

Understanding Hajj Ritual Guidance Through the YouTube Platform Among Gen Z Pilgrims in 2024: A Study in Tegal City

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ABSTRACT

Purpose – The use of YouTube as a learning platform for Hajj rituals among Generation Z pilgrims in Tegal City represents an innovative approach in the digital era. This study aims to explore how YouTube enhances the understanding, spiritual engagement, and religious behavior of Gen Z pilgrims.

Method – This qualitative research employed a descriptive method through interviews with eight Gen Z pilgrims who had performed the Hajj.

Findings – Reveal that YouTube is an effective self-learning medium, providing clear, communicative, and easily accessible visual content. Cognitively, pilgrims demonstrated better comprehension of the Hajj procedures; affectively, they experienced emotional serenity and spiritual closeness; behaviorally, they actively rewatched videos, practiced rituals at home, and shared content with others. In conclusion, YouTube serves as an important medium for learning and internalizing spiritual values among Gen Z pilgrims, although face-to-face guidance remains essential to deepen spiritual experience and ensure doctrinal accuracy.

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INTRODUCTION

Digital media has become one of the primary means for disseminating information and knowledge in today's rapidly evolving digital era. Currently, various platforms—ranging from websites and mobile applications to social media—play a significant role in supporting learning and providing education. This also applies to the Hajj pilgrimage, as numerous digital channels now facilitate easy, fast, and interactive access to information and guidelines on Hajj rituals (*manasik*). With these advancements, prospective pilgrims can more easily understand and prepare themselves for performing the pilgrimage in the Holy Land (Mafaza, 2024). Social media has become an integral part of modern society. Platforms such as TikTok, YouTube, Twitter, and WhatsApp have evolved into online platforms that serve not only as entertainment media but also as fast, wide-reaching, and

effective sources of information. In the context of religious practice, social media plays an essential role in communication, education, and coordination, particularly for prospective Hajj pilgrims. Through various interactive and informative content, pilgrims can learn about *manasik*, worship procedures, developments in the Holy Land, and practical guidance to support the smooth implementation of the Hajj. Therefore, the use of social media represents one of the most effective approaches to enhancing the readiness and logistical preparedness of Hajj pilgrims in the contemporary era (Muhammad Nauval Hazieq et al., 2024).

Generation Z, born between 1997 and 2021, has emerged as a dominant force in the digital world, particularly in the use of social media. (A. S. Rejeki et al., 2024). The level of social media consumption among Gen Z is notably high, including those departing for Hajj in 2024 in the city of Tegal. One of the platforms widely used by Gen Z is YouTube, which provides a wide range of content to facilitate pilgrims—especially those from Generation Z—in understanding and preparing for the Hajj pilgrimage. The Indonesian Ministry of Religious Affairs (Kementerian Agama/Kemenag) recognizes the importance of utilizing technology in delivering *manasik* guidance, as reflected in its concrete initiatives. (kemenag.go.id, 2020).

A study conducted by Muhammad Alvien Mafaza (2024) titled *Social Experiences of Hajj in the Pre-Social Media and Social Media Eras*, explains that prior to the emergence of social media, the Hajj experience tended to be personal and limited, with communication relying primarily on letters or infrequent phone calls. As a result, pilgrims often felt isolated from their families and communities. However, with technological advancements, social media now enables pilgrims to stay connected with their families and share experiences in real time, thereby expanding their social networks during the pilgrimage. Nevertheless, the use of social media also presents challenges to the authenticity of spiritual experiences, as some pilgrims may focus more on social activities than on deep spiritual reflection. Therefore, it is important for pilgrims to maintain a balance in their use of social media, ensuring that technology enhances rather than diminishes the depth of their Hajj experience. (Mafaza, 2024)

Another study by Ade Nawawi (2025) titled *The Use of Social Media as a Means of Da'wah and Islamic Education for Generation Z*, highlights that social media holds significant potential for Generation Z, who have grown up in the digital era and actively use platforms such as YouTube, Instagram, and TikTok. Interactive, technology-based, and engaging religious content has proven effective in improving their religious understanding. However, challenges such as low digital literacy, the spread of misinformation, and the lack of regulation of religious content must be addressed to optimize the role of social media in da'wah. Moderate, educational, and digitally literate communication strategies are essential, including collaboration among academics, Islamic institutions, and digital communities. (Ade Nawawi, 2024)

This study aims to determine the level of understanding among Generation Z Hajj pilgrims in the city of Tegal regarding the use of YouTube as an alternative medium for *manasik* training in accordance with Islamic law. With educational support from YouTube as the largest platform, it is expected that Generation Z will better understand and prepare for the Hajj pilgrimage, making their journey more meaningful and aligned with Islamic teachings.

