

HAJJ MANASIK TRAINING FOR PROSPECTIVE PILGRIMS: A COMMUNAL RELIGIOUS EMPOWERMENT APPROACH

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ABSTRACT

The Hajj rituals training activity in Demak Regency in 2025 was motivated by the low technical and spiritual understanding of prospective pilgrims (JCH) of the correct procedures for Hajj according to Sharia guidance. Involving 1,200 participants, this activity used a communal religious empowerment approach based on Participatory Action Research (PAR) during Ramadan 1446 H/2025 M, held centrally at the IPHI Building in Demak Regency. The main objectives of the activity were to improve Hajj literacy and mental-physical readiness and strengthen social cohesion among pilgrims. The activities were carried out in three stages, including briefing on the theory of Hajj fiqh, technical practices and simulations, and spiritual-motivational strengthening. Evaluation was conducted through pre-test and post-test as well as direct observation. The results showed significant improvements in fiqh understanding, psychological readiness, and the formation of small support groups among pilgrims. This training indicates a communal and structured approach can create optimal worship readiness and strengthen religious solidarity. This model will become a national reference in sustainable community-based Hajj pilgrimage coaching.

ABSTRAK

Kegiatan pelatihan manasik haji di Kabupaten Demak tahun 2025 ini dilatarbelakangi oleh rendahnya pemahaman teknis dan spiritual jamaah calon haji (JCH) terhadap tata cara ibadah haji yang benar sesuai tuntunan syariat. Dengan melibatkan 1.200 peserta, kegiatan ini menggunakan pendekatan pemberdayaan religius komunal berbasis Participatory Action Research (PAR) selama bulan Ramadhan 1446 H/2025 M, dilaksanakan terpusat di Gedung IPHI Kabupaten Demak dan melibatkan 1200 peserta. Tujuan utama kegiatan adalah meningkatkan literasi ibadah haji, kesiapan mental-fisik, serta memperkuat kohesi sosial antarjamaah. Kegiatan dilaksanakan dalam tiga tahap, mencakup pembekalan teori fiqh haji, praktik dan simulasi teknis, serta penguatan spiritual-motivasi. Evaluasi dilakukan melalui pre-test dan post-test serta observasi langsung. Hasilnya menunjukkan peningkatan signifikan dalam pemahaman fiqh, kesiapan psikologis, dan terbentuknya kelompok kecil pendukung sesama jamaah. Pelatihan ini membuktikan bahwa pendekatan komunal dan terstruktur mampu menciptakan kesiapan ibadah yang lebih optimal serta memperkuat solidaritas keagamaan. Model ini diharapkan menjadi rujukan nasional dalam pembinaan ibadah haji berbasis komunitas yang berkelanjutan.

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Situation Analys

Hajj is one of the pillars of Islam, and it has complex spiritual, social, and physical dimensions. As a form of mahdhah worship that requires total readiness- both from the scientific, mental, and logistical aspects- the implementation of the Hajj becomes a religious as well as social experience that requires structured and comprehensive guidance. In Demak Regency, Central Java Province, public enthusiasm for the Hajj is very high, reflected in the increasing number of prospective pilgrims (JCH) each year. However, this enthusiasm has not been fully matched by the readiness of the JCH, especially in understanding the technical manasik, fiqh of Hajj, and readiness to face social dynamics and geographical conditions in the Holy Land.



Observations and interviews with the Ministry of Religious Affairs of Demak Regency, worship mentors, and community leaders indicate a significant gap between the information received by the pilgrims and the technical practices expected during the pilgrimage. Most of the JCHs experienced difficulties internalizing the theoretical manasik material, often feeling confused when facing field simulations or when asked to re-explain the Hajj's pillars, obligations, and sunnah. Some of them also expressed concerns regarding their physical and mental condition while in Saudi Arabia, which has a different climate, culture, and social system from Indonesia.

To address these issues, this program adopts a communal religious empowerment model that differs significantly from conventional training. Unlike traditional methods that position pilgrims as passive recipients, the communal model is based on participatory, dialogic, and experience-based learning. It encourages JCH to become co-learners through peer mentoring, group reflection, and shared problem-solving, rooted in local religious culture and social dynamics. The communal aspect is reflected in the formation of small area-based worship groups, involvement of Hajj alumni as mentors, and sustained online engagement post-training. This creates a sense of belonging and mutual support that extends beyond the training period.

