

Development of Learning Model for Hajj Based on Cooperative Learning in Padang City

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Abstract

The research aimed to produce an appropriate product, namely a cooperative learning model in the rituals of Hajj, to realize an independent Hajj congregation in terms of knowledge, understanding, attitudes, and skills, to specify the level of validity, realism, effectiveness, and attractiveness and so that the problems above can be resolved immediately resolved. This research uses the Research and Development (R&D) approach to achieve the aforementioned objectives. In general, the research and development model is the Four D model. This model consists of four stages of development, i.e., define, design, develop, and develop. The results of the preliminary study / pre-field survey show that in terms of teaching performance of Hajj rituals, it appears that the learning services provided by the instructor/instructor have not been able to accommodate and appreciate the differences in ability (attitude) of Hajj pilgrims. The results of the model development trial show that "(1) it is necessary to improve the teaching performance of the Hajj ritual guide / instructor, (2) the development of the model requires specific teaching performance of Hajj rituals from the supervisor / instructor, and does not want excessive facilities and facilities. (3) there is an increase in the learning activities of Hajj pilgrims in all small groups (high, medium and low), (4) the realization of the optimization of the achievement of learning outcomes for Hajj rituals for Hajj pilgrims, both in the high, medium, and low groups.

Keywords: Development of learning model; Manasik Hajj; Cooperative Learning; Padang City.

Hajj is the fifth column of Islam and is obligatory for Muslims. Every year, millions of Muslims from all over the world gather for a pilgrimage to the Holy Land. The greatest pilgrimage is an obligation that must be performed in accordance with what is established by Allah SWT, as expressed in the Qur'an, As-Sunnah and Ijma', among others: Meaning:

"...And (among) the obligation of man towards Allah is to perform the pilgrimage to the Baitullah, namely for those who are able to travel there. Whoever denies (the obligation of Hajj), then know that Allah is Rich (does not need anything) from all the worlds "(Q.S. Ali Imran: 97).

Hajj is a worship that must be carried out once in a lifetime by Muslims who have the ability (*istitha'a*). According to RI Law No. 8 of 2019 it is stated that the Hajj is the fifth pillar of Islam and is obligatory for Muslims who are able to carry it out in the Baitullah, the community, as well as certain places, times and conditions. Pilgrims of Hajj are citizens who are Muslim and have registered to perform the Hajj in accordance with the stipulated requirements.

The Ministry of Religion of the City of Padang has carried out the mandate of Law Number 8 of 2019 which is to carry out Hajj rituals every year in collaboration with the Hajj and Umrah Guidance Group (KBIHU), District Religious Affairs Office, Health Service and Transportation Service. From the implementation of the Hajj rituals, it is expected that; (a). Pilgrims have extensive knowledge about Hajj and are independent in practicing their knowledge starting from leaving the house, while in Makkah Al-Mukarramah until they return to the country (Yezli et al. 2019), (b). Pilgrims understand the things that are obligatory, pillars, and sunnah that are carried out when carrying out the pilgrimage (Fu 2023), (c). knowing the conditions and customs of the cities of Mecca and Medina through the pictures given when learning the rituals of Hajj (Muawanah and Mustolehudin 2020), (d). get to know the Hajj pilgrims from other countries, so that they can have new brothers and sisters among Muslims (Subandi 2022), (e). Hajj pilgrims can learn various things in detail and in detail about the pilgrimage in accordance with the Qur'an and As-Sunnah (Al-hussein n.d.).

The Ministry of Religion is very concerned about preparing Hajj Pilgrims, so that all Hajj Pilgrims can easily and independently carry out all the Hajj pilgrimages, both independently in terms of worship and during the pilgrimage. The Ministry of Religion has arranged for mentors/instructors, participants for guidance, guidance facilities, institutions that carry out ritual guidance, set materials/teaching materials for congregational guidance. and guidance

methods. The Directorate General of Hajj and Umrah Organization (Directorate General of PHU) as its leading sector has targeted that in 2019 all Hajj ritual guides must be certified.

Since the issuance of the Decree of the Director General of PHU number 59 of 2019 regarding Guidance Group Operational Guidelines, the Ministry of Religion of the City of Padang has made efforts to increase the quantity and quality of Hajj ritual guides. In 2020, the Ministry of Religion of the City of Padang already has 38 people who have certified Hajj rituals supervisors. Thus the researcher understands that the number of qualified Hajj rituals supervisors, when associated with the number of Hajj pilgrims in the same year, which is 1,114 pilgrims, then the ratio of supervisors and Hajj pilgrims generally reaches 1:30. mentors and Hajj pilgrims have reached the ideal ratio.