METHOD

This study employs a descriptive qualitative approach, in which the researcher directly engages in the field to observe and interact with the research subjects. This approach aims to describe social phenomena in depth without relying on quantitative data, allowing the data obtained to be more natural and rich in meaning, based on real experiences and contextual conditions in the field. This method emphasizes an authentic understanding of social reality through observation, interviews, and intensive interaction with informants (Taufikurrahman et al., 2023)

In this study, the observation conducted was non-participatory, meaning that the researcher did not directly engage in the subjects' activities but instead observed their behavior and activities related to the use of YouTube as a medium for learning *manasik* Hajj. The aspects observed include:

- 1) Informants' habits in accessing *manasik* Hajj content on YouTube,
- 2) The types and sources of channels selected,
- 3) The frequency of watching and re-watching videos, and
- 4) Forms of practice or simulation of *manasik* performed after watching the videos.

This observation was conducted to complement interview data and to obtain a real picture of how YouTube is utilized in the process of learning *manasik* Hajj.

The subjects of this study were individuals from Generation Z in the city of Tegal who had performed the Hajj pilgrimage. The selection of subjects used purposive sampling, a technique in which samples are intentionally selected based on specific criteria aligned with the research objectives. The criteria included:

- 1) Individuals categorized as Generation Z who have performed the Hajj,
- 2) Individuals who have used YouTube as a medium for learning *manasik* Hajj, and
- 3) Individuals willing to provide information and accessible for interviews.

Based on these criteria, eight informants were selected as research subjects. The selection aimed to obtain in-depth, relevant data aligned with the research focus (Hakim & Muhajarah, 2024).

The data collection method used in this study was interviews, defined as a direct interaction technique between the researcher and informants through structured or semi-structured question-and-answer sessions. Interviews are not only intended to obtain factual data but also to explore meanings, experiences, and in-depth interpretations from informants regarding a phenomenon. The success of interviews depends on the quality of interaction and the researcher's ability to create an open atmosphere, allowing the information obtained to be accurate and comprehensive, which is then processed according to the research focus. (Wijoyo, 2022)

The Religious Engagement Theory developed by Peter C. Hill dan Kenneth I. Pargament explains an individual's involvement in religion through three main dimensions: cognitive, affective, and behavioral. (Hill & Pargament, 2003) This theory emphasizes that religious engagement is not limited to ritual practices but also includes how individuals understand, feel, and practice religious teachings comprehensively. (C. Hill and Ralph W. Hood Jr., 1999)

Religious Engagement Theory provides a comprehensive framework for understanding religious involvement, identifying influencing factors, and explaining the impact of digital media on spirituality, particularly among younger generations such as Gen Z. Thus, this theory is useful for understanding the relationship between religion and technology in a holistic and contemporary context. (Bryant, 2007)

In this study, Religious Engagement Theory is used to measure the effectiveness of YouTube in enhancing Gen Z's engagement in learning *manasik* Hajj. The cognitive dimension assesses understanding of the material, the affective dimension evaluates interest and spiritual feelings, and the behavioral dimension examines activities such as watching, taking notes, and practicing the content of the videos. This approach helps to understand the role of YouTube as an interactive and in-depth learning medium for young pilgrims. (Farhanah Murniasih, 2024).

RESULTS AND DISCUSSION

A. The Utilization of YouTube for Hajj Manasik Guidance among Generation Z Pilgrims

Understanding *manasik* Hajj constitutes a crucial aspect of Hajj preparedness that must be possessed by every prospective pilgrim. *Manasik* Hajj encompasses various procedures, pillars, and prohibitions during the pilgrimage in the Holy Land, which cannot be performed arbitrarily without proper knowledge. The Ministry of Religious Affairs of the Republic of Indonesia has stipulated that every pilgrim is required to participate in *manasik* guidance prior to departure as part of the requirement of *istitha'ab al-'ilm* (intellectual preparedness). This aims to ensure that each pilgrim is able to perform the Hajj in accordance with Islamic teachings and attain solemnity in its implementation. (Kemenag RI, 2020)

