

# Learning Effectiveness in Year-Round Hajj Manasik Guidance: A Case Study in Gowa Regency, South Sulawesi

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## ABSTRACT

This study addresses the limited effectiveness of conventional, ten-session, lecture-centric *Hajj Manasik* for pilgrims of diverse ages and schooling by evaluating a year-round manasik program at KUA Somba Opu (Gowa). Methods used a descriptive design combining observation, interviews, and pre-post questionnaires in 2022 with 107 participants (of 163) and 15 instructors; measures covered understanding of pillars, obligations, procedures, and timing, plus perceived benefits and barriers through an andragogical lens. The Results of this study show comprehension rose markedly. "Novice" fell from 47% to 17.5% and "limited" from 30% to 11.7%, while "good" increased from 14% to 49% and "ready/independent" from 7% to 22%. The most effective formats were field practice (*tawāf, sa'i, ramy al-jamarāt*), cohort-based learning, and guided Q&A; Pure lectures performed weakest. Barriers included uneven instructor qualifications, budget constraints, inadequate teaching aids, and thin coverage of end-to-end travel. The program effectively builds competence; we recommend standardized curricula, instructor recruitment and training, upgraded facilities, and wider implementation across KUAs.

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## 1. INTRODUCTION

Home to the world's largest Muslim population, Indonesia accounts for the largest number of hajj pilgrims. Every year, around 200,000 Indonesian Muslims travel to Saudi Arabia for the Hajj. Under Indonesian regulations, the management of these pilgrims is the responsibility of the state, specifically, the Ministry of Religious Affairs. More specifically, the task concerns the guidance of pilgrims, along with services and protection. In terms of guidance, the Ministry of Religious Affairs provides knowledge of the Hajj pilgrimage to prospective pilgrims through manasik guidance activities held at the City/Regency Ministry of Religious Affairs Office and the District Religious Affairs Office (KUA). The word manasik is the plural form of the word mansak, which means the actions and symbols of the Hajj pilgrimage (Mangkunegara, 2014), and as such, the word manasik haji means the procedures for the Hajj pilgrimage (Arifin, 2014). In the manasik guidance, prospective pilgrims are taught issues related to the hajj pilgrimage, general services (travel), and health (Japeri, 2017). Hajj-related lessons include the requirements, pillars, obligations, sunnah of Hajj, the meaning, wisdom, and philosophy of Hajj, and general services are given lessons on travel information and Hajj services, both before and during departure, on the way on the plane, while in Saudi Arabia, to return to the homeland, and *post-Hajj*.

The health taught service aspects include maintaining health, health service complaints, and others. The guidance is delivered through various models, such as lectures, discussions, exercises, and simulations. As a complement, the Ministry of Religious Affairs also produced Hajj guidance package books, manasik guidelines, and Hajj fiqh; delivered Hajj manasik information through television, radio, and other media; and published the Hajj smart application (Kementerian Agama RI, 2020).

The breadth of lessons covered in the manasik is constrained mainly by the limited time available for their conduct. Given only about ten times in the two or three months before Hajj departure, manasik training is often criticized as ineffective. In addition to the timing, ineffectiveness is also caused by the diversity of participants' ages and education levels, as well as the large study groups (Fahham, 2015). In general, the age of prospective pilgrims is no longer young and usually no longer the age of compulsory education. They range in age from a dozen to more than 60, or seniors. Since the participants are adults, the process of transferring knowledge to them is no longer called pedagogy (children's education), but andragogy (adult education). In addition, the diversity of education levels, from highly educated participants to those who have never been to school at all, as well as different occupational backgrounds, also demands a different approach to manasik. Highlighting these various obstacles, various groups then recommended the importance of innovation in manasik.

There are many studies and research conducted by scholars related to Hajj. In general, these studies can be categorized into two: those that look at the normative aspects of Hajj and those that discuss its historical elements. Research on the former usually discusses various doctrines related to Hajj, such as verses and hadith. It examines the interpretations made by scholars, proposes new commentaries on them, or tests the authenticity of the doctrines (especially regarding hadith) (Lestari, 2014). Meanwhile, the historical aspects of Hajj are studied from a very broad perspective. Creative writers usually chronicle their experiences of Hajj in the form of important notes (Anwar, 1959, 1982; Danarto, 1993). The recording of the experience of the pilgrimage is not new; in fact, it dates back several centuries and has become an object of research for historians

(Chambert-Loir, 2019). Some scholars look at the role of the pilgrimage and the Hajj in shaping nationalism and Indonesian identity (Laffan, 2007), while many others look at its management and governance. Interestingly, few of these studies have examined the Hajj from an educational perspective.

This article discusses the educational aspects of the Hajj manasik guidance conducted by the Office of the Ministry of Religious Affairs of Gowa District in South Sulawesi. Going beyond the regular provision of manasik guidance as mentioned above, the Gowa Office of the Ministry of Religious Affairs conducts it throughout the year at subdistrict religious affairs offices. Highlighting the case of the year-round manasik program in Sombaopu sub-district, this article looks at the learning process, guidance performance, and management. It examines the effectiveness of the manasik program. Based primarily on observations and in-depth interviews with bureaucrats, guidance, and manasik trainees, the article argues that the year-round manasik is an andragogic process that improves participants' understanding of the Hajj. However, several obstacles related to guidance ' professionalism, lack of budget, and lack of learning tools need to be removed in order for this innovation to be improved.

### 1.1 Manasik Guidance as Andragogy

Given that participants are generally not of school age, Hajj manasik training can be categorized as adult education or andragogy. This section will discuss aspects of andragogy, particularly the differences with general education, its principles, and learning models.

Adults are different from children in terms of learning experiences, needs, barriers, self-concept, as well as duties and responsibilities. Adults have more and broader learning experiences than children, whose experiences are still minimal. Adult learning experiences tend to be practical and pragmatic. In the aspects of knowledge, attitudes, and skills, the orientation of adult learning is to deepen the study and expansion of experience from what has been obtained in the past (Elias & Merriam, 1995), while for children, it is centered on forming the basics of understanding, values, skills, and attitudes. The barriers to changing adult behavior are related to the social environment, work, and personal needs. While in children, the barriers to change are related to physical growth, socialization, and future work. For adults, learning needs relate to future living conditions, while for children, they relate to the development of future learning patterns (Smith, 2002). In practice, adults tend to rely more on generalization and abstract thinking in learning, while children tend to rely more on concrete thinking. In addition, adults can independently plan and program their own learning needs. In contrast, children do not yet have the skills to do so, as educational experts often determine their learning needs.