The urgency of this approach is reinforced by data from the Ministry of Religious Affairs, which show that confusion, ritual disorientation, and mild psychological stress are common among pilgrims from areas lacking holistic training systems. Therefore, a community service framework is required—one that integrates: (1) increased worship literacy through fiqhiyyah-based modules; (2) spiritual and psychological readiness via

experiential and context-based training; and (3) social bonding and solidarity among pilgrims through shared communal experiences.

This training program is grounded in the assumption that intensive, contextual, and participatory manasik activities can improve not only ritual proficiency but also resilience, empathy, and collective spiritual strength. Implementing the training during Ramadan was seen as strategic, as it leverages heightened spiritual sensitivity and communal religious momentum. The aim is not merely to transfer knowledge, but to foster the character of pilgrims who are spiritually mature, physically prepared, and socially connected.

The primary objective of this initiative is to offer a responsive and replicable solution to the lack of comprehensive readiness among JCH in Demak Regency. Specifically, it seeks to: (1) improve pilgrims' understanding of Hajj fiqh in an applicable and localized manner; (2) strengthen their mental, spiritual, and physical preparation through field simulations and community-based coaching; (3) build peer support networks to ensure solidarity during Hajj; and (4) develop a replicable model of manasik training based on communal religious empowerment.

To realize these goals, the program utilizes a Participatory Action Research (PAR) approach (Cornish et al., 2023; Thomas et al., 2024), which involves all stakeholders—pilgrims, religious officials, worship mentors, and community leaders—as active agents throughout the process. The training was conducted in five key stages: needs assessment, contextual module development, phased implementation (theory, simulation, and motivation), evaluation (pre-post testing and observation), and follow-up through an online coaching community.

Previous research supports this integrative model. Studies show that combining cognitive, affective, and social dimensions enhances the success of ritual training. Approaches that ignore local context often fall short in internalization and behavior change (Akbar, 2023; Alsolami et al., 2017; Pleban, 2019; Shimazaki & Wagner, 2005; Sulaiman et al., 2008). In contrast, community-rooted programs tend to be more effective because they align with participants' lived realities, language, and values. Simulation-based training with localized facilities—such as replicas of the Kaaba and sites for jumrah and sa'i—has also proven to enhance confidence and reduce psychological resistance (Hidayat et al., 2023; Mulyana & Gunawan, 2010; Sumardani et al., 2021; Tazkiyah et al., 2025).

From a sociological perspective, Hajj preparation is not only about ritual mastery but also the cultivation of religious habitus (Bourdieu, 1986) and social capital (Lim & Putnam, 2010). Solidarity, trust, and communal bonds become vital resources, especially during unexpected events in the Hajj journey. Within this framework, communal empowerment through participatory training acts as a transformative tool that shifts the role of pilgrims from passive learners to active, empowered religious agents.

Method of Implementation

Time and Place of Implementation

This community service activity will be carried out during Ramadan 1446 H, which coincides with March, 2 until 20th, 2025. The selection of this time is strategic because, in that month, the religious spirit of the community is high so that training activities will be more effective and well received by prospective pilgrims (JCH). The place for the implementation of activities is in the IPHI Building Complex, Jalan

Diponegoro, Jogoloyo Village, Wonosalam District, Demak, which has adequate facilities for *manasik* simulations, and is supported by a religious atmosphere typical of a religious city.

Activity Implementation Stages

- a. At this stage, preparation is done by: First, coordination with the IPHI Board of Demak Regency and the Ministry of Religious Affairs of Demak Regency is done to obtain data on prospective pilgrims and logistical support. Second, Preparation of contextual-based *manasik* training modules and communal religious empowerment. Third, the Provision of training equipment such as replicas of the Kaaba, jumrah locations, sa'i paths, and other visual equipment.
- b. Training Implementation: Training implementation is conducted in three main phases:
 1. Cognitive Phase (Theoretical Understanding): First, Hajj fiqh materials are provided: pillars, obligations, sunnah, prohibitions, and procedures. Second, the material is delivered interactively using an andragogic approach (adult learning) with visual media and group discussions.
 2. Affective Phase (Spirituality and Mental Strengthening): First, spiritual readiness training through thematic recitation, spiritual motivation, and recitation of Hajj prayers. Second, this approach uses inspirational lecture methods, shares experiences by Hajj alumni, and fosters the pilgrim community.
 3. Psychomotor Phase (Simulation and Direct Practice): First, Simulation of the practice of tawaf, sa'i, wukuf, throwing jumrah, tahallul, and other worship activities thoroughly. Second, Participants are divided into small groups and accompanied by a facilitator to ensure the practice is carried out according to shar'i and technical procedures.
- c. Evaluation and Follow-up, including: Evaluation was conducted to measure the effectiveness of the training using both quantitative and qualitative methods. The quantitative evaluation involved pre-test and post-test instruments designed to assess the understanding of Hajj fiqh and technical practices. A total of 60 participants were randomly selected as the evaluation sample, consisting of 30 male and 30 female prospective pilgrims, to ensure gender balance in representation. The pre-test was administered at the beginning of the training session to identify baseline knowledge and readiness levels, while the post-test was conducted at the end of the program to measure cognitive improvement. The scores were analyzed using descriptive statistical methods, calculating the average score increase and gain index to determine the level of learning improvement. In addition to the tests, facilitators conducted structured observations during simulation sessions, using evaluation checklists to assess participants' psychomotor competence in practicing rituals such as tawaf, sa'i, and jumrah throwing.
- d. Qualitative feedback was also collected through open-ended questionnaires and group discussions, allowing participants to share reflections on their spiritual and mental readiness. This triangulation of data ensures that the evaluation captures both knowledge acquisition and affective changes resulting from the training.

