

## Learning Model in Islamic Education Park (TEK): Early Children's Tawaf Learning Design In Syariah Tourism Park Pamah Simelir

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### ABSTRACT

*The aim of this research is 1) to find the concept of an Islamic educational park in the Pamah Simelir Langkat sharia tourist park (TWS). 2) Designing learning for early childhood that can be done at the Sharia Tourism Park (TWS) as a model for an Islamic Education Park (TEK). 3) Developing a learning model at the Pamah Simelir Islamic Education Park (TEK) sharia tourism park (TWS). This type of research is Research and Development (R&D) to produce a concept and learning model for early childhood because the final aim of this research is to find the concept and model of tawaf learning for early childhood in a sharia tourism park as an Islamic education park (TEK). The research results show that 1) The concept of an Islamic educational park in a Sharia Tourism Park: Recreation, Glamping, Education Park which provides comfort in recreation through the freshness of nature by providing visitors with knowledge of facilities with Islamic nuances. The design of the learning model in the Pamah Simelir Islamic Education Park (TEK) is designed with tawaf learning in mind for early childhood. 2) The steps for implementing tawaf learning practices in sharia tourist parks are carried out in 5 major steps, namely: 1) preparation at school, 2) preparation at the location before entering the location, 3) Preparation of Clothing and Equipment, 4) Implementation of Tawaf Practice Activities. The process of implementing the practice of tawaf is carried out 7 times, and 5) Closing. 3) The design of the learning model at the Islamic Education Park (TEK) Pamah Simelir Sharia tourist park for early childhood has met the requirements, namely; suitable as a learning park, effective for improving learning skills, and practical for use by the community in terms of tawaf learning for early childhood.*

## INTRODUCTION

In education, there is a known method of field trips, namely study tours, which invite students to visit certain places to study the learning objects in that place. In addition, this tourism activity is not just a trip to have fun but can also be used to improve students' knowledge (cognitive) and skills. With this study tour activity, students are expected to gain direct learning experience from the objects they see at the tourist location (Sugihartono, 2007:82). Through tourism activities, they will gain direct experience that is integrated with the school curriculum and under teacher guidance (Mulyasa, 2007)

Therefore, the purpose of tourism also pays attention to tourist attractions that are integrated with education. In general, places that become tourist destinations are fun places, without considering the benefits obtained as learning experiences, so that they are not in accordance with the concept of the actual field trip method. If it is related to learning about the environment, biodiversity, then the field trip method can be done by traveling to park zoos, mountains, rivers or lakes and so on related to whether or not these things are found. Likewise with learning Islamic religious education, which can be done by visiting educational parks, but educational parks that reflect Islam.

Researchers still see tourism activities carried out referring to discount offers from tourist attraction managers, so that tourism activities carried out are only for fun and do not pay attention to academic tourism objectives. The destination of the tourist attraction should be matched with the purpose of the tourism activity. In instilling Islamic values and norms, it is advisable to choose (destinations) that are in accordance with Islam, such as mosques, mountains to appreciate God's creation, to zoos and places with an Islamic nuance. The application of the field trip method in Al-Fitrah Kindergarten is carried out in places outside the school, which can stimulate students' interest, independence and activeness in the learning process. Tourism activities in Islamic Religious Education learning are carried out by implementing Islamic Religious Education learning to places or objects outside the school as a model and application of values in the Islamic religion. (D. Fajar et al., 2019).

Sharia tourism is the latest trend as the rise of the industrial revolution. Sharia tourism is one part of the national halal tourism program developed in Indonesia by the Ministry of Tourism. The emergence of the term sharia tourism is due to the activities of people who travel (tourism) to places that are considered good places, which are in accordance with Islamic teachings, such as pilgrimages to mosques, graves (cemeteries) of pious people or tombs of scholars or sheikhs (Syahriza, 2019:136).