In addition to developmental (age), experiential, and social factors, education for adults is also shaped by internal and external factors. Internal factors mainly involve physical decline. There is a negative correlation between age and adult learning ability. The older an adult becomes, the more difficult it is for them to learn, as all aspects of their physical abilities are declining (Pizarro & Bloom, 2003). For example, hearing, vision, strength, reasoning ability, and concentration ability decline with age. In addition to physical factors, various psychological factors also affect adult learning. An adult's motivation to learn, for example, may decline as their physical strength weakens. However, in the case of Hajj learning, the motivation to complete the pillars of Islam and gain rewards may prompt participants to attend the manasik.

Historically, the term "andragogy" was first used by Alexander Kapp in 1833 to describe the educational theory born from philosophers such as Plato (Henschke, 2011). In its modern

application, andragogy is based on learning independence and learner-centered learning activities. In this case, the learning program is developed and delivered with learning facilitators, such as teachers, trainers, tutors, and others. In addition, learners are given the authority to independently compile, implement, and evaluate the learning program. In this case, learners arrange learning programs based on and adjusted to their own abilities.(Elias & Merriam, 1995).

Adult education also has the principle that the learning program emphasizes the needs of learners and prioritizes the development of affective and psychomotor domains, and tends to be related to the work and life of learners. Thus, from the learning they undertake, learners are expected to develop abilities or skills that can be used to shape their lives in the future through independent efforts (Kamil, 2007, pp. 287–322). As such, education is not merely an effort to transfer knowledge but also to shape the affective domain and develop skills as manifestations of the lifelong learning process (Griffin, 1983).

According to Malcolm Knowles (1986), there are four principles of adult learning. First, adults as learners need to be involved in designing and creating learning objectives. They must understand the extent to which the results are achieved. Second, experience is the basis of learning activities. It is the learners' responsibility to accept the experience as meaningful. Third, adults are more interested in learning topics directly related to their work and lives. Fourth, learning is problem-centered and requires encouragement and motivation (Chan, 2010).

In Edward Lindeman's view, adult learning motivation is the need for recognition. In learning activities, they do not want an attitude that undermines their rights and participation; instead, they want their abilities valued and recognized so they can make a valuable contribution to the learning process. The principle of adult education, as stated by Knowles, also emphasizes the intellectual and emotional involvement of learners in the learning process. In this case, learners are not only allowed to express opinions and ideas through enriching learning resources and experiences, but also to be emotionally involved in learning, including attitudes and behaviors that support and take responsibility for achieving learning success (Holton et al., 2001).

To foster learners' intellectual and emotional engagement, adult education providers should adopt a participatory model that involves learners in formulating learning designs, thereby tailoring learning programs and objectives to their needs. This model emphasizes the importance of learner-centered learning. Learners' backgrounds must be adjusted. Learning objectives, orientations, plans, needs, or targets are based on learners. In this model, educators act as facilitators or motivators (Loeng, 2013).

## 1.2 Hajj Manasik Guidance

Law No. 8 of 2019 on the Implementation of Hajj and Umrah mandates that the government is obliged to provide guidance, services, and protection, including administrative services, pilgrimage guidance, accommodation, transportation, health services, security, and other matters required. The obligation delegated to the Ministry of Religious Affairs aims to make the pilgrims independent and legitimate worship. The independence in question is the ability of pilgrims to understand and correctly carry out the procedures of the Hajj and other provisions according to Islamic law.

One of these tasks, pilgrimage guidance, then materializes in the form of Hajj manasik. To ensure the effectiveness of this training, the delivery often aligns with established instructional design theories. As outlined by Gagne and Briggs, an effective instructional sequence requires specific steps, including gaining attention, informing learners of the objectives, recalling

prerequisite competencies, presenting the stimulus (problems, topics, and concepts), and providing learning guidance (Suparman, 2014).

Applying a structured approach like this is essential, as the manasik guidance given to prospective pilgrims before departing for the holy land has three functions and objectives. First, so that all prospective pilgrims can understand all information about the implementation of the Hajj pilgrimage, travel guidance, and health instructions, and practice them during the implementation of the Hajj pilgrimage in the holy land. Second, so that pilgrims can carry out the pilgrimage independently or in groups. Third, so that the pilgrims are ready to perform the pilgrimage, both mentally and physically, in good health, and to follow other pilgrimage instructions (Hasan & Ahmad, 2003). In line with traditions, pilgrims are also expected not to depend on guidance or others for worship and Hajj travel (Rokhmad, 2016).

The regular Hajj manasik guidance is conducted in 10 meetings, divided into two systems: group and mass. Conducted in the sub-district by the sub-district KUA, group guidance is hajj manasik guidance given to hajj candidates in groups. This group guidance is a large group (group) of 45 people divided into four small groups or squads of eleven people each, plus one group leader. Group guidance uses lecture, discussion, question-and-answer, and simulation methods (Kementerian Agama RI, 2012). Group guidance was conducted in eight meetings (Kementerian Agama RI, 201).

Meanwhile, mass guidance is conducted at the district or city level by the District/City Office of the Ministry of Religious Affairs (Ash-Shiddiq, 1983). The methods used are lectures, questions and answers, and discussions only, without simulations, because this mass guidance is conducted in general. This mass guidance is conducted in two meetings.

With the number of meetings and learning methods as above, the Hajj manasik guidance is considered inadequate. In 2015, the Center for Research and Development of Religious Life conducted a comprehensive evaluation of the manasik guidance of prospective Indonesian pilgrims, encompassing five dimensions of guidance: guidance, materials, methods, infrastructure, and committee. Conducted across 105 KUAs in 34 provinces, the study concluded that the average national manasik index was 58 percent, placing it in the medium category. The research also concluded several things. First, the average index of manasik counselors who follow certification is only 41.7 percent. Second, demonstration and practice methods need improvement; the guidance method is still dominated by the lecture method (79.9 percent). Thirdly, the guidance time, which is only 10 times, is considered inadequate by participants. The study also produced a picture of the average index of guidance, materials, methods, infrastructure, and committees that require improvement.

In 2018, Puslitbang Bimas Agama and Religious Services conducted research on the effectiveness of manasik for regular and special pilgrims in Saudi Arabia (Kementerian Agama RI, 2018). If previously the evaluation of the implementation of the Hajj pilgrimage focused more on physical services and administrative management issues, the research tried to evaluate whether the pilgrims could perform the Hajj pilgrimage according to the provisions stipulated in Islamic law. The assumption is that if they can perform it, the manasik has worked well. Conversely, if they are unable to perform the pilgrimage as directed, the guidance process is inadequate. Using a quantitative mixed-methods approach supported by qualitative data, with a sample of 400 regular pilgrims from 40 groups and special pilgrims from 40 special pilgrimage organizers

(PIHK), it was found that, on average, the Office of the Ministry of Religious Affairs and KUA only organized 6.5 times of manasik sessions.