So far, the Hajj rituals learning model should have been able to improve the knowledge, attitudes and skills of the Hajj pilgrims as a whole (*khaffah*) (Novitasari and Yuliar 2023), that is, they can realize learning that is truly meaningful, easy to absorb, fun and always memorable/unforgettable. happened to the Pilgrims with high levels of mastery, namely; With all the knowledge of the rituals of Hajj, the inculcated attitudes and skills they have acquired during the study, they are able to independently practice all the series of pilgrimages in the holy land of Makkah Al-Mukarramah and return to their homeland by obtaining a Mabrur Hajj and becoming a good friend in the country. work and where they live.

So far, the learning of Hajj rituals should have been able to improve the knowledge, attitudes and skills of the Hajj pilgrims as a whole (*khaffah*), that is, they can realize learning that is truly meaningful, fun and always memorable. all the knowledge of the rituals of Hajj, the attitudes that were instilled and the skills they had acquired during learning, they were able to independently practice all the series of pilgrimages in the holy land of Makkah Al-

Mukarramah and return to their homeland to have obtained a mabrur pilgrimage and were able to become good examples in the world. where they work and where they live. However, the reality on the ground is that some problems are still being experienced; (1) Most of the Hajj Pilgrims have not been able to independently practice the knowledge of Hajj rituals during the pilgrimage process. (2) The guides/instructors of the Hajj rituals do not yet have a learning model for the Hajj rituals that is suitable for the conditions of the Hajj pilgrims who are truly heterogeneous in their social status. (3) KBIHU does not yet have a standard Hajj ritual learning model from the Ministry of Religion, so that each KBIHU and each supervisor/instructor create their own learning model. In the end, the Hajj pilgrims were confused and learning the Hajj rituals was not optimal.

Currently, there is a gap between expectations and reality in the implementation of the Hajj rituals in Padang City. This gap should not happen again, it must be repaired and resolved as soon as possible. If this gap is not immediately corrected, then similar problems will definitely occur every year, in fact it could get even worse, and will lead to enormous losses, both on the part of the government (Kemenag) as the person in charge, and on the part of the Hajj pilgrims themselves. , and Muslims in general. Of all this, of course, the Hajj pilgrims feel the most loss and deep disappointment, they are forced to queue for a long time waiting for their turn to go for Hajj, especially in the City of Padang the waiting list ranges from 15 to 20 years, and 210,000 (two hundred and ten thousand). Indonesian Hajj pilgrims each year will experience the same loss and fate, not getting any value from the pilgrimage they do.

Driven by some of the gaps mentioned above due to the fact that what is happening is not in accordance with what should be in the implementation of the Hajj rituals learning in Padang City at this time, the researchers are eager to make changes to the improvement of the Hajj rituals learning model, researching and

studying in depth about the Hajj rituals learning model. in Padang City. According to provisional estimates, the main possible causes for the above-mentioned discrepancy are, among others, that the current model of guidance for Hajj rituals is not right, so the gap continues to occur every year. So that the hopes of the Hajj Pilgrims and the mandate of law number 8 of 2019 and other regulations have not materialized.

The researcher is very confident from the results of this study that these problems can be immediately overcome, solutions are sought, by making changes, by developing the current Hajj rituals learning model, namely a teacher-centered learning model with a teacher-centered approach. cooperative learning based Hajj rituals. So that the Hajj Pilgrims are completely satisfied, ready, independent and proficient in carrying out the entire series of Hajj, safe on the pilgrimage, and have succeeded in getting a Mabrur Hajj and being a good role model in their respective workplaces and places of residence.

Syafruddin Nurdin said cooperative learning is a learning strategy that requires students to participate in a small group to avoid encounters. In a cooperative learning system, students learn to work with other members. In this model, students have two responsibilities: to learn by themselves and to help the rest of the group members to study.

Cooperative learning is team learning, which has been discussed recently (Gillies, 2016) and which is recommended to be used by education experts. Slavin (1995) suggests two reasons. Firstly, various studies show that the use of cooperative learning can improve students' performance and, at the same time, increase social relationship skills, promote the attitude of accepting one's own and others' shortcomings and increase self-esteem. Cooperative learning can be aware of the integrity of the student body to learn to think, solve problems and integrate with knowledge of skills.

METHOD:

The type of research that the researcher uses in this research is the type of research, development, or research and development (R&D) method. According to the type of research and development (R&D) (Siregar 2023) (Rita C. Rickey 2007) considers it to be the most suitable for research on the development of the learning model of Hajj rituals (ancient product) in Padang city. The new method consists of developing a model of ritual learning of the Hajj based on cooperative learning.

For the successful implementation of research and development (R&D) it is necessary to develop a systematic, structured, and measurable framework. Sugiyono said "generally R&D research is longitudinal (several stages)".