Sharia tourism objects offer views and facilities related to religious activities, especially Islamic religion, so that by visiting sharia tourism objects will increase visitors' knowledge about Islam. Thus, the activity of visiting sharia tourism locations is one of the methods and models of learning in Islamic religious education, by visiting sharia tourism objects, it will make students understand the natural conditions around them. Therefore, with sharia tourism, it can support the learning objectives of Islamic religious education.

There are many sharia tourism objects, nature schools and educational parks in the community, including educational parks in Gianyar, Gajah Safari Park, Keramas Park and Butterfly Park in West Java. (Ayu et al., 2018:140). In North Sumatra, one of them is Taman Wisata Syariah (TWS). This sharia tourism park is located in Sei Bingai Village, Langkat Regency, North Sumatra. The existing view provides Islamic treasures, among which are the miniature Ka'bah and Islamic religious symbols. Taman Wisata Syariah (TWS) is a target for the community to travel because it is not only for refreshing from the recreational function, but can also increase community knowledge in the field of Islam.

Based on previous research, applying the field trip method can foster social interaction between students and can improve student learning outcomes. (Tabrani, Ahmad, Agus Sutyono, 2023). The Islamic education park in the Arab Village, West Jakarta, can also provide education and public awareness about Islamic religious values in general terms. The research results show that Kampung Arab has become a tourist destination and community connector and as a place for the first spread of Islam in Indonesia. (Asri, 2022)

This research has similarities with this research in terms of developing parks as a medium for Islamic education, but in this research, the researcher determined a learning model that can be carried out in sharia tourism parks, namely the tawaf practice learning model in the Islamic education park, Pamah Simelir sharia tourism park.

Development of the sharia tourism program to become a national tourist destination, apart from being a sharia tourist attraction that offers a religious concept, it is also an educational park. Among them are an educational park in Gianyar, a tourist attraction, an elephant safari park and a

butterfly park in West Java. The sharia tourist park (TWS) also has facilities that support the implementation of Islamic-based education, so it is suitable to be used as a model for an Islamic education park. The wizard's work method should also be to choose places that suit educational goals. A field trip method that is in accordance with Islamic education should have a development concept with an Islamic-based field trip method concept.

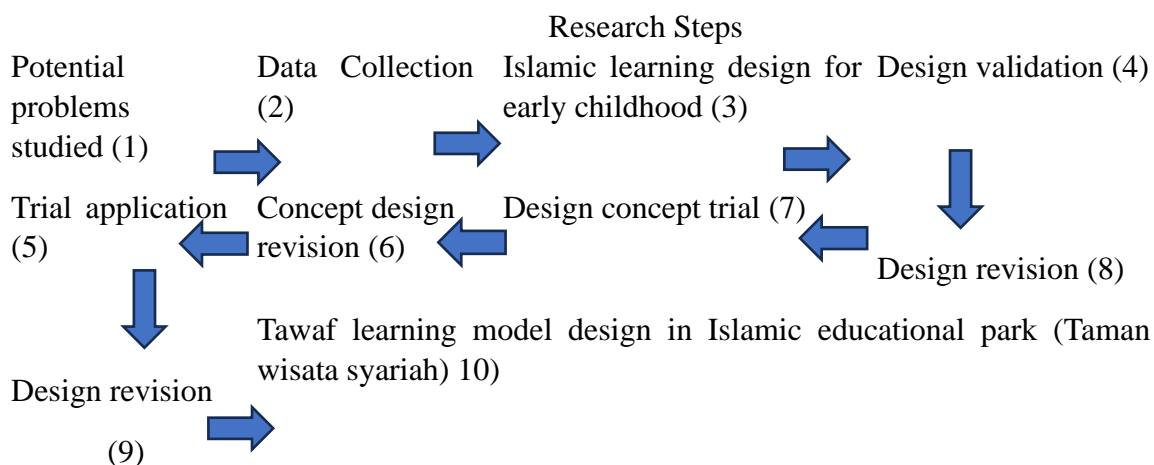
The available facilities provide benefits to the world of education. The mosque building in the shape of the Kaaba is an interesting icon in learning tawaf, especially for young children who always carry out the rituals of the Hajj. Thus, sharia tourist parks have the potential to become objects of location for carrying out Hajj rituals on the subject of the Hajj pilgrimage. In this case, the focus is on designing a learning model for early childhood at the Pamah Simelir Sharia Tourism Park (TWS) as a model for an Islamic education park (TEK) in Langkat, North Sumatra, Indonesia.