Meanwhile, evaluated based on guidance materials, methods, time, guidance, implementation management, response to complaints, and facilities, the KUAs scored 4.04 on a scale of 1-5. Although this score is quite high, the study recommends "that prospective pilgrims receive a more adequate amount of manasik guidance." The recommendation seems to be based on the low proficiency and understanding of the pilgrims, which is only 51 percent.

With these shortcomings, Hajj manasik guidance requires innovation in various aspects. The Office of the Ministry of Religious Affairs of Gowa Regency, through the Sombaopu KUA, is one of the offices that has innovated by organizing manasiks throughout the year, as described in the sections below.

### 1.3 KUA Sombaopu and Innovation in Manasik Guidance

Gowa Makassar City borders Gowa Regency to the north and west, Bulukumba and Bantaeng to the east, and Jeneponto Regency to the south. With an area of 1,883.33 square kilometers, Gowa Regency is one of the largest regencies in South Sulawesi. The regency is home to 691,309 people, spread across 18 sub-districts, one of which is Sombaopu.

The Ministry of Religious Affairs of Gowa Regency was officially established in 1971. Its vision is "the realization of a religiously observant, harmonious, intelligent, and physically prosperous Gowa Regency community in the context of realizing a sovereign, independent, and personality-based Indonesia." While one of its missions is "realizing the implementation of quality and accountable Hajj and Umrah." To realize this mission, the Office of the Ministry of Religious Affairs of Gowa Regency is equipped with a Hajj and Umrah Implementation Section.

According to the website Hajj.kemenag.go.id, the number of pilgrims in South Sulawesi is one of the highest in Indonesia. In Gowa Regency, the waiting list for prospective pilgrims from registration to departure is estimated at 78 years. The district with the most pilgrims is Sombaopu. In 2021, around 22 percent or 4,653 of the total 21,534 pilgrimage applicants in Gowa Regency came from Sombaopu Sub-district. In addition to receiving Hajj manasik guidance from the Gowa Regency Ministry of Religious Affairs Office, the prospective pilgrims from Sombaopu Sub-district also received manasik teaching at the Sombaopu KUA.

Sombaopu District Religious Affairs Office is one of the technical implementation units (UPT) in the Ministry of Religious Affairs. As elsewhere, the KUA is under the Director General of Islamic Public Guidance and is operationally supervised by the Head of the Regency/City Office of the Ministry of Religious Affairs. The KUA is the spearhead of the Ministry of Religious Affairs, as it is the lowest unit in direct contact with community services. The KUA has the task and function of carrying out some of the duties of the Regency / City Office of the Ministry of Religion in the field of Islamic Religious Affairs

The functions carried out by the KUA include: administration; marriage and referral registration services; waqf, mosque, zakat, and social worship; guidance and information; and counseling. In addition, the KUA has several semi-official bodies, including the Marriage Counseling, Development, and Preservation Agency (BP4), the Mosque Welfare Agency (BKM), and the Indonesian Mosque Council (DMI).

With this structure, KUA Sombaopu, like similar units elsewhere, is known more for handling marriages than for other Islamic guidance. This is reflected in the number of employees in the KUA of Sombaopu Sub-district, where certain functional personnel, namely the penghulu,

are the largest in number. Of the 19 employees and staff, five are penghulu, while only three are counselors. With a large area and many Islamic guidance tasks, the ASN extension workers are assisted by eight honorary extension workers who are assigned to villages in Sombaopu Sub-district. These extension workers then provide Hajj manasik guidance services at the Sombaopu KUA.

As the UPT at the sub-district level, the KUA of Sombaopu Sub-district is assigned eight regular Hajj manasik, which are conducted mainly in the two to three months before the pilgrims depart for the holy land. The limited time and number of guidance meetings were felt to be suboptimal. Therefore, the Ministry of Religious Affairs of South Sulawesi innovated by conducting year-round guidance on the Hajj manasik, carried out mainly in KUAs, one of which is the KUA of Sombaopu Sub-district in Gowa Regency.

#### 1.4 Year-round Manasik Guidance

In 2019, the Ministry of Religious Affairs officially launched the Integrated Hajj Manasik Guidance Program as one of the innovations in organizing the Hajj pilgrimage. Integrated Hajj Manasik Guidance is carried out at the sub-district and district/city levels. Based on Article 32 of Law Number 8/2019, the Minister of Religious Affairs is responsible for providing guidance. It is also stated that the guidance of Hajj manasik is carried out in a planned, structured, measurable, and integrated manner in accordance with the standardization of guidance. Therefore, the Director General of Hajj and Umrah of the Ministry of Religious Affairs of the Republic of Indonesia issued Decree Number 146 of 2019 concerning Guidelines for the Implementation of Integrated Hajj Manasik Guidance by the District/City Office of the Ministry of Religious Affairs and the Religious Affairs Office. This Decree of the Director General of Umrah is a means of guaranteeing the implementation of guidance in accordance with established standards to realize the independence of pilgrims, both in the performance of worship and in hajj travel, in accordance with Sharia provisions.

The above regulations were followed up by the Regional Office of the Ministry of Religious Affairs of South Sulawesi Province by organizing a Year-round Hajj Manasik Service. The year-round Hajj manasik service program was first launched at the Regional Office of the Ministry of Religious Affairs of South Sulawesi Province on February 19, 2019. Dr. H. Kaswad Sartono, Head of the Hajj and Umrah Implementation Division at the Regional Office of the Ministry of Religious Affairs of South Sulawesi Province, initiated the program. The reason the program was named Year-round Hajj Manasik Service is that pilgrims who register for Hajj do not know the season, so whenever pilgrims need manasik guidance, the Ministry of Religion must be ready to provide guidance (K. Sartono, personal communication, 2019).

The Hajj manasik program was decided to be opened throughout the year because in 2018, the number of waiting lists for prospective pilgrims in South Sulawesi amounted to 214,631. This number will continue to grow from year to year. The waiting period for each person from registration to departure for Hajj in South Sulawesi is even more than 40 years. Prospective pilgrims can utilize the waiting period to follow the guidance of the Hajj manasik. The Regional Office of the Ministry of Religious Affairs of South Sulawesi Province is of the view that it is not enough for prospective pilgrims to understand the Hajj manasik if they rely solely on the regular Hajj manasik, which is held for 10 meetings. Because it is held before the regular manasik guidance, the year-round Hajj manasik guidance program is often referred to as pre-Hajj manasik guidance or assistance. The Year-round Hajj Manasik Service aims to provide year-round Hajj

manasik guidance to prospective pilgrims to gain initial knowledge and skills regarding the Hajj manasik, as well as capital to obtain a mabruk Hajj. In addition, the service is useful for obtaining accurate, valid data, figures, and information on the competence or ability of knowledge of Hajj manasik for each prospective pilgrim.