In this thesis, the research development model is divided into several stages, i.e., the concept model stage, the theoretical model stage, the hypothetical model, and the final model. The concept model is an analytical model on the components of the product, which accurately analyzes the components and shows the relationship between the components to be developed. The theoretical model is a model based on important theories that describe a field of thought protected by empirical data. The hypothetical model is a model that has received input from experts and practitioners through the Focal Discussion Group (FGD). The latest model has reached the practical stage through the experimental method.

RESULT AND DISCUSSION:

The institution responsible for the implementation of Hajj rituals in the Regency/City is the Head of the Regency/City Ministry of Religion and at the Sub-District Religious Affairs Office is the Head of the Sub-District Religious Affairs Office. In providing guidance and guidance for regular Hajj rituals, the Minister may involve the KBIHU for the Hajj and Umrah Guidance Group, hereinafter

abbreviated as KBIHU, is a group that provides guidance for the Hajj and Umrah pilgrimages that have obtained permission from the Minister.

In the city of Padang, the institutions that carry out the guidance/learning of Hajj rituals are in accordance with the applicable regulations, namely; (1) Head of the Padang City Ministry of Religion Office, (2) 11 Heads of District Religious Affairs Office and (3) 13 KBIHUs

Jema'ah Hajj, "raw material" (raw material) is a very important element in the learning process and is a very important element in determining the success of the learning process. The Hajj congregation is a group of internal actors who must act as an actor, a value-added training process, the implementation of hajj rituals/activities in the city, the implantation of Islamic skills of professional adaptation, creativity and innovation, the professional training of some pilgrimages. and able to overcome some problems in the pilgrimage process.

The Office of the Ministry of Religion of the City of Padang is the Office of the Ministry of Religion which has the most Hajj pilgrims in West Sumatra Province. Based on data obtained by researchers from documentation in the field of organizing Hajj and Umrah (PHU) at the Regional Office of the Ministry of Religion of West Sumatra Province, the number of Hajj pilgrims who departed in 2019 was 4,613 people. Especially at the Padang City Ministry of Religion. Based on the data that researchers obtained from existing documentation, the total number of pilgrims for the last three years was 3,372 people, with details; in 2017 there were 1,216 people, in 2018 there were 1,042 people, and in 2019 there were 1,114 people), while the number of Hajj pilgrims who will leave in the next 3 years is 3,342 people.

Every educational institution must have a curriculum. In this regard, based on the researcher's analysis of existing documentation sources (Muhammad Yudo and Rahmad Salahuddin 2020) (Loeb et al. 2017), the following will present the components of the

Padang City Hajj rituals learning curriculum. The materials for guidance for the pilgrimage of Padang City include; a. Government Policy in the Implementation of Hajj, b. Manasik Hajj theory and practice, c. The wisdom/spiritual of Hajj, d. Akhlakul karimah, e. Hajj health, f. Rights and obligations of Hajj Pilgrims, g. Tips for achieving the Mabrur Hajj and its preservation.

The current method of learning the Hajj rituals in Padang City is the lecture method, question and answer, discussion, demonstration, video showing, practice rituals and simulations, in accordance with the decision of the Director General of PHU number 146 of 2019. Meanwhile, the learning model for Hajj rituals in Padang City is until now. This has not been specifically determined by the Director General of PHU of the Ministry of Religion of the Republic of Indonesia, so the learning model of Hajj rituals both at the KUA Subdistrict and at the KBIHU is quite varied.

Based on the description and analysis contained in the previous data presentation section, the following researchers put forward a discussion of research findings as a result of product development.

1. Product Validity of the Hajj Manasik Learning Model Based on Cooperative Learning.

The research products produced in this study include a cooperative learning-based Hajj rituals learning model book along with a model guide book for Hajj rituals supervisors. Both of them become a unified whole and cannot be separated in this research. This product is named book 1 "Cooperative Learning-Based Hajj Manasik Learning Model", book 2 "Guidelines for Implementation of Cooperative Learning-Based Hajj Manasik Learning Model".

In developing this model, researchers rely on the steps outlined in the 4D model, such as definition, design, development, and dissemination. From the results presented in the development stage, expert information is obtained on the reliability of the model from the point of view of the content and appearance of the model.

According to experts, the model works with a percentage of 97.8% from the point of view of the content of the model.

At this define stage, the researcher carries out several activities, namely literature and literature review, namely learning about theories related to the model to be developed. From the study of several models, the researchers were interested in the Cooperative Learning model and from the study of several models including the Cooperative Learning model, the researchers were interested in the STAD type, then the researchers made an alternative design model. Furthermore, the researchers conducted field research to collect data about the empirical reality of the Hajj rituals learning model in the city of Padang today.