Through this research, it is hoped that we can: 1. Find the concept of an Islamic educational park in the Pamah Simelir Langkat sharia tourist park (TWS). 2. Designing learning for early childhood that can be done at the Sharia Tourism Park (TWS) as a model for an Islamic Education Park (TEK), 3. Development of learning models in the Pamah Simelir Islamic Education Park (TEK) sharia tourism park (TWS).

## METHODS

To obtain information related to this research, the subjects of this research are the managers or founders of the Pamah View Semelir tourist park, visitors and the community and (schools) who visit the Pamah View Syariah tourist location. The target of this research is kindergartens in Binjai City, while the object of this research is the TWS Syariah tourist attraction located in Pamah Semelir Village, Sei Bingai Village, Langkat. This type of research is Research and Development (R&D) to produce a concept and learning model in a sharia tourist park. The ultimate goal of this research is to find a learning model that can be carried out in an Islamic education park, namely in a sharia tourist park. The stages carried out in this research go through three stages, namely:

1. Pre-research stage, namely preparations and initial observations and correspondence related to research permits.
2. Implementation of research, the researcher first conducts field observations in the sharia tourist park. In collecting data, the researcher will conduct observations in the Pamah Simelir Langkat sharia tourist park. The results of this observation are used as considerations and foundations in compiling a learning model that can be carried out in a sharia tourism park. Furthermore, an analysis is carried out regarding a suitable learning model that can be carried out in a sharia tourism park. After the design is complete, the design document is given to a team of experts to be validated. The validators in this study are experts in educational design, experts in early childhood education and experts in tawaf activities. After receiving input and assessments from experts, the researcher will revise it again according to expert input and submit it to the expert again for validation. After validation, the researcher will revise it according to the direction of the validator team and complete it until it is in accordance with the instructions of the experts (validators). After validation is complete.
3. Post-research by compiling a research report and publishing a research article.



## RESULTS

A park is a beautiful place that can be used for fun or enjoyment or a piece of open land planted with trees and grass combined with various creations, which can be used for sports, relaxing, playing and so on (Culture, 2014b). Education is an effort to change a person to acquire and develop knowledge in a certain way (Suroso, 2004: 5). Education is an effort by someone who is an adult to provide guidance to children, or also as an effort to help so that those being helped can carry out tasks independently, wisely and responsibly (Langeveld, 1995:24). Thus, an educational park is a park that contains trees and is created to have educational values. Existing facilities need to be adapted to suit their needs, not just for recreation (fun) but can be a place for learning.

### a. The concept of Islamic educational park in Taman Wisata Syariah (TWS)

Pamah View is a rural area located on Jalan Lintas Namu Ukur, Langkat Regency, North Sumatra Province, Indonesia. In the Pamah View area, there are 2 (two) tourist attractions, namely Pamah View and Taman Wisata Syariah (TWS) Pamah Simelir. Both offer mountain views and cool air, but the only difference is the nuances and facilities in them. Pamah View and Taman Wisata Syariah are adjacent tourist attractions, but because the offers given are different, this tourist attraction is always crowded with visitors.

Pamah View offers a general natural scenery nuance, while Taman Wisata Syariah Pamah Simelir offers a natural scenery nuance with an Islamic tourism concept, so it is named a sharia tourist park or abbreviated as TWS, and because it is located in Pamah Simelir village, its name is added with Taman Wisata Syariah Pamah Simelir. This Sharia tourism park was inaugurated on November 22, 2023. In the data collection process, researchers conducted interviews with the Manager, Supervisor and staff at Taman Wisata Syariah. The Manager of Taman Wisata Syariah (at the time this research was conducted in 2024) was named Irwansyah, who served as the supervisor was Irfan Rizal Kasih. Interviews were conducted with both informants.