Although officially launched in 2019, the implementation of pre-hajj services actually started in 2017. At that time, the Head of Hajj and Umrah Organizing at the Regional Office of the Ministry of Religious Affairs of South Sulawesi Province issued directions regarding the role of Islamic religious instructors in providing pre-manasik assistance to pilgrims departing in 2017.

In addition to providing regular Hajj manasik guidance for pilgrims who have registered with the Ministry of Religious Affairs and who are included in the current year's Hajj quota and have paid the cost of organizing the Hajj pilgrimage, the KUA of Sombaopu District also provides pre-Hajj manasik assistance or year-round Hajj manasik guidance for regular pilgrims who are included in the current year's Hajj quota. At KUA Sombaopu, the year-round Hajj manasik guidance service is named Balla Manasik, which in the local language means "manasik house". Head of Sombaopu KUA H. Hasid Hasan Palogai initiated Balla Manasik as a place for Islamic religious instructors to conduct assistance for prospective pilgrims. Balla Manasik is also used as a center for information, education, and consultation, making it closer to the community. The presence of Balla Manasik is also an excellent KUA service to the community (H. Hasan, personal communication, December 14, 2021).

Since the regulation on year-round Hajj manasik services, namely the Decree of the Director General of Hajj and Umrah of the Ministry of Religious Affairs of the Republic of Indonesia Number 146 of 2019, concerning Guidelines for Integrated Hajj Manasik Guidance, does not regulate the curriculum and implementation schedule, the KUA of Sombaopu Sub-district makes its own schedule and learning materials. Below will be presented the implementation of manasik guidance services throughout the year, including the schedule and materials.

### 1.5 Schedule And Venue

The implementation of year-round Hajj manasik guidance occurs outside the time of regular Hajj manasik guidance period, which runs from around Syaban to Shawwal and stops during the Hajj season or in the months of Zulqadah to Zulhijjah. Thus, the implementation period of the year-round Hajj manasik guidance, or pre-manasik, is around Muharram to Rajab. The schedule is organized into 25 meetings over seven months. Each two- to three-hour meeting is usually held on Saturday or Sunday during holidays. Prior to the implementation of Hajj manasik guidance throughout the year, initial tests and interviews are given to prospective pilgrims. The test is not a prerequisite for being registered as a pilgrim in a Hajj guidance group, but only an evaluation of the formation of the group during the guidance process.

Pre-hajj manasik or guidance throughout the year can be conducted in mosques, KUA halls, or at home. The counselor and the pilgrims agree upon the places. If at home, the counselor or pre-hajj manasik counselor goes to the pilgrim's home, where a number of pilgrims are usually already gathered

### 1.6 Guidance Materials

Prior to the implementation of the manasik guidance activities throughout the year, a pre-test and interview were held for interview participants. The pre-test and interview are not prerequisites for participating in the guidance, but aim to determine the level of participants'

ability to understand various aspects of Islam. From the tests, groupings of participants are made throughout the year, and the teaching materials given to them are arranged, so the material given may not be the same between groups, because it adapts to their level of knowledge.

However, the materials in the year-round Hajj manasik guidance generally cover almost all aspects of daily worship, not just those related to Hajj. For example, they receive material on how to recite the Qur'an, the pillars of Islam, the purification rites (wudu, tayamum, obligatory bathing), the fard prayers, the funeral prayers, and the prayers jamak and qasar. Meanwhile, the material related to Hajj includes the definition of Hajj, the pillars and obligations of Hajj, types of Hajj, ihram, talbiyah, wukuf, mabit, stoning jumrah, menstrual problems, tahallul, dam, arbain prayers, pilgrimage, maintaining health, the morals of pilgrims, Saudi Arabian culture, the wisdom of Hajj, and daily Arabic.

### 1.7 Advisors

Hajj manasik counselors are a guiding figure and role model who serves as 'uswatun hasanah' for their circle. The guidance also serves as a figure who transmits moral values, knowledge, and technology to the next generation (Musfah, 2011). Hajj manasik counselors are expected to meet the qualification standards set by the Ministry of Religious Affairs, namely:

- Minimum education of S-1 or equivalent / boarding school.
- Understand the fiqh of Hajj.
- Experience of performing the Hajj.
- Have leadership skills.
- Have good morals.
- Fluency in Arabic is preferred.
- Passing certification is preferred.

However, in practice, such guidance are not always easy to obtain. At the KUA in Sombaopu sub-district, the guidance who carry out the manasik guidance throughout the year are Islamic religious instructors. As some of these counselors do not meet the qualification standards, such as having performed the Hajj, the teaching materials are adapted to their abilities.

In addition, several officials from the Regional Office of the Ministry of Religious Affairs of South Sulawesi and the Office of the Ministry of Religious Affairs of Gowa Regency also served as guidance or resource persons. They were, for example, the head of the Regional Office and staff in the Hajj and Umrah Organizing Division, the head of the Gowa Regency Ministry of Religious Affairs Office, and officials and staff in the Hajj and Umrah Organizing Section.

### 1.8 Methods of Training

The Hajj coaching model is a crucial component of the learning system, as learning strategies are a tool for teachers in delivering knowledge in the classroom (Sanjaya, 2018). Ideally, such a model addresses how materials are prepared, determines the most effective delivery methods, and identifies appropriate evaluation tools to gather learning feedback (Darmansyah, 2010). In line with this framework, efforts made by the Office of the Ministry of Religious Affairs of Gowa Regency aim to develop the training model desired by Hajj pilgrimage guidance organizers through various methods. First, intensifying the group guidance program through the team leader or group leader. Second, through face-to-face meetings between groups of ten people. Third, delegating training at the sub-district level. Fourth, practicing the Hajj pilgrimage at the district level and at the Hajj dormitory (embarkation).

At the sub-district or KUA level, considering that the participants or prospective pilgrims have a diversity of age, education, and other backgrounds, the methods and approaches used in the guidance of manasik throughout the year are adult education (andragogic education), multi-method, and multi-approach. The methods include lectures, assignments, training, and sorogan. With these various methods, the most dominant was the lecture given to each group. Although a pre-test has been held and ideally becomes the basis for grouping, the KUA of Sombaopu Sub-district still bases its grouping on the place of residence (domicile) of the participants or prospective pilgrims. This is due to considerations of the convenience of the group in organizing the implementation of the Hajj manasik guidance throughout the year. After the groups are formed, the head of the KUA assigns guidance to accompany and guide the prospective pilgrims.

