

# Utilization of Virtual Reality: Transforming Spiritual Experiences in Hajj Ritual Learning in High Schools and Tour Travel

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## ABSTRACT

Secondary hajj education is often abstract and limited to physical simulations that cannot capture the Holy Land's vastness and holiness. The lack of representative Islamic religious education laboratories in Wajo Regency exacerbates this. Viewing rituals as physical procedures without inner transformation or Mecca and Medina spatial awareness lowers student spiritual engagement. This study examines how VR technology and PT Darmawan Tour & Travel can improve Wajo Regency high school students' Hajj practices and how digital immersion connects cognitive theory and affective-spiritual experiences. This study employs descriptive qualitative and collaborative case study methods. The study utilized VR devices and PT Darmawan Tour & Travel content in Wajo Regency high schools. Data is collected through participatory observation during VR simulations, in-depth interviews with professors of Islamic Religious Education and Hajj and focus group discussions (FGDs) with students. To measure spiritual presence, data reduction, presentation, and verification were done. The research indicated that VR's "real presence" effect on Hajj rituals evoked high emotional responses, such as emotion and commitment, not found in simulations. PT Darmawan Tour & Travel ensured field-relevant visual and procedural accuracy. Students claimed a better grasp of the pilgrimage itinerary and enhanced religious enthusiasm to perform Hajj. VR can create immersive spiritual places in schools. This paper proposes a VR-based experiential learning methodology for Islamic religious education. This article advocates for a strategic alliance between educational institutions and Hajj travel agencies to enhance religious education resources and urges Wajo Regency education authorities to incorporate immersive technology into the regional curriculum.

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## 1. INTRODUCTION

The Hajj pilgrimage, the fifth pillar of Islam, holds a unique status. Unlike prayer or fasting, which tend to be individual and spiritual, the Hajj is both a physical and material

act of worship performed in a very specific time and place (Alzeer & Abuzinadah, 2024; Kalender & Tari Kasnakoglu, 2022). In the context of Islamic Religious Education in high schools, the Hajj rituals (manasik) aim to instill a comprehensive understanding of the procedures, philosophy, and spiritual values of Islam (Kusban et al., 2025; Latuapo, 2021). However, teaching the Hajj in a classroom thousands of kilometers from the Holy Land presents a tremendous pedagogical challenge (Rahman, 2024). Teachers are required to teach not only the "how" (procedures) but also the "why" and "what it feels like" (spiritual experience) of being in the House of God.

Wajo Regency, South Sulawesi, is known as a highly religious region and is nicknamed "City of Santri (Islamic Students)". Public enthusiasm for the Hajj pilgrimage is immense, reflected in the long waiting list in the region. High schools accommodate this enthusiasm by practicing Hajj rituals. However, the reality on the ground reveals a gap in the quality of learning.

For decades, simulations of Hajj rituals at Wajo Regency high schools have relied on simple props: a black cloth over a wooden frame as a miniature Kaaba, the schoolyard as the Field of Arafah, and verbal instructions as a guide. Cognitively, students may memorize the sequence of tawaf and sa'i, but affectively, they fail to experience the spiritual "vibrations." The absence of spatial context—such as the architectural grandeur of the Grand Mosque, the massive crowds, and the echoing acoustics of the talbiyah (prayer)—makes these simulations feel dry and mechanistic. Students often view the rituals as merely a formality for assessing practical practice, devoid of any spiritual transformation. On the other hand, the Hajj and Umrah travel industry, such as PT Darmawan Tour & Travel, has a far more up-to-date understanding of conditions on the ground in Saudi Arabia. They have access to visual data, comprehend the most recent routes, and regularly update their protocols to align with Saudi Arabian government policies. We need to bridge the gap between the often-static school curriculum and the dynamic reality on the Hajj field.

Collaboration between educational institutions (high schools) and practitioners (PT Darmawan) is crucial. In this research, PT Darmawan not only acts as a travel service provider but also serves as a "reality provider." Travel agencies can guarantee "information certainty" and "visual accuracy" by utilizing Virtual Reality (VR) technology they own or develop in collaboration. This synergy is a strategic step in moving the Hajj laboratory from a limited physical form to an unlimited digital one.