One of the essential aspects that pilgrims must master in relation to the Hajj pilgrimage is *manasik* knowledge. *Manasik* guidance holds a highly strategic position in the organization of the Hajj, as it is mandated by Law Number 08 of 2019, which obligates the government to ensure that pilgrims can perform their worship in accordance with Islamic principles. This guidance is intended to help pilgrims understand the requirements, pillars, and obligations of Hajj, as well as the religious commands and prohibitions associated with it. Ultimately, this is aimed at enabling pilgrims to achieve a *mabrur* Hajj, the reward of which is none other than paradise. (Sattar & Hasanah, 2023)

In the digital era, the dissemination of religious information, including *manasik* Hajj materials, is no longer limited to face-to-face training. Social media and digital platforms such as YouTube have become primary alternatives for prospective pilgrims to access information in a more flexible and visual manner. Educational content presented in the form of video tutorials, interactive lectures, and worship simulations serves as a practical and engaging learning medium, especially for Generation Z, which is widely recognized as a digital-native generation. (Haji Furoda, 2023)

YouTube has evolved from merely an entertainment medium into an effective educational platform. In the context of *manasik* Hajj, it provides a space for preachers, Hajj

instructors, and official institutions to deliver religious materials in a broad and dynamic manner. Generation Z pilgrims show a strong preference for this platform due to its accessibility, time flexibility, and visually communicative delivery. (Atikah & Wiza, 2023) The use of YouTube enables pilgrims to learn *manasik* independently by rewatching videos, taking notes, and even engaging through comment sections or online discussions.

Based on the results of observations conducted, it was found that the use of YouTube by Generation Z pilgrims is not merely passive as viewers, but reflects active and structured usage patterns. Informants generally access YouTube through personal devices such as smartphones, with flexible usage times, particularly in the period leading up to their Hajj departure.

Observations reveal several key patterns in the utilization of YouTube, namely:

- 1) Independent content searching, in which informants use keywords such as “Hajj manasik tutorial,” “sequence of Hajj rituals,” and “complete Hajj practice”;
- 2) Selection of channels perceived as credible, such as official channels of the Ministry of Religious Affairs or well-known Islamic scholars (*ustadz*);
- 3) The habit of rewatching (replay) to reinforce understanding; and
- 4) Direct practice, where informants imitate *manasik* movements at home after watching the videos

In addition, several informants were observed taking notes on important points from the videos and saving specific content as references for future access. These activities indicate that YouTube is not only used as an information medium but also as a means of self-directed learning that is repetitive and reflective in nature..

These observational findings are consistent with interview results, which show that pilgrims not only understand the material theoretically but are also able to internalize and practically apply the procedures of Hajj rituals in a more systematic manner. Thus, the use of YouTube in this context can be categorized as active learning, involving cognitive, affective, and behavioral processes simultaneously.

From the perspective of the psychology of religion, an individual’s involvement in religious activities can be explained through the concept of *religious engagement*. This concept, developed by Hill & Pargament, (2003), explains that religious involvement encompasses various aspects of an individual’s life, including how one understands religious teachings, experiences spirituality, and actualizes these teachings in daily behavior. In this study, these dimensions are analyzed through three approaches—cognitive, affective, and behavioral—as an operational framework for understanding the religious experiences of pilgrims..

The concept of religious engagement is particularly relevant for analyzing how Generation Z pilgrims construct their religious understanding through YouTube content. In the cognitive dimension, pilgrims gain clearer comprehension of the stages of *manasik* through systematic visual presentations. In the affective dimension, emotional engagement emerges, such as

feelings of solemnity, tranquility, and motivation resulting from communicative and inspirational content delivery. Meanwhile, in the behavioral dimension, pilgrims do not remain passive viewers but demonstrate concrete actions such as rewatching videos, taking notes, practicing *manasik* movements, and sharing content with others (Farhanah Murniasih, 2024)

Social media platforms used by the public are diverse, including YouTube, TikTok, Instagram, Facebook, Twitter, WhatsApp, and Telegram. Each platform has distinct characteristics in terms of interactivity, content duration, and style of information delivery. Social media has proven effective in disseminating information to pilgrims regarding Hajj and Umrah preparation. Platforms such as Facebook and Instagram are utilized to present infographics, tutorial videos, and live sessions that help pilgrims better understand the stages of worship. Infographics provide clear visualizations of procedures and requirements, while tutorial videos demonstrate how rituals are properly performed. Live sessions enable direct interaction between organizers and pilgrims, allowing real-time questions and answers. WhatsApp is also used to deliver reminders and important information directly to pilgrims' mobile devices, ensuring continuous access to updated information whenever needed. (Muhammad Nauval Hazieq et al., 2024)

Social media platforms such as YouTube also provide broader opportunities for religious self-actualization among digital generations. Users can select religious content according to their preferences, engage in open discussions, and follow da'wah channels they find appealing. This phenomenon indicates that the strengthening of religiosity can be fostered through digital spaces, provided that these media are used wisely and supported by valid content aligned with Islamic teachings (Ali et al., 2025)

In this context, the use of YouTube is not merely a technical tool but also functions as a medium for fostering spirituality and comprehensive religious engagement among pilgrims. Therefore, the use of digital media must be accompanied by proper guidance to ensure that religious experiences remain balanced between informational needs and spiritual depth.