Tools and Media Used

To support the successful implementation of the activity, the following tools and media were used: first, the Replica of the Kaaba, the place to throw the Jumrah, and the sa'i path. Second, an in-focus and projector screen are used to present material.

Third, Whiteboard and markers for group discussions. Fourth, Worksheets and training modules. Fifth, Speakers and microphones for indoor activities and field simulations. Sixth, Consumption and stationery to support participants' comfort. Seventh, Smartphones and digital devices for online community communication.

Approach Method and Implementation Strategy

The approach used in this activity was Participatory Action Research (PAR), which allowed participants to actively engage in every stage of the training process—from needs assessment, module development, to implementation and reflection. This participatory approach ensured that the training was contextually relevant and responsive to the actual needs of the prospective pilgrims (JCH).

The implementation strategy was carefully designed with consideration of the participants' literacy levels, age, and physical condition. Therefore, the materials were delivered using an andragogic approach, which emphasizes adult learning principles, and Kolb's experiential learning method, where participants learn through concrete experiences, reflective observation, abstract conceptualization, and active experimentation.

In practical terms, PAR and experiential learning were integrated concretely during the field simulation phase. For example:

- a. During the jumrah throwing simulation, participants were invited to reflect on the meaning of spiritual struggle while physically practicing the symbolic stoning ritual.
- b. When simulating tawaf and sa'i, participants were grouped into peer teams, encouraged to share personal reflections after each round, and identify both physical and spiritual challenges. These reflections were then discussed in guided group discussions, reinforcing the experiential cycle.
- c. Case scenarios were also provided—such as dealing with illness, disorientation in Mina, or assisting elderly pilgrims—where participants had to act out possible responses in a roleplay format, followed by facilitator-led feedback and group reflection.

This approach transformed participants from passive listeners into active learners who could internalize the rituals both intellectually and spiritually. It also promoted communal problem-solving, empathy, and adaptive behavior—critical for facing real-life conditions during the Hajj.

Implementation Team and its Role

First, the Head of the Service Team is a senior lecturer at the IAIN Kudus, with over 10 years of experience in organizing Hajj training programs and certified as an official Hajj and Umrah worship guide (Pembimbing Ibadah Haji) by the Ministry of Religious Affairs. He is responsible for general coordination, quality supervision of activities, and liaison with strategic partners. Second, the Team Members include lecturers and preachers from IPHI Demak Regency who have long-standing involvement in community-based religious mentoring. Many of them have been actively involved in Hajj guidance programs both at the regional and national levels and possess expertise in adult learning strategies (andragogy), religious fiqh, and spiritual counseling. Their roles encompass facilitation, documentation, and evaluation of training activities. Third, the Local Volunteers are drawn from Hajj alumni and respected community leaders who serve as administrators of the Regional Board of the Indonesian Hajj Fraternity Association (IPHI) of Demak Regency. Their field experience in performing and mentoring Hajj provides valuable practical insights, as they help guide, support, and motivate participants during training sessions. This

combination of academic, religious, and practical expertise ensures that the training program is implemented with high credibility, technical accuracy, and spiritual depth.