## 2. METHODS

This research examines the effectiveness of year-round Hajj manasik guidance services in the KUA of Sombaopu sub-district. The effectiveness was measured based on a survey of 107 participants of the year-round Hajj manasik guidance (out of a total of 163) in 2022. In addition to the participants, 15 guidance were also sampled in the survey. This survey aims to determine the level of understanding of Hajj manasik among prospective pilgrims or participants in the year-round Hajj manasik guidance at the KUA of Sombaopu Sub-district. The more the participants understand the Hajj manasiks, the more effective the year-round Hajj manasik guidance is. Conversely, the inability of participants to understand the Hajj manasik indicates the ineffectiveness of the program.

There are ten variables of the ability to understand the Hajj manasik, namely:

1. Know the procession of the Hajj journey according to the type of Hajj performed.
2. Know the procedure for the intention of Hajj.
3. Able to perform tawaaf and its recitation.
4. Able to perform sa'i and its recitation.
5. Be able to recite the prayers after tawaaf and sa'i.
6. Knowing when the wukuf takes place in Arafat.
7. Know the procedure for stoning the Jamaraat and its timing.
8. Know the pillars and obligations of Hajj.
9. Can perform the Hajj pilgrimage independently without a guide.
10. Knowing the prohibitions of ihram.

The ability levels above are divided into four scales or categories, namely excellent, good, fair, and poor.

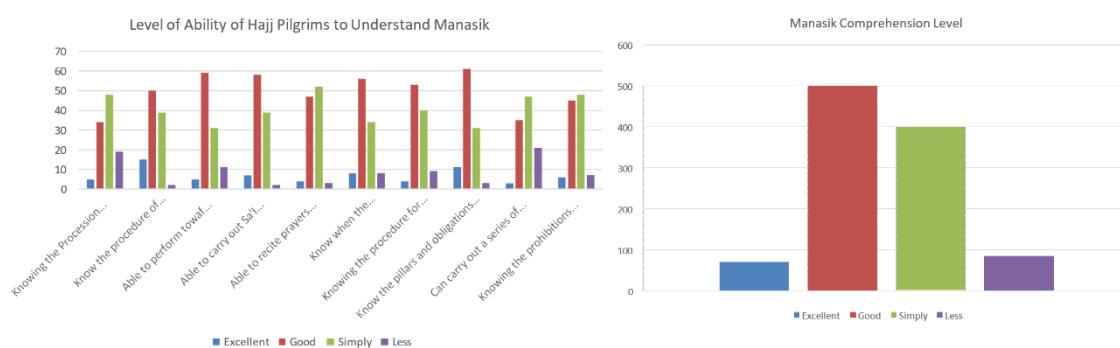
## 3. RESULTS AND DISCUSSION

From the questionnaire results, it was found that prospective pilgrims already have knowledge of Hajj manasik but still need improvement. There are 6% of prospective pilgrims who get a very good score of 6%, 47% get a good score, while those who get a poor score are only 85 8% of the 1056 who still lack knowledge of Hajj manasik.

**Table 1.** Level of Ability of Prospective Hajj Pilgrims Understanding of Manasik

No.	Description	Very good	Good	Simply	Less
1	Knowing the procession of the Hajj journey according to the type of Hajj performed.	5	34	48	19
2	Know the procedure for the intention to perform Hajj	15	50	39	2
3	Able to perform Thowaf and its recitation	5	59	31	11
4	Able to perform Sa'i and its recitation	7	58	39	2
5	Able to recite the du'aa' after tawaf and sa'i	4	47	52	3
6	Knowing when to perform wukuf in Arafat	8	56	34	8
7	Know the procedure for stoning the Jamaraat and its timing	4	53	40	9
8	Know the pillars and obligations of Hajj	11	61	31	3
9	Can perform the Hajj pilgrimage independently without a guidance	3	35	47	21
10	Knowing the prohibitions of ihrom	6	45	48	7
Total = 1056		64	498	409	85
		6%	47%	39%	8%

Meanwhile, the remaining 39% already have a fairly good knowledge of the manasik. This can be seen in Figure 1 below:



**Figure 1.** Hajj Pilgrims' Ability Level and Manasik Comprehension Level

Based on the Hajj manasik learning model of Hajj manasik throughout the year at KUA Sombaopu, it can be concluded that pilgrims generally understand Hajj manasik but need further support with other materials, such as the process of traveling to Hajj, so that they can carry out their worship independently in accordance with Islamic law. Likewise, it is important to know the effectiveness of learning to prospective pilgrims, so a questionnaire was conducted to be filled in by participants whether the delivery of worship guidance can convey information and knowledge

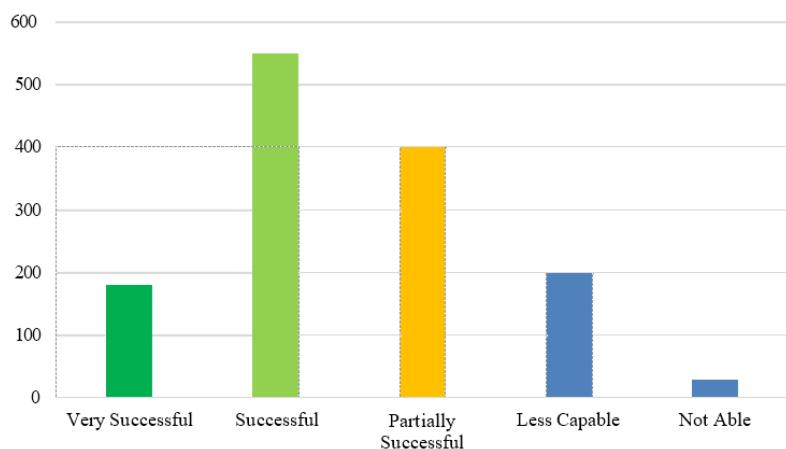
to increase their knowledge and readiness to carry out the Hajj pilgrimage with sufficient provisions so that the pilgrims' dependence on the Hajj guidance when performing the Hajj pilgrimage is reduced, or categorized as independent pilgrims. The results of the questionnaire will provide accurate data to analyze the teaching methods and materials provided, enabling the goal of making independent pilgrims to be realized. The results of the questionnaire can be summarized in Table 2, which shows the success and ability of guidance to deliver material to pilgrims.