The use of *manasik* Hajj videos on YouTube represents an educational approach that is increasingly favored, particularly by younger generations such as Gen Z. These videos serve not only as a means to understand the technical aspects of Hajj rituals but also to revive spiritual enthusiasm and deepen religious emotions. Furthermore, this study seeks to extend previous findings, such as those presented by (Mafaza, 2024) which highlight that while social media helps pilgrims remain connected and enrich their spiritual experiences, it may also pose a risk of distorting spiritual meaning if used primarily for showcasing religious activities. .

Based on the interview and observation results, the use of YouTube by Gen Z pilgrims in Hajj ritual guidance is not limited to simply watching videos, but involves several active and repetitive learning stages. Most respondents began by independently searching for content using specific keywords such as "Hajj ritual tutorial" or "complete sequence of Hajj worship." After that, they selected channels considered credible, such as official government channels or religious scholars with recognized scholarly authority..

Based on the results of interviews and observations, the use of YouTube by Generation Z pilgrims in *manasik* guidance extends beyond merely watching videos and involves several stages of active and repetitive learning. Most respondents begin by independently searching for content using specific keywords such as “Hajj manasik tutorial” or “complete sequence of Hajj rituals.” They then select channels considered credible, such as official government channels or scholars with recognized authority.

Subsequently, respondents demonstrate a habit of repeatedly watching videos to strengthen their understanding, particularly in sections perceived as complex, such as the distinctions between pillars (*rukun*), obligations (*wajib*), and recommended practices (*sunnah*) of Hajj. Some respondents also take notes on key points from the videos as a form of cognitive reinforcement. The next stage involves direct practice, where pilgrims imitate *manasik* movements at home as a form of simulation before the actual pilgrimage. Some respondents even save and share videos with family members or fellow pilgrims, contributing to collective learning reinforcement. These findings indicate that the use of YouTube has evolved into a model of self-directed digital learning that is active, reflective, and repetitive. YouTube functions not only as a source of information but also as a medium for practical training and reinforcement of understanding.

Beyond the technical aspects, the spiritual experiences generated by these videos also play a crucial role in the learning process. Videos depicting the atmosphere of the Holy Land, recitations of prayers, and explanations of the meaning of worship are capable of fostering deep emotional (affective) engagement. Respondents reported feelings of emotional resonance, tranquility, and increased spiritual motivation after watching such content. This aligns with Nawawi (2025) who states that digital platforms are effective in conveying religious values due to their visual, concise, and Generation Z-oriented presentation.

The practices of repeated viewing, note-taking, and direct application demonstrate a transformation from passive to active learning. This process indicates that YouTube serves not only as a supporting medium but also as a tool for internalizing values and enhancing spiritual readiness. Therefore, the use of YouTube in *manasik* Hajj guidance can be understood as a comprehensive learning process that integrates cognitive (understanding), affective (internalization), and behavioral (practical application) aspects in a holistic manner.

B. Learning Experiences of Generation Z Hajj Pilgrims through YouTube

In the digital era, Generation Z—born between 1997 and 2021—is widely recognized for its close relationship with technology, particularly gadgets and social media. This generation tends to prefer information that is visual, interactive, and easily accessible. In a religious context, they are more inclined to engage with content that is concise, relatable, and aligned with their everyday realities, rather than long and formal sermons. (I. Rejeki et al., 2024) Hajj *manasik* content on YouTube has emerged as a highly relevant learning medium for Generation Z pilgrims. They tend to evaluate content based on visual quality, clarity of explanation, and credibility of sources, such as official Ministry of Religious Affairs channels or recognized

Islamic scholars. These preferences reflect the affective dimension (feelings of interest or comfort toward certain content) and the behavioral dimension (habits of watching, rewatching, and sharing videos), as explained in the Religious Engagement theory by (Hill & Pargament, 2003) This theory emphasizes that religious engagement encompasses a combination of cognitive (understanding of teachings), affective (emotions and spiritual motivation), and behavioral (observable religious practices) aspects (Kim et al., 2023). In the case of Generation Z, visually rich and emotionally engaging content enables them not only to learn but also to develop a sense of spiritual attachment, which in turn motivates them to practice what they have learned.