The owner of Taman Wisata Syariah (TWS) is Mr. H. Iskandar Sugito who lives in Sidomulyo Village, Stabat District, Langkat Regency, North Sumatra-Indonesia.

Based on the results of interviews and field studies at the Pamah Simelir Sharia Tourism Park (TWS), it is known that Taman Wisata Syariah (TWS) stands on 5 hectares of land located on the wall of Leuser Hill. This TWS is located in Pamah Simelir Hamlet, Telagah Village, Langkat Regency, North Sumatra.

The slogan of Taman Wisata Syariah (TWS) is Recreation, glamping and Education park. Based on this slogan, it shows that Taman Wisata Syariah (TWS) also provides offers in the field of education, so that it is not only a view, refreshment because of recreation but also provides educational offers for visitors. Based on the results of the data description obtained at

the research location, there is a concept of Taman Wisata Syariah (TWS), namely Recreation, Glamping, Education Park.

Based on these findings, the researcher concluded that the concept of Taman Wisata Syariah (TWS) is a park that provides happiness and refreshment with a natural freshness nuance and becomes an Islamic education park for visitors, as well as providing a natural nuance with comfortable camping. Based on this, the concept of an educational park that is in accordance with Islamic education in this sharia tourism park (TWS) can be seen from the buildings and miniatures that are characteristic of Islam, namely the labeling of names with sharia, a mosque that is available as a place of worship for Muslims with a model of the Ka'bah and miniatures of Islamic buildings and wall decorations displayed in the miniature of the Nabawi Mosque.

b. Tawaf learning design at Taman Wisata Syariah (TWS)

In designing tawaf learning for early childhood in the Islamic Education Park of Taman Wisata Syariah (TWS), several books have been compiled as learning resources, namely: Tawaf material book, general tawaf guidebook, tawaf implementation procedure manual in Taman Wisata Syariah and tawaf implementation booklet.

a. Tawaf Implementation Guidebook

This general tawaf implementation guidebook is a guide that is compiled in general, so that all levels of society can follow it. This book begins with Chapter I which contains the definition of tawaf, evidence about the tawaf command, tawaf preparation and sunnahs in tawaf and what breaks it. Furthermore, Chapter II contains the steps for implementing tawaf which are compiled starting from the reading of intentions and prayers that are recited during the tawaf round. This book closes with Chapter III which contains the closing and Reading List. In the Qur'an, Surah Al-Imran verse 97 it is stated:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

Meaning: "In it are clear signs, (among them) the station of Ibrahim, whoever enters it (Baitullah), then he is safe, among the obligations of mankind to Allah is to perform the pilgrimage to the House, for those who are able to make the journey to the House". (QS. Al Imran: 97)

This verse is a verse about the command to perform the pilgrimage, which is specifically for people who are able to perform the pilgrimage. Therefore, one of the obligatory requirements for the pilgrimage is being able.

According to Latifah et al, the requirements for the pilgrimage are: Islam, having a place to live, being healthy, being of the required age, and having financial ability. Islam is the main requirement for those who perform the pilgrimage, because the command to perform the pilgrimage is only specifically for people who are Muslim. A place of residence is a requirement for a person's domicile, so that the government can map the departure of the pilgrimage according to their country of origin. Being healthy is also a mandatory requirement, because it is included in the ability that a person has in order to be able to perform the pilgrimage, because if they are sick, then the person is not considered a capable Muslim. Meanwhile, the age requirement is a provision set by the government, in order to be granted permission to perform the hajj. In addition to these four things, the ability referred to in the verse also includes financial ability to carry out the hajj. (Latifah et al., 2019).