VR technology offers immersive features capable of manipulating human sensory perception (Bhowmik, 2024; Crofton et al., 2019). Through VR devices, students in Wajo Regency no longer simply "see" a picture of the Kaaba in a textbook but "are" in front of it. In the experiential learning theory developed by David Kolb, the most effective learning occurs when someone is directly involved in a real-life experience (Lehane, 2025; Passarelli & Kolb, 2023; Wijnen-Meijer et al., 2022).

In the context of Islamic religious education, VR creates what is known as a spiritual presence (Aryati et al., 2024; Asril et al., 2023; Sudiro & Munjin, 2024). When students wear VR headsets and view the splendor of the Kaaba at a 1:1 scale, the brain responds to the stimulus as a real experience (Alshaer, 2025). This phenomenon triggers the

release of religious emotions: feelings of emotion, longing, and awe of God's greatness. This study uses technology, traditionally viewed as a secular product, as a tool to enhance faith.

This study contains several novelties that distinguish it from previous studies, namely: (1) While previous studies focused solely on the use of media in the classroom (Mills & Brown, 2022; Queiroz et al., 2022), this study explores a unique collaborative model between high schools in Wajo Regency and PT Darmawan Tour & Travel. This is the first study to examine how professionalism in travel agencies can improve the academic quality of Islamic Religious Education. (2) Most VR research in education focuses on "learning outcomes" (exam scores) (Haryana et al., 2022; Villena-Taranilla et al., 2022; Yu & Xu, 2022). This study goes further by examining "spiritual transformation," namely changes in students' behavior, emotions, and religious awareness after exposure to immersive simulations. (3) Using Wajo Regency as a setting provides strong local values. Wajo has deep Islamic cultural roots, but access to high technology is often considered lagging behind the provincial capital. This study proves that digitalization of da'wah can start from the regions. (4) The use of VR content validated by PT Darmawan ensures that what students learn is up to date (such as the position of new entrances, expanded sa'i areas, etc.), thus minimizing misinformation often found in outdated textbooks. Globally, the world of education is moving toward metaversity (Laurens-Arredondo & Laurens, 2023). If Islamic religious education remains based on lectures, it will lose its appeal to Generation Z and Alpha, who are highly familiar with visual technology. In Wajo Regency, this innovation is crucial for maintaining the momentum of youth religiosity and preventing it from being eroded by the tide of digital secularism. By presenting "Mecca in the Classroom," schools are making a long-term investment in student character development.

Accurate VR simulations have a psychological impact in the form of anticipatory socialization (Müller et al., 2023; Wrzus et al., 2024). Students who have had spiritual experiences through VR tend to be more motivated to save and strive to perform the actual Hajj. The result is a form of da'wah that not only informs but also "touches" the heart. Researchers believe that the transformation that begins with VR glasses can lead to a change in morality in real life.

Building upon all the above, there is an urgent need to overhaul the Hajj rituals method from conventional to immersive technology. The synergy between high schools in Wajo Regency and PT Darmawan Tour & Travel using VR is not merely a modernization of teaching aids but a radical effort to revitalize the spirit of the Hajj pilgrimage in the hearts of students. Therefore, this research is here to scientifically dissect how the transformation of spiritual experience occurs and how this collaborative model can become a new standard for Islamic Education learning in the future.

## **2. METHOD**

This research uses a qualitative approach with a case study. This qualitative approach was chosen because it aims to explore in-depth the phenomenon of "spiritual experience transformation," which is subjective, personal, and situational. This case study allows

researchers to investigate in detail the interactions between high school students in Wajo Regency and Virtual Reality (VR) technology provided through a collaboration with PT Darmawan Tour & Travel in the context of learning Hajj rituals.

This research was conducted in two integrated areas: high schools in Wajo Regency (selected through purposive sampling, namely schools that have integrated digital technology into their learning), PT Darmawan Tour & Travel, which provides simulation instruments, 360-degree visual content, and expert instructors (*mutawwif*) who validate the ritual procedures. The research subjects consisted of Islamic Religious Education teachers, Hajj instructors from PT Darmawan, and eleventh-grade students studying the Fiqh of Hajj and Umrah.

The research was conducted through four main stages: (1) Preparation Stage: Researchers coordinated with PT Darmawan Tour & Travel to align the VR content with the high school Islamic Religious Education curriculum. The VR content included visualizations of the Grand Mosque, the Thawaf (pilgrimage to Mecca), the Sa'i (circumambulation of the Kaaba), and the atmosphere at Arafah and Mina. (2) Implementation Stage (Intervention): Students simulated the Hajj rituals using VR devices. During this process, researchers observed their psychomotor and affective responses (such as facial expressions, hand movements, and emotional reactions like crying or reciting *dhikr*). (3) Spirituality Reflection Stage: After using VR, students participated in a debriefing session and focused discussion to express their feelings. (4) Evaluation Stage: Researchers interviewed Islamic Religious Education teachers and travel agents to evaluate the effectiveness of this technology compared to conventional methods.