Furthermore, studies indicate that Generation Z is capable of selectively filtering content; they tend to choose materials that are relevant, educational, and religiously valid in accordance with Islamic teachings (Hadi & Alfi Khoiruman, 2024) They also show a preference for da'wah channels that feel authentic and emotionally engaging, highlighting that authenticity and personal connection are crucial factors in attracting their attention and building trust in *manasik* content on YouTube. (Sri Diana Putri et al., 2025) Based on this, Generation Z pilgrims need to be attentive in selecting *manasik* Hajj content on YouTube. Accordingly, this study aims to examine their actual activities after learning *manasik* guidance through YouTube, such as simulating rituals or engaging in discussions with fellow pilgrims.

interactive, visual, communicative, and concise. They tend to avoid long, monotonous, or one-way lectures. The most favored content includes simulations, practical tutorials, and materials supported by real visual illustrations, making them easier to understand. This makes YouTube more advantageous than other social media platforms in the context of *manasik* Hajj education. YouTube channels commonly watched by Generation Z include:

Table 1. YouTube Channels Watched by Gen Z

NO.	GEN Z	CHANNEL
1.	Gen Z 1	Youfiq Tivi
2.	Gen Z 2	Firanda & Adi
3.	Gen Z 3	Umi Oka
4.	Gen Z 4	Kemenag Pusat & Tegal
5.	Gen Z 5	Al Azizah Travel
6.	Gen Z 6	Mas Haji
7.	Gen Z 7	Kemenag Pusat
8.	Gen Z 8	Andi Madina.

Based on the results of interviews and observations, the selection of YouTube channels by Generation Z pilgrims is not conducted randomly but is based on several key considerations. First, **source credibility**, where respondents tend to choose channels associated with official institutions or Islamic scholars with recognized authority. Second, **clarity of delivery**, referring to content that is presented in a simple, systematic, and easily understandable manner. Third, **visualization of worship practices**, where videos that demonstrate direct simulations of

manasik Hajj are more preferred than purely theoretical explanations. Fourth, **communication style relatability**, meaning that the delivery is perceived as relatable and aligned with the characteristics of Generation Z.

The characteristics of the content from each channel watched by the informants can be described as follows:

1. **Youfiq TV Channel** tends to focus on *sunnah*-based da'wah, including discussions on Islamic jurisprudence (*fiqh*) related to worship such as Hajj and Umrah, although it does not exclusively focus on *manasik* Hajj.
2. **Firanda & Adi Channel** contains religious lectures covering various topics, including explanations of Hajj jurisprudence, thus combining general religious studies with specific discussions on **acts** of worship.
3. **Umi Oka Channel** presents more practical content and personal worship experiences, helping pilgrims understand the implementation of *manasik* in a contextual manner.
4. **Kemenag Central & Tegal Channels** serve as official sources that specifically provide structured *manasik* Hajj educational content in accordance with government standards.
5. **Al Azizah Travel Channel** focuses on Hajj and Umrah services, featuring content such as field simulations, **technical** guidance, and pilgrims' experiences.
6. **Mas Haji Channel** generally delivers light and practical educational content related to Hajj **experiences**.
7. **Kemenag Central Channel** again demonstrates the dominance of official sources trusted by pilgrims due to the validity of their content.
8. **Andi Madina Channel** contains experiential content and documentation from the Holy Land, offering a realistic depiction of the Hajj pilgrimage atmosphere.

These findings indicate that the content consumed by Generation Z pilgrims is not limited to a single type of channel but rather comprises a combination of official sources, religious da'wah content, and practical experiences. This suggests that the process of learning *manasik* through YouTube is complementary in nature, where pilgrims integrate multiple sources to achieve a more comprehensive understanding, both in technical and spiritual aspects.