**Table 2. Pilgrims' Views on the Success of Manasik Hajj**

No	Hajj pilgrims in absorbing manasik debriefing	SUCCESS LEVEL				
		Very Successful	Successful	Partially Successful	Less Knowing / Capable	Not Knowing / Capable
		5	4	3	2	1
1	Helping pilgrims understand the procession	8 (7%)	45 (42%)	37 (34%)	15 (14%)	1 (0%)
2	Helping pilgrims understand the procedure for intention	12 (11%)	60 (56%)	25 (23%)	9 (8%)	0 (0%)
3	Enabling pilgrims to perform Tawaf and its recitations	10 (9%)	56 (52%)	31 (28%)	8 (7%)	0 (0%)
4	Enabling pilgrims to perform Sa'i	8 (7%)	55 (51%)	33 (30%)	8 (7%)	0 (0%)
5	Enabling pilgrims to recite prayers after Tawaf and Sa'i	10 (9%)	49 (45%)	30 (28%)	14 (13%)	2 (1%)
6	Successfully helping pilgrims understand when Wukuf in Arafat takes place	9 (8%)	60 (56%)	25 (23%)	8 (7%)	3 (2%)
7	Helping pilgrims understand the procedure for stoning Jamarat and its timing	10 (9%)	57 (53%)	25 (23%)	10 (9%)	2 (1%)
8	Successfully making pilgrims know the pillars and obligations	10 (9%)	62 (57%)	21 (19%)	10 (9%)	0 (0%)
9	Enabling pilgrims to perform the series of Hajj worship independently without a guide	2 (1%)	44 (41%)	41 (38%)	13 (12%)	5 (4%)
10	Making pilgrims know the prohibitions [of Ihram]	7 (6%)	46 (42%)	31 (28%)	8 (7%)	3 (2%)

It is known that the pilgrims' views on the success of the Hajj manasik guidance organized by the KUA Sombaopu, based on 10 items, are the lowest in the successful category, with a total of 44 people (41%), namely on the Item that enables the pilgrims to perform the Hajj independently. Then, in the high category, as many as 62 pilgrims (57%) on the Item indicate that the congregation knows the prohibition of ihram. At the same time, the lowest is also in the successful category, as many as 45 people involved in the congregation know the process of the Hajj journey. With the learning of manasik throughout the year, it can be concluded that the pilgrims generally assess that the Sombaopu KUA has succeeded in providing an understanding of Hajj manasik to pilgrims. From the results of the questionnaire, it is found that, in general, the pilgrims have understood, but there is something that needs to be strengthened regarding the

material of the Hajj journey process. Therefore, it is necessary to find methods to improve the skills of delivering worship materials.



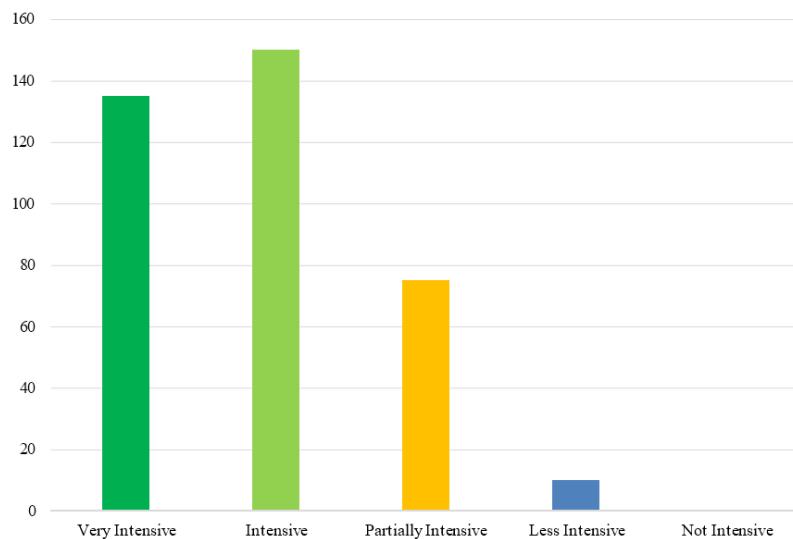
**Figure 2.** Level of Success of Pilgrims' Views on Hajj Manasiks

**Table 3.** Intensity of Manasik Debriefing at KUAs

No	Intensity of Manasik Debriefing at Subdistrict (KUA)	SUCCESS LEVEL				
		Very Intensive 5	Intensive 4	Partially Intensive 3	Less Intensive 2	Not Intensive 1
1	Pilgrim attendance in Manasik activities at KUA	17 (51%)	12 (36%)	0 (0%)	0 (0%)	0 (0%)
2	KUA [Activities]	15 (45%)	17 (51%)	1 (3%)	0 (0%)	0 (0%)
3	Intensity of pilgrim attention to the learning process at KUA	15 (45%)	18 (54%)	0 (0%)	0 (0%)	0 (0%)
4	Intensity of pilgrim attention to manasik practice (Tawaf & Sa'i)	24 (72%)	6 (18%)	3 (9%)	0 (0%)	0 (0%)
5	Mastery of manasik (theory)	7 (21%)	11 (33%)	14 (42%)	0 (0%)	0 (0%)
6	Mastery of manasik (practice of Tawaf, Sa'i, Umrah prayers)	7 (21%)	17 (51%)	9 (27%)	0 (0%)	0 (0%)
7	Intensity of tutor attention to pilgrims who are illiterate in Arabic	13 (39%)	13 (39%)	5 (15%)	0 (0%)	0 (0%)
8	Pilgrims who do not understand the Hajj process and its manasik	14 (42%)	16 (48%)	1 (3%)	2 (6%)	0 (0%)
9	Intensity of using Hajj props in manasik debriefing	7 (21%)	23 (69%)	1 (3%)	0 (0%)	0 (0%)
10	Attention to the development of pilgrims' understanding of Hajj and its manasik	12 (36%)	17 (51%)	4 (12%)	0 (0%)	0 (0%)

It is known that the intensity of the Hajj manasik debriefing at the KUA, organized by the KUA Sombaopu, based on 10 items, is the highest in the intensive category, with a total of 23 people (69%), including the Item of using props from 33 respondents. Then, in the lowest and highest intensity categories, 24 pilgrims (72%) on the Item of the intensity of the pilgrims' attention to the practice of manasik (tawaf and sa'i). While the lowest in the very intensive category was seven people (21%) on the items of mastery of the theoretical manasiks, the intensity of the tutor's attention to pilgrims who are illiterate in Arabic, and the intensity of the use of Hajj

props in the manasik debriefing. From the results of the questionnaire, it is found that in general, pilgrims are very intensive in following the Hajj manasik guidance conducted at the KUA but still need to strengthen the intensity of pilgrims on the materials, namely: The intensity of the tutor's attention to pilgrims who are illiterate in Arabic, and the intensity of the use of Hajj props in Hajj manasik debriefing.