To obtain valid data, researchers used triangulation techniques:

- Participatory Observation: Researchers were directly involved in the simulation process to observe how VR technology changed students' learning behavior.
- In-depth Interviews: Conducted with students who showed strong emotional reactions and with PT Darmawan regarding the technical and reality aspects of the content presented.
- Documentation: Photographs, video recordings of the simulation process, and the collection of short student essays on the "Virtual Mecca Experience."

The primary instrument in qualitative research is the researcher (human instrument). However, to maintain objectivity, the researcher used supporting instruments in the form of an interview guide focusing on the spiritual dimension (calmness, focus, devotion, and motivation), an immersive behavior observation sheet, and a VR device (Oculus/MetaQuest or similar) with Hajj Experience content curated by PT Darmawan Tour & Travel.

Data were analyzed using the Miles, Huberman, and Saldana model, which includes: Data Collection: Compiling all interview, observation, and document results; Data Condensation: Selecting and simplifying relevant data with a focus on spiritual transformation and discarding unnecessary data; Data Display: Organizing data in narrative form, comparative tables, or collaborative flowcharts between the school and

travel partners; and Conclusion Drawing: Formulating final findings regarding how VR impacts students' spiritual experiences in Wajo Regency.

To ensure the validity of the research results, Source Triangulation was carried out: Comparing statements from students, teachers, and travel instructors, Technical Triangulation: Comparing observation results with interview results, and Member Check: Reconfirming the results of the researcher's interpretation to informants (students and teachers) to ensure that the narrative written was in accordance with what they felt.

### 3. RESULTS AND DISCUSSION

#### Results

Research conducted at a high school in Wajo Regency through a collaboration with PT Darmawan Tour & Travel indicates a paradigm shift in Islamic Religious Education learning, particularly in the Hajj rituals. The following are the detailed research findings:

#### **Integration of VR Technology in the Islamic Religious Education Curriculum: School-Industry Collaboration**

Building upon initial documentation and observations, Hajj rituals were previously conducted conventionally in the school's open field. However, through the collaboration with PT Darmawan Tour & Travel, the school gained access to industrial-grade VR devices and 360° video content captured directly from key locations in Mecca and Medina.



**Figure 1.** The Shape of the Kaaba in VR

Researchers observed the content synchronization process, where instructors from PT Darmawan ensured that the digital sequence in VR (from Miqat, Thawaf, Sa'i, to Wukuf) matched the actual route in effect for 2025/2026. This provided accuracy not found in textbooks.

#### **Transforming Spiritual Experiences through Immersive Effects**

The main finding of this study was the tangible spiritual transformation that occurred in the students. VR technology created a powerful sense of presence, so that students felt like they were not in a classroom but rather in front of the Kaaba.

When using the VR headset, 8 out of 10 students showed significant physical responses. Several students were seen moving their lips to the Talbiyah recitation with

a trembling tone. Researchers noted that two female students shed tears during the simulation scene, taking place directly in front of the Multazam. The students' focus was completely absorbed in the virtual world, ignoring the noise of the school environment.



**Figure 2.** Students using VR headsets

Interview Results (Student):

*"Until now, I had only seen the Kaaba on TV or posters on the wall. But through this VR, when I looked up, I saw the immense splendor of the Grand Mosque. I felt very small, and suddenly my chest felt tight with emotion. It felt as if Allah was truly calling me there." (Student AR, 11th grade high school in Wajo).*

Interviews with AR students provide a compelling psychological insight into how Virtual Reality (VR) technology transcends the boundaries of conventional learning media in Islamic Religious Education:

- Shift from Passive Consumption to Immersive Experience: Students' statements comparing viewing the Kaaba on TV/posters to viewing it in VR demonstrate a significant shift in perception. VR transforms students from passive spectators to active participants, experiencing a real presence within the sacred space.
- Presence of Scale and Spiritual Megalophobia: Students' accounts of feeling "very small" when looking up at the grandeur of the Grand Mosque indicate that VR successfully provides an accurate 1:1 visual scale. Psychologically, this triggers a profound sense of awe, a key element in spiritual experiences where individuals feel humbled by the greatness of the Creator.
- Real Somatic and Emotional Responses: The physical effect of "a feeling of tightness in the chest due to emotion" demonstrates that the visual stimulation provided by VR can trigger a real autonomic nervous system response. This confirms that this digital experience is no longer perceived as merely virtual but has been internalized as an authentic, spiritual experience.
- Theological Connection and Increased Motivation (Internal Talbiyah): The phrase "as if Allah was really calling me" demonstrates that VR successfully facilitated spiritual dialogue between students and their faith. This technology became an effective da'wah medium in Wajo Regency high schools to foster a longing for the

Hajj pilgrimage, transforming theoretical material into a spiritual drive to fulfill God's calling in the future.

### **Improved Spatial and Procedural Understanding**

In addition to the spiritual aspect, VR has been shown to accelerate students' understanding of the spatial layout of the Holy Land. This minimizes the confusion that often occurs during physical simulations on limited school grounds.

Interview Results (Islamic Religious Education Teacher):

*"Students are usually confused about the direction of Safa and Marwah on the school field because they are only marked with chairs or ropes. With VR from PT Darmawan, they see the actual hills visually. They understand the distance and position accurately. This makes things easier for me because my task shifts from simply explaining directions to guiding devotion." (Mr. NH, Islamic Religious Education Teacher).*

The interview with Mr. NH, an Islamic Religious Education Teacher, revealed a significant transformation in teaching effectiveness using Virtual Reality (VR) technology:

- Overcoming Visual and Physical Limitations: The use of conventional markers such as chairs or ropes in field simulations often fails to represent the actual geographic reality, leading to student confusion. VR effectively overcomes these limitations by presenting visualizations of the real hills of Safa and Marwah, thus addressing spatial barriers on the school field.
- Accuracy in Understanding Distance and Position: Through the content provided by PT Darmawan, students gain an accurate visual perception of distance and position. This is crucial in Hajj rituals, as a proper understanding of the routes and layout of the pilgrimage sites is the foundation for properly implementing Hajj procedures.
- Shifting Teacher Roles (Pedagogical Efficiency): VR technology allows teachers to shift from repetitive technical tasks, such as manually explaining directions, to focusing on the substantive aspects of learning. Teachers now act more as spiritual guides, focusing on building students' devotion, while procedural details are automatically accommodated by the VR medium.
- Accelerated Learning Process: Overall, these interviews confirmed that VR has proven effective in accelerating students' understanding of the layout of the Holy Land. By minimizing procedural confusion, the learning process becomes more effective and efficient compared to traditional physical simulation methods.

### **Synergy of Travel Professionalism in Education**

The involvement of PT Darmawan Tour & Travel provides added value in the form of "reality validation." Travel instructors provide additional explanations of technical details often overlooked in Islamic Education textbooks.

Interview Results (PT Darmawan Tour & Travel):

*"We created this VR content based on our experience of bringing pilgrims every season. We want students in Wajo to not only understand the theory, but also the reality—such as where Ibrahim's tomb is located or what it's like to be among the crowds at Arafah. This is an investment in Hajj literacy from an early age." (PT Darmawan Instructor).*

Interviews with instructors from PT Darmawan Tour & Travel revealed several essential points regarding the integration of practical skills into the academic realm:

- Validation of Reality and Material Accuracy: The involvement of the travel agency serves as a "quality guarantee" for the content provided to students. Explanations of technical details such as the location of Ibrahim's tomb or the atmosphere of the crowds at Arafah demonstrate that VR is not simply a visual medium, but a tool for bringing dynamic, on-the-ground realities into the often-static Islamic Religious Education curriculum.
- Bridge between Theory and Practice: The statement that students should not "just know theory" emphasizes the need for experiential learning. The travel agency plays a role in filling information gaps (literacy needs) often overlooked in textbooks, so that students gain a contextual and relevant understanding of current conditions in the Holy Land.
- Long-Term Hajj Literacy Investment: The phrase "early Hajj literacy investment" implies that this collaboration has a strategic objective beyond mere academics. It aims to build the mental and intellectual readiness of students in Wajo Regency, so that when they could perform the Hajj in the future, they already have a strong and accurate mental map.
- Personalized Learning Experience: By crafting content based on the experience of transporting pilgrims "every season," PT Darmawan adds a humanistic and realistic touch to VR technology. This ensures that the simulations students undertake have a depth of feeling and detail that aligns with the empirical experiences of Hajj practitioners.