Table 2. Interview Results of Pilgrims

No.	Jamaah	Afektif	Kognitif	Behavior
1.	Z1	The respondent reported feeling a sense of awe and emotional resonance upon first watching the Hajj ritual training video. The content inspired a stronger motivation to perform the pilgrimage and contributed to a greater sense of spiritual preparedness. They also	They gained a clearer understanding of the sequence of Hajj rituals, including the differences between pillars (rukun), obligatory acts (wajib), and recommended practices (sunnah). The video was considered very helpful in explaining the spiritual meaning behind each stage of the pilgrimage..	After watching the video, the respondent regularly rewatched it to strengthen their understanding and began practicing several Hajj ritual movements at home. While in the Holy Land, when they forgot certain pillars or steps of the Hajj rituals, the availability of this media greatly helped them. They also shared the video with close relatives and

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		experienced a feeling of calmness and relief as their understanding of the meaning of Hajj deepened. Additionally, the availability of YouTube as a medium made it easier for the respondent to revisit the material while in the Holy Land, particularly when they forgot certain pillars (rukun) of the Hajj rituals.		became more selective in choosing content from trustworthy channels.
2.	Z2	The respondent reported feeling deeply moved and more spiritually touched after watching the video. Although they initially experienced confusion, the content helped them gain a clearer understanding, enhanced their comprehension, and strengthened their confidence in performing the Hajj pilgrimage.	They stated that the video provided a comprehensive and systematic overview of the Hajj pilgrimage procedures. They gained a clearer understanding of what constitutes the pillars (rukun), the obligatory acts (wajib), as well as the spiritual values embedded in each ritual stage.	They frequently rewatched certain segments of the video to clarify their understanding and began actively practicing the Hajj ritual movements at home. They also saved the videos as learning material and started sharing them with family members so they could benefit as well.
3.	Z3	The respondent demonstrated positive emotional responses, such as enthusiasm and a sense of calm after watching the Hajj ritual training video. They felt more spiritually prepared to undertake the Hajj pilgrimage..	From a cognitive perspective, the respondent reported gaining a better understanding of the sequence of Hajj rituals, the pillars (rukun), and the overall meaning of the Hajj pilgrimage as a whole.	From a behavioral perspective, the respondent actively rewatched the videos, practiced the Hajj ritual movements at home, and saved the videos as personal learning references in order to become more proficient in performing the pilgrimage later.
4.	Z4	The respondent expressed a deep emotional connection, including feelings of being moved and an increased sense of spiritual motivation after watching the Hajj ritual training video.	The respondent considered the explanations in the video to be very helpful in understanding both the technical and spiritual aspects of the Hajj pilgrimage. They were also able to distinguish between practices that are in accordance with Islamic law (Syari'at) and those that are not.	The behaviors demonstrated included repeatedly watching the videos, taking notes on important material, and an increased discipline in practicing as well as maintaining physical readiness in preparation for the Hajj pilgrimage..
5.	Z5	The respondent reported feeling enthusiastic, spiritually	The video helped the respondent clearly understand the pillars (rukun), obligatory	The respondent actively rewatched the video, practiced

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		moved, and becoming calmer and happier after watching the Hajj ritual training video. The content also fostered a stronger sense of motivation and mental readiness to perform the Hajj pilgrimage.	acts (wajib), and recommended practices (sunnah) of Hajj. It also provided both technical explanations and spiritual meanings, and was easy to understand..	the guidance at home, and recommended it to others.
6.	Z6	They expressed feelings of being moved and awe when watching the video, felt a closer spiritual connection, and became more motivated and emotionally prepared to perform the pilgrimage.	The video was considered easy to understand, helpful for memorizing the pillars (rukun), obligatory acts (wajib), and recommended practices (sunnah), and it clearly explained both the Islamic legal rulings (sharia) and the meaning of the worship.	The respondent frequently rewatched the video, attempted to practice the rituals directly, saved the video as learning material, and attended offline Hajj training sessions to streng
7.	Z7	The respondent showed a high level of enthusiasm and felt calmer after watching the Hajj ritual training video. They were pleased to be able to learn independently without time constraints. They were also able to imagine themselves performing the pilgrimage directly while in the Holy Land.	They developed a better understanding of the structure of the Hajj pilgrimage, including the differences between pillars (rukun), obligatory acts (wajib), and recommended practices (sunnah), as well as the religious (sharia-based) meaning of the worship.	They developed a better understanding of the structure of the Hajj pilgrimage, including the differences between pillars (rukun), obligatory acts (wajib), and recommended practices (sunnah), as well as the religious (syar'i) meaning of the worship.
8.	Z8	The respondent reported being emotionally moved and felt encouraged to strengthen their spiritual readiness. The video content evoked feelings of being touched and increased their motivation to perform acts of worship.	They were able to understand the content of the video well, particularly the technical aspects of the Hajj rituals and the interpretation of worship. They also understood the distinction between obligatory and recommended elements of worship.	They rewatched the video to improve their understanding, saved the content for future viewing, and began practicing the physical movements as a form of self-preparation. The availability of the content also helped reduce confusion when later performing the Hajj pilgrimage.