**Figure 3. Intensity of Manasik Debriefing at Sombaopu KUA****Table 4. Level of Difficulty in Manasik Debriefing at Sombaopu KUA**

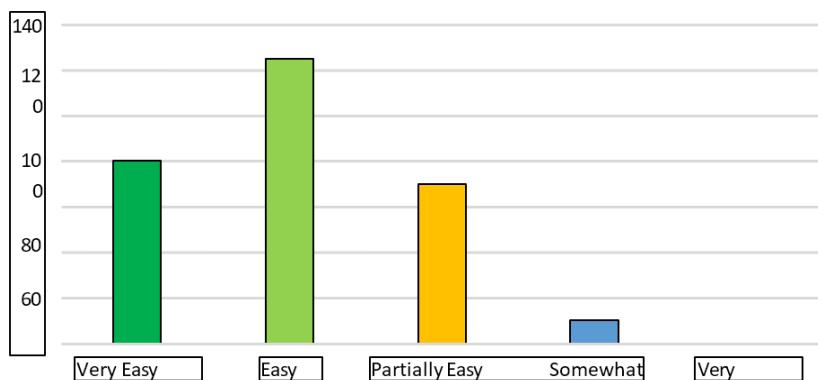
No.	Level of Difficulty in Manasik Debriefing at KUA	SUCCESS LEVEL				
		Very Easy 5	Easy 4	Partially Easy 3	Somewhat Difficult 2	Very Difficult 1
1	Pilgrim discipline in attending Manasik at KUA according to schedule	14 (43%)	11 (34%)	6 (18%)	1 (3%)	0 (0%)
2	Educational background where the majority only completed Elementary School (SD)	2 (6%)	4 (12%)	20 (62%)	3 (9%)	0 (0%)
3	Spirit/Enthusiasm in following manasik organized by the Ministry of Religious Affairs (Kemenag)	12 (37%)	18 (56%)	2 (6%)	0 (0%)	0 (0%)
4	Intensity of pilgrim attention to manasik practice (Tawaf and Sa'i)	13 (40%)	16 (50%)	3 (9%)	0 (0%)	0 (0%)
5	Mastery of manasik (theory) of Tawaf, Sa'i, stoning Jamarat, and worship series	6 (18%)	15 (46%)	10 (31%)	1 (3%)	0 (0%)
6	Mastery of manasik (practice) of Tawaf, Sa'i, stoning Jamarat	4 (12%)	14 (43%)	13 (40%)	1 (3%)	0 (0%)
7	Tutor treatment towards pilgrims who are illiterate in Arabic	11 (34%)	10 (31%)	8 (25%)	3 (9%)	0 (0%)
8	Tutor/facilitator treatment towards pilgrims and their Manasik	14 (43%)	16 (50%)	1 (3%)	1 (3%)	0 (0%)
9	Use of Hajj props in manasik debriefing makes it easy for pilgrims to understand the Hajj process	4 (12%)	21 (65%)	7 (21%)	0 (0%)	0 (0%)

According to the tutor/facilitator respondents who provide Hajj manasik guidance, the level of difficulty in learning Hajj manasik at KUA Sombaopu, based on nine items, is the highest in the easy category, with a total of 13 people (40%) of 32 respondents. Then, in the high category, as many as 21 tutors (65%) on the Item of making pilgrims easily understand the process of Hajj and its manasik. At the same time, the lowest in the easy category is four tutors (13%) on the Item of educational background, the majority of whom only graduated from elementary school. From the results of the questionnaire, it is found that in general the tutors find it easy to provide learning of Hajj manasiks but there are still obstacles, namely the majority of backgrounds, elementary school education, encouraging pilgrims to want to follow the manasiks organized by the Ministry of Religion, enforcing tutors for pilgrims who are illiterate in reading and writing Arabic more attention.

**Table 5. Reliability Level of Learning Methods Used**

No	Reliability Level of Manasik Learning Methods	SUCCESS LEVEL				
		Very Reliable	Reliable	Partially Reliable	Less Reliable	Not Reliable
		5	4	3	2	1
1	Lecture and Question & Answer method	5 (33%)	8 (53%)	2 (13%)	0 (0%)	0 (0%)
2	Lecture method only	3 (20%)	5 (33%)	3 (20%)	3 (20%)	0 (0%)
3	Question & Answer method regarding Hajj worship issues	4 (26%)	11 (73%)	0 (0%)	0 (0%)	0 (0%)
4	Field practice (Tawaf, Sa'i, stoning Jumrah)	6 (40%)	7 (46%)	1 (6%)	0 (0%)	0 (0%)
5	Field practice (Tawaf, Sa'i, stoning Jumrah, journey from Medina, etc.)	9 (60%)	5 (33%)	1 (6%)	0 (0%)	0 (0%)
6	Lecture followed by field practice	6 (40%)	10 (66%)	0 (0%)	0 (0%)	0 (0%)
7	Hajj manasik learning based on groups and squads	2 (13%)	12 (80%)	0 (0%)	1 (6%)	0 (0%)
8	General lecture and pilgrims are welcome to deepen [knowledge] themselves	2 (13%)	7 (46%)	4 (26%)	2 (13%)	0 (0%)
9	Use of audio-visuals of Hajj procession explained by facilitator	3 (20%)	10 (66%)	2 (13%)	0 (0%)	0 (0%)
10	Simplification of material prioritizing only the main worship	1 (6%)	8 (53%)	2 (13%)	2 (13%)	0 (0%)

It is known from the tutor/facilitator respondents who provide Hajj manasik guidance that the level of reliability of the Hajj manasik learning method used at KUA Sombaopu based on 10 items, is the highest in the category of reliable in field practice, with a total of 9 people (60%) of 15 respondents. Then, in the reliable category, as many as 12 tutors (80%) on the Item of learning Hajj manasik based on teams and groups, and in the question and answer method about Hajj issues, as many as 11 people (73%). From the tabulation, it can be concluded that Sombaopu pilgrims prefer field practice learning during embarkation, followed by learning Hajj manasik in teams and groups. The next method is the question-and-answer method, and the last is the lecture method.