Uniqueness and Innovation of Methods

This training program employed several innovative approaches that significantly enhanced its impact and sustainability. First, the training was conducted during Ramadan, capitalizing on the heightened spiritual atmosphere to naturally increase participants' religious motivation and receptiveness. Second, worship simulations were carried out using roleplay methods that accurately reflected real conditions in the Holy Land, such as tawaf, sa'i, jumrah throwing, and wukuf in Arafah. These immersive practices helped reduce anxiety and increase procedural confidence among participants. Third, an online mentoring community was established via WhatsApp, involving all participants, worship mentors, and Ministry of Religious Affairs officers. This community remains active until today, with regular sharing of motivational messages, digital materials, and Q&A sessions. Based on monitoring data, 82% of participants remain engaged in the group, and at least 15 community-led Hajj study circles (halaqah) have been initiated in various subdistricts, indicating the sustainability of the training's social impact.

Fourth, the involvement of experienced Hajj alumni as spiritual and social mentors was instrumental. Their real-life experiences provided practical insights and emotional support. Several participants expressed in post-training testimonials that the alumni mentorship was one of the most valuable elements, with quotes such as, "Hearing stories directly from someone who has been there helped me prepare mentally and spiritually." The combination of structured innovation and measurable follow-up outcomes demonstrates the program's effectiveness not only in technical preparation but also in building a sustainable and supportive Hajj community.

Partner Engagement

The success of this training program was supported by strong collaboration with various institutional partners who contributed specific roles. The Demak District Office of the Ministry of Religious Affairs (Kemenag Demak) provided essential data on prospective pilgrims (JCH), granted official permission, facilitated the use of the IPHI training venue, and assigned certified worship mentors to ensure that the content aligned with national Hajj guidelines.

In parallel, Nahdlatul Ulama (NU) Demak supported the delivery of spiritual motivation sessions, drawing on pesantren-based traditions and engaging community kyai to strengthen the local cultural-religious relevance of the training. Meanwhile, Muhammadiyah Demak contributed to the preparation of instructional content, ensuring that materials were structured, theologically clear, and pedagogically appropriate. Their involvement also helped promote doctrinal inclusivity and acceptance among diverse community segments.

Furthermore, the Indonesian Hajj Fraternity Association (IPHI) of Demak played an important role by organizing local Hajj alumni to serve as facilitators during field simulations and mentors in post-training mentoring groups. Their real-world experience and community leadership contributed to the sustainability of participant engagement beyond the training period. This collaborative model ensured the training was comprehensive, inclusive, and well-integrated within the religious ecosystem of Demak, enhancing both community ownership and long-term impact.

Sustainability Plan

After the training, the online community will continue to be active and facilitated by the service team. In addition, this training model will be documented in the form of

guidebooks and learning videos that can be used by the Ministry of Religion and Islamic organizations for subsequent training. With a structured implementation design and based on active community participation, this service activity is expected to significantly improve the quality of Hajj preparation, both in terms of science, spirituality, and social solidarity of prospective pilgrims in Demak Regency.

Outcomes

The implementation of Hajj ritual training activities for Jamaah Calon Haji (JCH) of Demak Regency in 2025 has been running well and has had a significant impact, both in terms of increasing the competence of the Hajj pilgrimage and strengthening religious and communal values. The activities carried out during Ramadan were divided into three stages and took place centrally at the Demak Regency IPHI Building with 1200 participants. Various activity outputs have been produced in this service program, both in tangible and intangible forms, aiming to provide short- and long-term benefits for the participants and the community.

Improved Hajj Literacy and Competency

The main output of this activity is an increased understanding of the pillars, obligations, and sunnah of Hajj. Through a training method involving intensive theory and field practice, participants can thoroughly understand the flow and procedures of the Hajj pilgrimage. This is evident from the pre-test and post-test evaluation results, which showed an increase in the average score from 60 to 87 for the aspect of understanding Hajj fiqh. This training equipped them with theory and provided hands-on experience through simulations of Hajj journeys and rituals such as tawaf, sa'i, wukuf in Arafat, and the stoning of jumrah.

Table 1. Averages score from Pre-test and Post-test

Respondents	N.	Average in Pre-Test	Average in Post-Test
Male	30	61	88
female	30	59	86
Average	60	60	87

Strengthening Mental and Physical Readiness

In addition to intellectual understanding, the training builds the pilgrims' mental and physical readiness. In the spiritual motivation session, participants were reinforced about the meaning of the Hajj as a spiritual journey that requires patience, sincerity, and readiness to face various challenges. This activity was facilitated by local ustadz who are experienced and have in-depth knowledge of spiritual guidance. As a result, most of participants felt more mentally prepared for the Hajj pilgrimage than before attending the training.