Based on interviews conducted with eight prospective Hajj pilgrims, the majority reported that Hajj ritual training videos provided a deeply impactful experience—emotionally, cognitively, and behaviorally. From an affective perspective, most respondents stated that they felt more emotionally moved, spiritually touched, and even experienced chills when watching visualizations of the Kaaba, the tawaf procession, the standing at Arafah (wuquf), and the

crowded atmosphere of pilgrims at Masjid al-Haram. They felt as though they were already in the Holy Land, even though they were still in the preparation stage.

The experiences of Gen Z pilgrims who utilize YouTube as a medium for learning Hajj rituals demonstrate a clear positive impact on the smooth execution of their worship in the Holy Land. Video content helps them remember the sequence of rituals, distinguish between pillars (rukun), obligations (wajib), and recommended acts (sunnah), and understand the spiritual meaning behind each practice. In the field, these videos serve as practical guides that can be revisited whenever they forget or feel uncertain, thereby reducing confusion and increasing confidence. Emotionally, pilgrims feel calmer, more enthusiastic, and more motivated to perform their *ibadah* with devotion (khusyuk). Some even rewatch the videos during breaks in worship to reinforce memorization and ensure proper adherence to religious guidelines. Thus, YouTube functions not only as a preparatory tool before departure but also as a companion during worship—facilitating, reassuring, and guiding pilgrims throughout the Hajj.

The strong emotional responses that arise when watching religious content indicate a deep connection between individuals and the spiritual values conveyed through the media. Reactions such as feeling deeply moved, spontaneous tears, or a sense of peace and devotion are not merely ordinary emotional expressions; they reflect meaningful spiritual engagement. Within the framework of Religious Engagement theory, affective involvement is a crucial dimension that signifies the quality of an individual's relationship with their faith. This dimension encompasses emotional responses to religious symbols, rituals, and narratives that can evoke deeply personal spiritual experiences.

Oman & Thoresen (2003) explain that emotional experiences such as feeling close to God, sensing divine greatness, or experiencing inner peace during religious activities are clear indicators of high spiritual engagement. They argue that spirituality is not only measured by the frequency of worship but also by the depth of the inner experience accompanying it. In this context, affective responses reflect how individuals internalize religious meaning, rather than merely performing outward rituals as a formality.

On the other hand, the cognitive engagement of the pilgrims also appears highly prominent in their responses to the Hajj ritual training videos. Based on the interviews, several participants stated that before watching the videos, they struggled to understand the sequence and technical aspects of Hajj rituals when explained only verbally or through printed materials. However, after watching visual simulations, they found it much easier to comprehend and remember key stages such as the intention of *ihram*, *wuquf* at Arafah, stoning the *jamarat*, *tawaf*, *sa'i*, and *tahallul*. The visualization of movements and the flow of activities in the videos provided concrete representations that clarified previously abstract concepts.

This reflects a high level of cognitive engagement, defined as an individual's involvement in thinking, understanding, and constructing meaning from received information. (Mayer, 2002) in the Multimedia Learning theory, explains that information processing becomes more effective when delivered through a combination of verbal narration and visual elements.

According to this theory, humans process information through two channels: verbal and visual. When both channels are activated simultaneously and meaningfully, the brain is better able to store and recall information through dual coding and active processing.

A study by Navarrete et al., (2025) supports these findings. Their research shows that exposure to interactive educational videos significantly improves conceptual understanding and information retention compared to traditional methods such as lectures or textbooks. They found that contextual and emotionally engaging videos tend to enhance cognitive focus, enabling learners to actively construct meaning and retain information in the long term.

Thus, the cognitive engagement demonstrated by pilgrims in understanding Hajj rituals through visual media provides strong evidence that audiovisual tools can serve as highly effective educational strategies in enhancing preparedness and self-confidence, particularly in complex forms of worship such as Hajj and Umrah.

These findings are also consistent with recent studies indicating that religious media—especially visually designed content infused with spiritual values—can effectively trigger religious emotional engagement. An online study by Roslan et al., (2025) revealed that visually based da'wah content on social media can generate high emotional interaction among young Muslims, as the messages are presented in ways that are relevant and contextually aligned with their religious values.

Therefore, it can be concluded that religious media that appeals to emotional dimensions not only impacts knowledge and understanding but also strengthens individuals' emotional bonds with their religious values. Media thus serves not merely as a communication bridge between religious preaching and the community but also as a form of spiritual experience in itself.