In detail, the obligatory requirements for the hajj are: Islam, Healthy, Baligh, Freedom and Istitha'ah (capable), namely: understanding how to perform the hajj, being mentally and physically healthy, sufficient provisions for the hajj trip and sustenance for the family left behind, not being prevented from performing the hajj, availability of vehicle infrastructure, time (registration is still available) and safe travel (not in a war or chaotic situation). (Djamiluddin, 2006:21)

In this book, tawaf is concluded as an activity of circling the Ka'bah 7 (seven) times, starting from the side of the hajarul aswal and the Ka'bah on the left side, done on foot for those who are able.

b. Compilation of Tawaf Material Books for Early Childhood

This tawaf material book, which is specially compiled for early childhood, consists of 3 chapters. The first chapter contains an introduction to the series of Hajj worship in Islam. Furthermore, the second chapter contains the definition of tawaf, the legal basis for implementing tawaf from both the Qur'an and Hadith, the procedures for implementing tawaf, the sunnahs in tawaf and things that invalidate tawaf. This book is closed in the third chapter with a closing discussion. In the first chapter, early childhood is given an introduction and knowledge about the series of Hajj activities, which include telling about the pillars of Islam and one of them is Hajj. Then talking about Hajj which includes Tawaf.

This book also describes the definition of tawaf, the position when starting Tawaf next to the Ka'bah, the position of the Ka'bah when circling the Ka'bah (Tawaf). The definition of tawaf is also described as stated in the general guidebook on tawaf as explained previously. Tawaf is a worship by circling the Ka'bah (Baitullah) 7 (seven) times. Tawaf is also part of the pillars of the implementation of the Hajj and Umrah.

The command to perform the tawaf worship is contained in the Al-Qur'an, Surah Al Hajj verses 26 and 29. The procedure for carrying out the tawaf worship is carried out in stages: Purification, covering the genitals (wearing ihram), starting the tawaf, aligning with the black stone, on the left is the Ka'bah, praying, jogging or walking quickly until the third round, and walking normally on the next round until the 7th round, each round, it is recommended to touch the Yamani pillar and each round is sunnah to increase dhikr and prayer.

Things that can invalidate Tawaf include: Apostasy (leaving the Islamic religion), Opening the private parts, Menstruation, Exiting hadas and being unclean, Wearing clothes made from the skin of animals whose flesh is eaten/silk and gold, not intending to, not starting from the Black Stone, being on the left side of the Ka'bah (the Ka'bah is on the right), being in between the Ka'bah and Hijir Ismail, part of the body or all of it in the Ka'bah, the person making Tawaf is not in it between the Ka'bah and the tomb of Ibrahim AS. , not carrying out tawaf 7 times around the Ka'bah, having sex with husband and wife, speaking harshly, killing animals, or cutting hair/nails.

a. Steps for implementing tawaf learning in Taman Wisata Syariah (TWS).

In order to design the Tawaf Learning Model for Early Childhood in the Islamic education park (Study of Taman Wisata Syariah (TWS)), it is necessary to know the facilities available in it, including a miniature of the Ka'bah (Batul Hidayah Mosque). Based on the description of the data obtained at the Pamah Simelir Sharia Tourism Park, it is known that there are park facilities that can be used as learning media, namely, a mosque building in the form of the Ka'bah. In the early childhood education curriculum, there is material about the Hajj pilgrimage, so it is used as an object of tourism study and makes it a learning facility.

Design is a plan in doing something. Learning model designs can be understood from different perspectives, from the perspective of discipline, science and can also be as a system and process. From a disciplinary perspective, learning design discusses research and theories related to strategies and the process of developing learning implementation. From a scientific perspective, learning design is the science of creating specifications for the development, implementation, assessment and management of situations that provide learning service facilities on a macro and micro scale. Meanwhile, from a system perspective, learning design is the development of a learning system and its implementation system including facilities and procedures to improve the quality of learning. Meanwhile, from a process perspective, learning design is the development of systematic teaching that specifically uses learning theories to ensure the quality of learning, (Sagala, 2003). Several

learning design models put forward by experts are generally mentioned: class-oriented models, system-oriented models, product-oriented models, procedural-oriented models and circular models.