Establishment of an Area-Based Community of Worshipers

One of the most significant impacts of this activity is forming small community worshipers based on domicile areas. This community actively supports each other and conducts further guidance independently after completing the training. This form of output is classified as intangible but is very important for the sustainability of congregational development. This community is a place to share information, remind each other in Preparation, and strengthen ukhuwah islamiyah among fellow Hajj candidates.

Local Contextual Based Manasik Training Module

As part of the physical output, the service team compiled and printed a Hajj manasik training module based on the local needs of the Demak Regency. The module is adapted to the socio-cultural context of the local community and includes material on hajj fiqh, technical simulations, and spiritual guidance. This module became the primary reference in the training and was also distributed to the participants as an advanced guide before departure to the Holy Land. The module has also been submitted to the Demak District Office of the Ministry of Religious Affairs for future training.

Visual and Digital Documentation

Photos, videos, and activity reports document the entire activity process. This documentation serves as administrative evidence and is utilized as a medium for learning and promoting similar activities in the future. Some snippets of activity documentation:

Photo 1: Lecture and discussion activities



Photo 2: Practice simulation of tawaf and sa'i and Jumrah Throwing



Photo 3: Closing of the training and awarding of certificates to all participants



Certificates and Formal Recognition

Each participant who has participated in all stages of the training receives an official certificate from the service team and the Demak Regency Ministry of Religious Affairs Office. This certificate is a form of appreciation and recognition for pilgrims' active participation and proof of eligibility for the Hajj pilgrimage. It is also used to form further guidance groups in each sub-district.

Additional Learning Media and Online Mentoring Group

To address the challenge of post-training sustainability, an online group (via WhatsApp) was formed containing all participants, worship mentors, and Ministry of Religious Affairs officers. This group became a means of intensive communication, sharing additional materials, answering pilgrims' questions, and providing the latest information from the government regarding Hajj departures. This is a non-physical output that is very effective in prolonging the impact of the training.

Publication and Dissemination of Activity Results

The results of this service activity have been compiled into scientific reports and popular articles to be published in local and national mass media and community service journals. The aim is to disseminate this training model to other areas and encourage replication by related institutions. This dissemination is also an important output in measuring the broader influence of this community service activity.

Policy Recommendation

As a form of sustainability, the service team also compiled a policy recommendation document for the Demak Regency Ministry of Religious Affairs Office, which includes: first, a proposal to make intensive training during Ramadan an annual routine agenda; second, the Preparation of community-based Hajj manasik training standards; and third, Increased collaboration between IPHI, MUI, Islamic mass organizations, and local government in Hajj guidance.

The output of this Hajj manasik training activity has a real impact on increasing worship capacity and strengthening social-religious values. These physical and non-physical outputs result from effective collaboration between the service team, participants, and related agencies. This model can be a national reference in fostering religious, contextual, and transformative community-based pilgrims.

Conclusion

The implementation of Hajj manasik training for Jamaah Calon Haji (JCH) of Demak Regency in 2025 was successfully carried out using a structured communal religious empowerment approach based on local needs. Through the Participatory Action Research (PAR) method, this activity was conducted during Ramadan and encompassed three main training stages: provision of fiqh and manasik theory, technical simulation of field practice, and evaluation with spiritual-motivational strengthening. The activity significantly enhanced participants' understanding of the pillars and obligations of Hajj while shaping their physical, psychological, and spiritual readiness. Evaluation results indicated notable improvements in participants' test scores, preparedness for departure, and strengthened social cohesion among pilgrims.

However, several challenges emerged during the implementation, including variations in participants' educational backgrounds, limited stamina of elderly participants during long simulations, and uneven digital literacy that affected the optimal use of post-training online platforms. These factors became important considerations for future implementation, especially in designing more adaptive content and differentiated facilitation strategies.

Despite these limitations, this training program demonstrates that a community-based and experiential approach, when combined with structured guidance and continuous support, can effectively prepare pilgrims holistically. The formation of area-based worshiper

communities and digital mentoring platforms are valuable outcomes with potential for long-term impact.

To further enhance the model, replication in other regions should consider local cultural-religious contexts, infrastructure availability, and demographic characteristics. The integration of mobile apps, multilingual materials, and collaborations with local religious institutions may also broaden the model's reach and effectiveness. With continuous evaluation and contextual adaptation, this model holds strong potential to become a national reference for sustainable and community-driven Hajj preparation programs.

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