Furthermore, behavioral engagement is evident in how pilgrims actively practice Hajj ritual movements at home after watching the videos. They also save these videos for repeated viewing and share them with family members as a way of encouraging deeper understanding of Hajj. Some respondents stated that after watching the videos, they felt motivated to increase voluntary acts of worship such as night prayers (tahajjud), dhikr, and Qur'an recitation as part of their spiritual preparation before departure. These actions reflect the internalization of religious values translated into real-life practices, aligning with the behavioral dimension of Religious Engagement. In this framework, increased religious behavior—whether through participation in worship or the formation of new habits—represents active and sustained spiritual involvement.

In line with these findings, a study by Annas & Permana, (2022) found that the use of video media in religious education at the elementary school level is effective in instilling moral and religious values from an early age. Children who regularly watch religious content are more likely to adopt consistent worship behaviors, such as performing prayers on time and engaging in regular supplication. This reinforces the idea that exposure to audiovisual religious content facilitates the internalization of values and their practical application in daily life.

In this context, video content functions as a model of worship behavior that is not only imitated mechanically but also accompanied by an understanding of its spiritual significance. Therefore, Hajj ritual videos are not only effective as learning media but also serve as spiritual instruments capable of enhancing religious engagement holistically—*affectively, cognitively, and behaviorally*.

The interview results indicate that Hajj ritual training videos are highly effective in increasing the religious engagement of prospective pilgrims. They not only support technical understanding but also deepen spiritual aspects and encourage behavioral changes toward greater religiosity.

Based on interviews with eight pilgrims, it can be concluded that Hajj ritual videos effectively enhance religious engagement across emotional, cognitive, and behavioral dimensions. These videos not only evoke deep emotional responses but also facilitate understanding of ritual procedures and encourage the practice of religious values in everyday life. In other words, audiovisual media proves to be a valuable tool for both learning and strengthening faith comprehensively. The experiences of Gen Z pilgrims using YouTube for Hajj preparation are characterized by feelings of awe, emotional depth, and profound spiritual closeness, accompanied by calmness and confidence as they prepare for the pilgrimage. They gain clearer and more structured understanding of each stage of worship, are able to distinguish between pillars, obligations, and recommended acts, and remember the spiritual meanings behind them. Many of them repeatedly watch the videos, practice the movements at home, and are ultimately able to recall and perform the rituals with greater confidence when in the Holy Land.

CONCLUSION

The findings of this study indicate that the use of YouTube facilitates Gen Z Hajj pilgrims in understanding the procedures and guidelines of Hajj rituals. Visual, accessible, and communicative content makes the learning process more flexible and engaging, while also fostering enthusiasm and readiness for worship. The experiences of Gen Z pilgrims using YouTube for Hajj ritual training are characterized by emotional responses such as feelings of being deeply moved, awe, and inner calm, accompanied by a clearer understanding of each stage of the rituals, as well as the habit of repeatedly watching and practicing the movements until they are able to recall the steps while in the Holy Land.

Based on these findings, the use of YouTube as a medium for Hajj ritual guidance has proven effective not only in improving technical understanding but also in strengthening spiritual appreciation and the practical implementation of worship. Nevertheless, efforts from various stakeholders are needed to ensure that the use of this digital medium can be optimized and properly directed.

First, the government, through the Ministry of Religious Affairs, is encouraged to continue developing official channels that provide standardized, systematic, and easily accessible Hajj ritual content, ensuring that pilgrims have reliable and authoritative references.

Second, content creators and YouTube channel managers, whether individuals or institutions, are expected to improve the quality of Hajj ritual content by paying close attention to the accuracy of Islamic teachings, clarity of delivery, and the use of educational visualizations. This is particularly important given that many Gen Z pilgrims rely on YouTube as their primary learning resource.

Third, Hajj organizers and Umrah travel agencies are advised to utilize YouTube as a supporting tool in ritual training, allowing learning to take place not only through face-to-face sessions but also independently, accessible anytime by pilgrims.

Fourth, Hajj pilgrims, especially those from Generation Z, are encouraged to be more selective in choosing the content they consume and to prioritize credible sources in order to avoid misinformation or content that does not align with proper religious guidelines.

In addition, face-to-face guidance should continue to be maintained as a primary complement, as direct interaction with instructors plays a crucial role in deepening both understanding and spiritual experience—something that cannot be fully replaced by digital media.

For future research, it is recommended to involve a larger number of participants and employ more diverse approaches in order to obtain a more comprehensive understanding of the impact of digital media on the quality of Hajj worship. Thus, this study is expected to provide practical contributions as well as serve as a foundation for developing digital-based Hajj guidance strategies in the modern era.

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