2. Practicality of the Hajj Manasik Learning Model Based on Cooperative Learning.

After doing the define stage, the researcher proceeds to the design stage. At this design stage, the researcher begins to determine the model that is considered appropriate / suitable to be developed according to the needs analysis carried out in the preliminary study. Then proceed with designing a model (product), designing components and devices that support the Hajj rituals learning model that will be developed.

The value of validity given by the experts is an objective assessment of the content and appearance contained in the model and its user guide. This objectivity is proven by looking at the results of statistical tests using the Kendall's Concordance Coefficient test. Based on the results of the Kendall's Concordance Coefficient test calculations for experts from the aspect of the content and appearance of the model along with the guidelines for its use, it is known that the level of concordance/fitness of the assessment given indicates a strong relationship between experts with the Kendall's Concordance Coefficient value on the model content aspect of 0.559.

The preparation of content and/or materials is carried out by referring to the Hajj rituals

package book by the Ministry of Religion. The results of the analysis of the implementation of the Hajj rituals learning model based on cooperative learning in the city of Padang showed that the overall average value of the four trials was 92.00% at KBIHU Arafah which showed that the implementation of the model was reliable. From the analysis of these criteria, it can be concluded that the model is practical to implement. At KBIHU Nurzikrillah with an average percentage value of 87.60 %, it shows that the model is reliable. From the analysis of these criteria, it can be concluded that it is practical to implement the model. If this criterion is measured by the criteria for implementing the prescribed co-operative based Hajj program model, it can be concluded that the implementation of the cooperative learning-based Hajj program learning model is in a very good category. The above average percentage value shows that the implementation of the cooperative learning-based Hajj program learning model is reliable. Analyzing these criteria, it can be concluded that the model of cooperative-based Hajj formality education is highly implemented.

3. The Effectiveness of the Hajj Manasik Learning Model Based on Cooperative Learning.

After the design stage is carried out, the next stage is the develop stage. At this stage of Development (Develop), the design of the model that has been made is then displayed for validation by experts in accordance with the design of the model (product). After that, it was continued with the evaluation phase of the model design. To carry out an assessment of the model design, a Forum Group Discussion (FGD) was conducted with related experts. The next step in this stage is a step to make improvements to the model design based on input or suggestions from experts who have provided an assessment or study of the weaknesses, shortcomings of the model design.

The next steps, limited trials in learning to supervisors and at KBIHU, according to the real situation that will be faced. During the trial

process, the functionality of the model and model set developed from the supervisor/trainer's response or feedback using the model was tested.

The level of effectiveness of the Manasik Haji learning model based on cooperative learning is known from the results of data analysis on the learning outcomes of the two local/KBIHU, the trial is seen from the increase in the pre-test (initial test) and post-test (final test) scores in both KBIHU. The pretest result at KBIHU 'Arafah was 40.48 and at KBIHU Nurl Zikrillah was 48.64 and the post-test average was 65.40 at KBIHU 'Arafah and 80.40 at KBIHU Nurl Zikrillah. From the results of the pre-test and post-test, it can be interpreted that the cooperative learning-based Hajj rituals learning model is effective to use.

4. Withdrawal of the Hajj Manasik Learning Model Based on Cooperative Learning.

The level of attractiveness of this model is known from the results of the analysis of the responses of the Hajj pilgrims at KBIHU 'Arafah and KBIHU Nurl Zikrillah. The results show that the response rate of the Hajj pilgrims is good. If it is associated with the benchmark level of attractiveness that has been determined, it can be concluded that the cooperative learning-based Hajj ritual learning model is considered attractive.

CONCLUSION AND RECOMMENDATION:

The Manasik Haji learning model based on cooperative learning in the city of Padang has the following implications:

1. The cooperative-based Hajj program is a model learning, formal process and performing Hajj to improve the quality of education. Quality education will enable a meaningful education process that can explore possibilities, talents, interests according to the needs and skill level of pilgrims, and learning outcomes that demonstrate a high level of proficiency and are holistic and comprehensive.

2. The implementation of the cooperative-based Hajj program learning model includes

syntax, social measures, feedback policies, support systems, instructional implications, and integral coordination so that Hajj pilgrims are able to experience meaningful learning and supervisors/instructors are able to organize meaningful learning activities properly and are able to responding to the needs of the Hajj pilgrims and learning in general.

3. In the implementation of the cooperative-based Hajj rituals education model in order to achieve the target requires seriousness, patience, and high creativity from the supervisor/instructor and a time of 150 minutes per meeting or in harmony with 3 credits and supported by a positive response from the Hajj congregation so that it can run effectively.

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