**Analysis of Findings: From Simulation to Digital Meditation**

The research data demonstrates that VR serves as a catalyst, transforming "physical simulation" into "digital meditation." The novelty element in this study is evident: collaboration with a Hajj travel agency enabled the creation of a simulation that was not only cognitively accurate but also touched students' deepest affective aspects. Table 1 presents a comparison of student responses before and after using VR.

**Table 1.** Comparison of Student Responses Before and After Using VR

Indicators	Conventional Simulation (Field)	VR Simulation (Travel Collaboration)
Emotional Engagement	Low (considered a sports assignment)	High (elicits feelings of emotion and solemnity)

<b>Indicators</b>	<b>Conventional Simulation (Field)</b>	<b>VR Simulation (Travel Collaboration)</b>
Visual Accuracy	Abstract (using simple props)	Very Realistic (1:1 scale to the actual location)
Worship Motivation	So-so	Very Strong (makes you want to save up for the Hajj pilgrimage)
Learning Focus	Easily distracted by the school environment	Positively Isolated in Content

The data in Table 1 shows significant changes in all learning indicators after the implementation of a Virtual Reality (VR)-based Hajj ritual simulation in collaboration with a travel agency. The detailed interpretation of this data is as follows:

### **Elevated Emotional Engagement**

In conventional simulation methods, students' emotional engagement was considered low because they tended to perceive the rituals as merely "exercise" or physical activity. However, after using VR, emotional engagement increased to a high level. This was evidenced by the emergence of deep spiritual feelings such as emotion and reverence, indicating that VR technology successfully touched the affective side of students previously unreachable by manual teaching aids.

### **Increased Visual Accuracy and Realism**

There was a sharp contrast in the visual aspect. The simulation on the school field was abstract because it only used makeshift props (such as wood or cloth), making it difficult for students to visualize the real conditions of Mecca. In contrast, the VR simulation provided a highly realistic experience at a 1:1 scale. This visual accuracy enabled students to understand the architectural details and layout of the prayer site according to its actual conditions, which is crucial for the accuracy of the ritual.

### **Strengthening Religious Motivation (Worship Intention)**

The most striking results were seen in the worship motivation indicator. While previously students felt indifferent, considering the Hajj as theoretical material that was still far from their grasp, the VR simulation triggered a very strong motivation. This immersive experience fostered practical desires, such as the intention to immediately save up to perform the actual Hajj. This demonstrates the effectiveness of VR as a persuasive da'wah medium for the younger generation.

### **Optimizing Learning Focus**

In conventional simulations in the field, students' focus is easily distracted by the noise of the school environment, peers, and weather conditions. The use of VR technology completely changes this situation through a positive isolation system. Students are fully absorbed in the digital content, allowing their attention to be fully focused on the manasik material being studied without any distractions from the outside world.

In general, the use of VR through a collaboration with PT Darmawan Tour & Travel has shifted the orientation of Hajj manasik learning from mechanical formalism to a spiritually immersive experience. This transformation proves that technology is not a barrier to spirituality, but rather a catalyst capable of bringing sacred space into the school environment. The use of VR at a high school in Wajo Regency, through a partnership with PT Darmawan Tour & Travel, has successfully transformed students' spiritual experiences. This technology is not simply a visual tool, but rather a medium for an "inner journey" that bridges the geographical distance between Wajo Regency and the Holy City of Mecca, while setting a new standard for the effectiveness of Islamic Religious Education learning in the digital age.

## Discussion

### Spiritual Transformation Through Digital Presence

The findings of this study indicate that the use of Virtual Reality (VR) in Wajo Regency high schools is not simply a means of updating teaching aids, but rather creates a spiritual experience for students. Interviews with AR students revealed physical responses such as chest tightness and emotion, indicating that VR can create an authentic sense of presence. This phenomenon supports the theory that immersive simulations can trigger autonomic nervous system responses similar to real experiences in the physical world (Radhakrishnan et al., 2023; Reale et al., 2023).

Theologically, the students' experience of "feeling called by God" demonstrates that immersive technology can bridge the gap between static religious texts and dynamic inner experiences. This aligns with the findings in Table 1, which note an increase in emotional engagement from low levels in conventional simulations to high levels in VR simulations.

