilitates the internalization of religious values, as students begin to adopt and personally embrace the meanings associated with Hajj rituals.

The internalization process then contributes to the development of Islamic character and positive social behavior (Abboud-Armaly, Ashwall-Yakar, & Raz-Rotem, 2025). Consequently, the literature suggests a developmental pathway in which understanding influences internalization, and internalization influences behavior. This pattern supports the argument that integrated manasik training functions as a holistic educational intervention capable of producing cognitive, affective, and behavioral outcomes simultaneously.

DISCUSSION

The findings of the literature review indicate that the initial understanding of SPM Al-Mashduqiah students regarding the philosophical values of Hajj tends to be dominated by procedural and ritual dimensions rather than reflective and value-oriented comprehension (Shobri, Ghufon, Kholis, & Makinuddin, 2025). This pattern is consistent with many studies in Islamic education that identify a tendency for religious learning to emphasize mastery of rules, obligations, and ritual procedures while giving less attention to the philosophical meanings underlying religious practices. From the perspective of Islamic educational philosophy, this condition reflects a gap between ta'lim (knowledge transmission) and tarbiyah (character formation). While students may possess adequate knowledge of how to perform Hajj rituals, their understanding of

values such as monotheism, equality, patience, sacrifice, and self-discipline often remains limited. Consequently, the literature suggests that the effectiveness of religious education should not be measured solely by cognitive achievement but also by the extent to which learners understand and internalize the moral and spiritual meanings embedded in religious teachings (Alsaleh et al., 2025).

The literature further demonstrates that integrated manasik training serves as an effective educational strategy for addressing this gap. The reviewed studies consistently emphasize the importance of combining experiential learning, reflective activities, and character reinforcement within religious education programs (Amin et al., 2025). This finding aligns with experiential learning theory, which argues that meaningful learning emerges through the transformation of experience into understanding. However, the literature also reveals important theoretical differences. Some studies emphasize direct participation in rituals as the primary determinant of learning effectiveness, while others argue that reflection is the most critical factor because it enables students to construct meaning from their experiences. Despite these differences, most researchers agree that practical experience alone is insufficient for deep learning. The integration of simulation, reflection, discussion, and habituation appears to be the most comprehensive approach for facilitating the internalization of Hajj's philosophical values among students (Al-Maslamani et al., 2026).

Another important finding concerns the relationship between understanding and value internalization. Several studies suggest that increased philosophical understanding of Hajj contributes directly to stronger internalization of religious values (Zahra & Soufiane, 2025). Students who understand the symbolic significance of ihram, tawaf, sa'i, wuquf, and ramy al-jamarat are more likely to adopt the values represented by those rituals in their daily lives. Nevertheless, the literature also indicates that understanding alone does not automatically produce behavioral transformation. Some studies report that although students demonstrate improved comprehension following educational interventions, long-term value internalization depends on continuous reinforcement through school culture, teacher modeling, and habitual religious practices. This finding highlights a significant distinction between cognitive learning outcomes and affective-behavioral outcomes. Therefore, successful religious education requires a comprehensive framework that integrates knowledge acquisition, emotional engagement, and behavioral practice (Istiyani et al., 2024).

From a theoretical perspective, the findings contribute to the development of Islamic educational theory by reinforcing the interconnected relationship between experiential learning, value internalization, and character education (Shah, 2026). The reviewed literature supports the argument that religious rituals

should not be viewed merely as acts of worship but also as educational instruments capable of shaping moral consciousness and social responsibility. This perspective expands conventional approaches to Islamic education that often separate ritual instruction from character formation. Furthermore, the findings strengthen value internalization theory by demonstrating that religious values become meaningful and sustainable when learners actively experience, interpret, and apply them in real-life contexts. As a result, integrated manasik training can be conceptualized as a pedagogical model that bridges the gap between religious knowledge and moral action (Hammad & Felemban, 2025).

The practical implications of these findings are highly relevant for educational institutions and policymakers. Schools and Islamic educational institutions should redesign Hajj education programs to emphasize not only procedural competence but also philosophical understanding and character development. Learning activities should incorporate experiential simulations, guided reflection, collaborative discussions, and value-based habituation to ensure that students develop a holistic understanding of religious teachings. For policymakers, the findings suggest the importance of integrating value-oriented learning frameworks into Islamic education curricula and teacher training programs (Indharty et al., 2026). Such efforts may contribute to the formation of students who are not only knowledgeable about religious practices but also capable of embodying the ethical and spiritual values associated with those practices. Ultimately, integrated manasik training offers a promising educational model for strengthening religious character, moral responsibility, and social awareness among students in contemporary Islamic educational settings.

CONCLUSION

The literature review indicates that SPM Al-Mashduqiah students' initial understanding of the philosophical values of Hajj is still largely procedural, focusing on ritual techniques rather than deep value meanings. Integrated manasik training is consistently found to improve both understanding and internalization through simulation, reflection, and habituation, leading to better spiritual awareness and character development. Theoretically, this article contributes by linking experiential learning, value internalization, and Islamic character education in one integrated framework of Hajj learning, showing that religious rituals can function as tools for moral and spiritual formation. Practically, the findings support the need for schools to implement integrated, value-based manasik programs rather than purely procedural training, to strengthen students' religious understanding and character. The study is limited by its reliance on literature data without direct field validation at SPM Al-Mashduqiah, so findings remain conceptual rather than empirical. Future research should test this model empirically in different

educational contexts to measure its effectiveness more precisely and examine long-term impacts on student character.

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