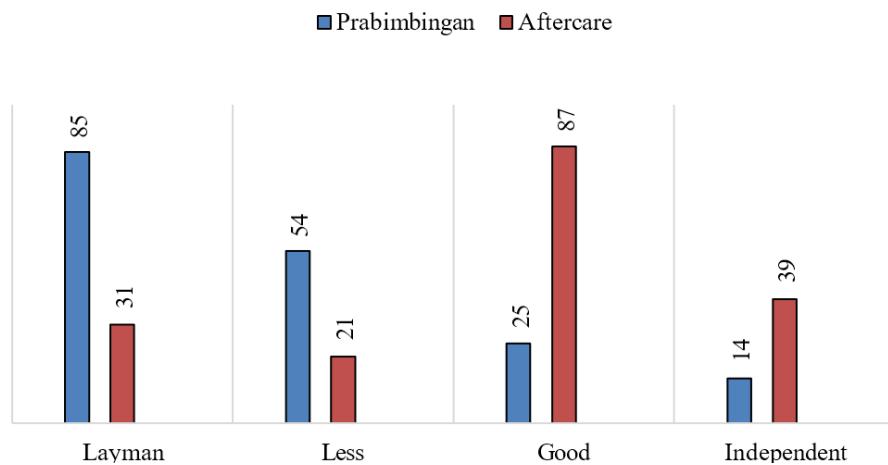


**Figure 4.** Level of difficulty in manasik debriefing at the KUA

**Table 6.** Hajj pilgrims' views on learning Manasik Hajj All Year Round

No	Ability of Hajj Pilgrims to absorb Hajj manasik learning at the Somba Opu Religious Affairs Office, Ministry of Religious Affairs Office, Gowa Regency, South Sulawesi Province	SUCCESS LEVEL				
		Very Successful	Successful	Partially Successful	Less Successful	Not Successful
5	4	3	2	1		
1	Helping pilgrims understand the travel procession <sup>44</sup>	8 (7%)	45 (42%)	37 (34%)	15 (14%)	1 (0%)
2	Helping pilgrims understand the procedure for intention of Hajj <sup>45</sup>	12 (11%)	60 (56%)	25 (23%)	9 (8%)	0 (0%)
3	Enabling pilgrims to perform Tawaf and its recitations <sup>46</sup>	10 (9%)	56 (52%)	31 (28%)	8 (7%)	0 (0%)
4	Enabling pilgrims to perform Sa'i and its recitations <sup>47</sup>	8 (7%)	55 (51%)	33 (30%)	8 (7%)	0 (0%)
5	Enabling pilgrims to recite prayers after Tawaf and Sa'i <sup>48</sup>	10 (9%)	49 (45%)	30 (28%)	14 (13%)	2 (1%)
6	Successfully helping pilgrims understand when Wukuf in Arafat takes place <sup>49</sup>	9 (8%)	60 (56%)	25 (23%)	8 (7%)	3 (2%)
7	Helping pilgrims understand the procedure for stoning Jamarat and its timing <sup>50</sup>	10 (9%)	57 (53%)	25 (23%)	10 (9%)	2 (1%)
8	Successfully making pilgrims know the pillars and obligations of Hajj <sup>51</sup>	10 (9%)	62 (57%)	21 (19%)	10 (9%)	0 (0%)
9	Enabling pilgrims to perform the series of Hajj worship independently <sup>52</sup>	2 (1%)	44 (41%)	41 (38%)	13 (12%)	5 (4%)
10	Making pilgrims know the prohibitions of Ihram <sup>53</sup>	7 (6%)	46 (42%)	31 (28%)	8 (7%)	3 (2%)

The data obtained shows a percentage of 62 respondents (57%) considered successful, 41 respondents (38%) considered partially successful, 15 respondents (14%) considered less unsuccessful, five respondents (4%), and did not give an answer 3%)



**Figure 5.** Knowledge and understanding of pilgrims before and after the Hajj manasik, guidance throughout the year

To determine the effectiveness of the implementation of pre-hajj manasik assistance to pilgrims in Sombaopu Sub-district, Gowa Regency, a questionnaire was distributed in two stages. The first stage is pre-guidance, and the second stage is post-guidance. It can be seen in Graph 5, in the category of laymen or those who do not know much about Hajj manasik, the results of questionnaire data show that the number of prospective pilgrims before or pre-guidance, as many as 85 people, fall into the category of laymen 47%. After the implementation of assistance or post-Hajj manasik guidance, their number decreased to 31 people or 17.5%. This indicates an increase in the knowledge of pilgrims' manasik so that the independence of pilgrims' worship in carrying out the pilgrimage can be realized.

Some prospective pilgrims know manasik in the category of 'less,' namely knowing but less than enough, among them 54 people (30%). After being given Hajj guidance throughout the year to pilgrims, the number decreased to 21 people or 11.7%. This means that 27 people increased their knowledge of Hajj manasik.

From the two categories above, there was an increase in the number of participants in the good category, as well as a transfer of manasik knowledge and an increase in manasik knowledge among those who participated in manasik guidance. This indication can be seen in the number of participants categorized as good: in the pre-guidance period, only 25 people (14%) or 87 people (49%). From 25 to 87 people, there was a 348% increase.

Likewise, those who are ready to perform the Hajj pilgrimage with more than good knowledge or can be categorized as Ready Independent, which originally, before or pre-guidance, only amounted to 14 or only 7% increased to 39 people or 22% so that an increase of 14 people to 39 people there is an increase of 278%.

Hajj manasik guidance activities are needed for prospective pilgrims to be more active in following the guidance. From the results of the questionnaire, it is found that, in general, pilgrims are very enthusiastic and committed to following the Hajj manasik throughout the year at the Sombaopu KUA, and these activities have proven effective.

## CONCLUSION

This article explains how the learning of Hajj manasik is learned throughout the year at the KUA of Sombaopu District using the andragogical participatory model. It can be concluded that the learning process of year-round Hajj manasik that has been implemented at the KUA Sombaopu has proven to be an effective alternative to the limited standard guidance provided by the government.

By adopting an andragogical (adult education) approach that utilizes varied methods such as lectures, discussions, and simulations, the program successfully addresses the diverse educational and age backgrounds of prospective pilgrims. The effectiveness of this extended learning period is evidenced by a significant shift in the participants' understanding. It demonstrates that the program effectively fosters the knowledge and skills necessary for a valid pilgrimage.

While the majority of participants viewed the program as successful, specific challenges remain, particularly regarding the "process of Hajj journey" material, which some pilgrims still found difficult to grasp. Furthermore, the implementation faces operational obstacles, such as reliance on guidance who have not yet performed the Hajj themselves and a lack of adequate learning tools, both of which are critical for assisting illiterate Arabic-speaking pilgrims.

This article recommends that the Ministry of Religious Affairs make more detailed regulations related to the guidance of the Hajj manasik throughout the year. The head of the KUA of Sombaopu District should always provide encouragement to the Hajj manasik counselors to study and apply learning models and their development in the learning process according to the characteristics of pilgrims.

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