### Reconstruction of Spatial Understanding and Pedagogical Efficiency

The main weaknesses of traditional Hajj simulations in Wajo Regency high schools are limited space and the abstraction of props (such as chairs or ropes), which often lead to student confusion. Research findings show that VR successfully reconstructed students' spatial understanding through realistic visualizations of the Safa and Marwah hills, enabling accurate understanding of distance and position.

This significantly impacts the role of educators. Islamic Religious Education teachers are no longer trapped in repetitive technical-procedural instructions, but can instead focus on guiding the solemnity and philosophical meaning of worship. This synergy demonstrates that technology functions as a cognitive assistant, freeing teachers to fulfill their substantive role as spiritual guides (Asril et al., 2023).

### Industry Validity in the Educational Context

The involvement of PT Darmawan Tour & Travel provides a dimension of "reality validation" that schools lack on their own. VR content, developed based on field experiences "each season," ensures that the Hajj literacy students receive is up-to-date and precise. This collaboration demonstrates that synergy between educational

institutions and industry practitioners is key to modernizing the Islamic Religious Education curriculum (Hajar, 2024; Ilyasin & Julaiha, 2025), particularly in materials requiring high field accuracy, such as Hajj rituals.

### **Comparison with Previous Studies**

This research has significant similarities and differences with previous studies on Islamic Religious Education learning media. While previous studies have focused primarily on improving cognitive learning outcomes (exam scores) (Albus et al., 2021; Calvert & Hume, 2023), this study focuses on students' spiritual transformation and affective experiences. Ramadhan et al. (2025) study demonstrated that 2D video media can improve memorization of Hajj prayers, but this study demonstrates that VR goes further by providing a "feeling" or inner presence that a flat screen cannot. Furthermore, while Alalwan et al. (2020) study stated that the main obstacle to VR is the lack of relevant content, this study provides a solution through the School-Travel Collaboration model, which provides valid and up-to-date content.

This research makes significant theoretical, practical, and policy contributions to the development of Islamic Religious Education in the digital era. It strengthens the theory of Experiential Learning by demonstrating that immersive technology can be a catalyst for spiritual transformation previously thought to be achieved only through direct physical practice. It offers a new perspective on how visual and auditory stimulation through VR can trigger somatic and emotional responses (such as emotion and devotion) that support the development of students' religious character. Provides a theoretical framework for the importance of "mental maps" in learning complex procedural rituals through digital technology. Provides a solution model for schools in regional areas, such as Wajo Regency, to overcome the limitations of physical manasik teaching aids through the use of a more accurate and space-efficient virtual laboratory. Socially, this research contributes to fostering interest in and planning for the Hajj pilgrimage from an early age among young people through a persuasive virtual spiritual experience.

## **4. CONCLUSION**

The use of Virtual Reality (VR) technology in Hajj rituals learning at Wajo Regency High Schools has had a significant transformative impact. First, the integration of VR successfully created a profound spiritual experience, where students felt a real presence (digital presence) that triggered emotional responses such as emotion, reverence, and spiritual closeness to the House of God. Second, the use of VR proved effective in reconstructing students' spatial and procedural understanding. This technology was able to overcome the limitations of physical facilities at the school by providing accurate visualizations of the layout of the Holy Land, thereby minimizing the confusion often encountered with conventional methods. Third, the strategic collaboration with PT Darmawan Tour & Travel provided added value in the form of reality validation. The involvement of industry practitioners ensured that the content students received was up-to-date and in line with current field conditions, simultaneously increasing students' religious motivation to perform the actual Hajj. Overall, VR technology is not just a

visual tool, but a catalyst that transforms Islamic Religious Education learning from mere theoretical transfer to an immersive and meaningful spiritual experience.

As a suggestion, it is hoped that Islamic religious education teachers can continue to explore the potential of immersive technology in other materials that have high complexity, and begin to shift their role to become facilitators of spiritual experiences rather than simply conveying procedural texts. It is recommended for relevant agencies to begin formulating standardization of digital teaching aids (VR) as part of modern Islamic Religious Education laboratory infrastructure to support the digitalization of da'wah at the secondary school level. Considering that this research is limited to aspects of spiritual experience and spatial understanding, it is recommended for further researchers to measure the effectiveness of VR on students' long-term memory retention related to the prayers of the Hajj rituals using quantitative experimental methods.

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