The class-oriented model is generally intended for designing micro-level learning (classes) which is carried out every 2 hours of learning or more. An example of this model is the ASSURE model. The product-oriented model is a learning design model in producing a product, usually learning media, for example learning videos, multimedia or learning models. This model is like the Hannafin and Peck model. While the system-oriented model is a learning design model in producing a learning system that has a broad scope. This is exemplified by training, school curriculum and others such as the ADDIE model. Procedural models such as the Dick and Carey model and circular models such as the Kemp Model. Based on the explanations above, this study focuses on the design of a learning model from the perspective of the learning process with a procedurally oriented model. Therefore, in designing this model, it is based on the Dick and Carrey model theory.

The implementation of the hajj ritual is one of the activities carried out by Islamic educational institutions, especially in early childhood education, which is usually carried out before the return of the hajj pilgrims and is usually carried out in places that have learning media that show the place of worship of the hajj, such as the Ka'bah (Grand Mosque) in Mecca. The hajj ritual activities are also included in the curriculum in early childhood education. Therefore, when early childhood learns the hajj rituals, it is hoped that children can understand the implementation of the hajj by practicing directly. With this hajj ritual demonstration, parents also participate in providing assistance, so that parents also learn, such as the requirements, pillars and readings of the hajj rituals.

Hajj ritual training for early childhood is basically a means of introducing the values and practices of the Hajj pilgrimage, because the material of the Hajj pilgrimage cannot be mastered properly by students if it is not accompanied by practice (Ansori, 2019). Therefore, the existence of Hajj ritual activities can foster a sense of humanity and increase love for Islam, so that there is a sense of tolerance in religion and good morals among fellow human beings. Hajj ritual guidance will help teachers overcome learning difficulties and help the course of learning in accordance with the objectives of fun and joyful learning. (Azhari & Aini, 2023).

The steps that must be taken in implementing tawaf learning at the Pamah Simelir Sharia Tourism Park are:

1. Preparation before departure
  2. Preparing children when at the door
  3. Preparation of clothing and necessary equipment
  4. Implementation of tawaf learning activities
  5. Prayer reading guide
  6. Reflection of activities
- b. Preparation before departure.

Preparing children when they are at the gate, preparing the necessary clothing and equipment, implementing tawaf learning activities and prayer reading guides. Preparation before departure is a briefing activity before departure to Taman Wisata Syariah location, students are given an introduction to tawaf as written in the tawaf material book, such as reading intentions and prayers that are recommended to be read in tawaf activities. In addition, the problem of clothing used in carrying out tawaf, namely the clothing that will be worn when carrying out tawaf, namely two ihram cloths for men and for women are Muslim clothing that covers the genitals.

- c. First Steps of Children from the Gate

After traveling for about 1.5 hours from Binjai City, students are instructed not to be far away, and it is necessary to supervise and monitor the teachers and parents/guardians who accompany them. Furthermore, the teachers take attendance of the completeness and

presence of students according to the data before departure. Then go to the ticket counter to make payment for the entrance ticket in accordance with applicable provisions.

d. Preparation Steps for Dressing and Equipment

After making the payment and getting ready to enter the location and to perform tawaf, it is necessary to pay attention again to the clothing and equipment needed when carrying out tawaf learning.

Teachers and parents/guardians who provide assistance need to tidy up and check the students' clothes so that when the implementation is carried out, no children's clothes (ihram cloth) are found to be loose for boys, checking the completeness of the girls so that they cover their aurat. The prayer guide book, which is usually brought to be read during the tawaf implementation, is prepared, so that children can continue to read the recommended prayers which aim to facilitate the activity.

e. Tawaf Activity Steps

After everyone is ready to start, it begins with reading the intention. The reading of the diat is guided by the tawaf learning guide. Before starting, students are directed and instructed to face the Hajar Aswad with their entire body position or tilted or they can also just face it while raising their hands and reading a prayer to start tawaf.

بِسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ " وَإِنْ زَادَ: "اللَّهُمَّ إِيْمَانًا بِكَ، وَتَصَدِيقًا بِكِتَابِكَ، وَوَفَاءً بِعَهْدِكَ، وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(Abu Abdullah Muhammad bin ismail, n.d.no hadis: 1632)

"In the name of Allah, and Allah is great. O Allah, (I make Tawaf) because of faith in You, belief in Your holy book, fulfillment of Your promises, and obedience to the sunnah of Your prophet Muhammad saw, may God bless him and grant him peace" (An-Nawawi, n.d).

Next do/surround you 'bah 7 times following the guide carrying out the tawaf practice at the sharia tourist park location.

Steps for reciting the prayer. When the tawaf practice is about to begin, the guide instructs the children to face the Black Stone while raising their hands and reading the reading as mentioned in the above. above, namely:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ إِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

In this case, the practice guide leads the prayer reading by breaking up the prayer readings, so that the children can follow the readings until they are finished in the seventh round

## DISCUSSION

A park is a beautiful place that can be used for fun or enjoyment or a piece of open land planted with trees and grass combined with various creations, which can be used for sports, relaxing, playing and so on (Culture, 2014b: 138). Education is an effort to change a person to acquire and develop knowledge in a certain way (Suroso, 2004: 5). Education is an effort by someone who is an adult to provide guidance to children, or also as an effort to help so that those being helped can carry out tasks independently, wisely and responsibly (Langeveld, 1995:24). Thus, an educational park is a park that contains trees and is created to have educational values. Existing



facilities need to be adapted to suit their needs, not just for recreation (fun) but can be a place for learning.

a. Islamic Education Park Model

Tourism is a series of traveling activities carried out outside one's residence to another place with the aim of having fun. Educational tourism is a program that combines elements of educational tourism activities.

Scholars allow, based on the verses of the Qur'an, to travel, such as: in the letter. Al-Mulk: 15, Nuh: 19-20, Al-Maidah: 88, Yusuf: 109, Al-Jumu'ah: 10, Al-An-Am: 11, Al-Naml: 69, Al-'Ankabut: 20, al-Rum: 42, Saba': 18 and 28, Saba' (34); 18 and 28, al-Ghafir: 21. Activities (halal tourism) related to religious tourism, such as umrah, visits to historical mosques and travel related to the spread and development of knowledge and travel aimed at getting closer to Allah (the creator). The concept of permitted tourism must pay attention to principles that are in accordance with Islamic teachings. (Hutagaluh et al., 2022:172-175). Therefore, this tourism can be called Islamic tourism, namely traveling to tourist attractions related to Islam. (Culture, 2014a)

In 2007, a conference was held in Cordova (Spain) by the world tourism organization (UNWTO/ World Tourism Organization) stating that halal tourism is an important thing for the community to do, and recommends: 1) developing it by synergizing religious and cultural values 2) preserving the originality of religious sites where culture is located, 3) conveying information related to cultural heritage and classical traditions and getting closer to the values and spirituality of the local community (Gliner et al., 2011). The concept of halal tourism has an impact on other fields, both in the economic and other fields, including in the field of education.

In Islamic religious education, a field trip learning method is known. Field trip method The field trip method is a teaching method that is carried out by inviting students to a certain place or object outside of school to study or investigate something related to Islam. In synergizing Islamic religious education tourism activities, pay attention to tourist objects that have Islamic indicators. Islamic religious education is an effort to educate with the provisions of Islamic teachings to develop, improve and increase human devotion to Allah, and later be able to practice Islamic religious knowledge and become a guide for their lives (Daradjat, Zakiah, 2017).

Therefore, it is a tourism activity that is in accordance with Islamic teachings by going to tourist locations that have Islamic indicators or what is called Islamic tourism. Among the forms of Islamic tourism is traveling to places related to Allah and His creation, and can take advantage of nature and the environment for happiness in the world and the hereafter (Uhbiyati, 1999:4).

A park is a beautiful place that can be used for fun or enjoyment or a piece of open land planted with trees and grass combined with various creations, which are used for sports, relaxing, playing and others (Culture, 2014b:138).

Education is an effort to change someone to obtain and develop knowledge in a certain way (Suroso, 2004:5). Education as an effort by an adult to provide guidance to children, or also as an effort to help so that those who are helped can carry out tasks independently, rationally and responsibly (Langeveld, 1995:24).

Thus, an educational park is a park that has trees and is created to have educational values. The existing facilities need to be adjusted for their interests, not only for recreation (pleasure) but can be a place to learn.

Educational parks aim to provide learning to visitors through their direct experience on educational objects in the park and in a way that provides pleasure. In general, the main goal is to unite elements of activities with education in order to develop a person's character, which can later develop norms in community life, cooperation, independence, self-awareness, and other character development that exists in children with their social environment. This program

is packaged as well as possible and is of a quality that does not make you bored. A model is a simplified representation of an object. It aims to study it, such as imitations of objects, people or events that have important information to be studied (Achmad, 2008: 1).

The educational park model is conceptualized as an educational design that is not only fun but also provides lessons to visitors, so that the educational process can run effectively through the available learning models. Educational models are developed in order to improve the quality of education and child development. The use of methods with certain characteristics is an expert analysis and is adjusted to their characteristics and needs. Among them is the standard model, namely an active, creative, effective and enjoyable learning method. This model is very suitable for the concept of an educational park, because it can activate, create, be effective and enjoyable.

The educational park model is oriented towards processes and goals that seek to motivate, educate independence and responsibility and can work together and create emotions towards their environment. The educational park model is a representation of the form of a park that is conceptualized with educational content. While Islam is an element or concept built in the park that provides educational content related to the Islamic religion.

b. Sharia Tourism Park (TWS)

1. Tawaf learning design at Taman Wisata Syariah (TWS)

Sharia Tourism Park (TWS) is a tourist attraction location located in Pamah Simelir Hamlet, Telagah Village, Sei Bingai District, Langkat Regency. The location of this tourist attraction was inaugurated on November 22, 2023 (Wahyuni, 2023). The travel time to reach the location is about 1 and a half hours from Binjai City or about 46 km from Binjai City and about 2 hours from Medan City. The road taken is the Langkat-Karo crossroad.

This tourist attraction is about 6 hectares wide with views of the Berastagi natural mountains with a cool air atmosphere with a swimming pool with a green environmental and water nuance. The name Pamah view syariah is this location which is at the very top with a view of the hamlet of Pamah Semelir. While syariah at the end because it has an Islamic nuance. Previously this location was an onion plantation, but because this location is a rocky location, the owner relocated it to a tourist attraction in 2020 (Setia, 2022).

Recreation is a refreshment of the body and mind, something that is pleasing to the heart and refreshing such as entertainment, picnics, so that if someone says they are on vacation, it is understood that they are looking for pleasure, joy, having fun, looking for entertainment. (Phoenix, 2010: 701). Recreation can provide joy, therefore the manager of the recreation park must provide satisfactory facilities so that visitors will intend to come back. This is because the benefits of recreation affect tourist satisfaction, destination attributes also affect tourist satisfaction, so that the benefits of recreation also affect tourist satisfaction, and affect tourists' intentions to return. (Pujiastuti et al., 2022).

Glamping is a new perspective on camping. This glamping is in demand by users who are predominantly from the younger generation, well-educated and have jobs with good economic conditions. The natural potential in glamping is expected to have complete facilities so that it can provide comfort in camping. The features and accommodation of glamping are sustainable housing, do not damage the environment and are temporary for the outdoors. The interior of glamping is expected to provide comfort in carrying out activities outside the tent, even comfort equivalent to the standard of staying in a hotel. (Utami, 2020). Education Park is an educational park, namely a park that can provide education for visitors. Park visitors can see and read the knowledge facilitated by the park manager. (Ardiansyah et al., 2022).

Tawaf is one of a series of activities in the hajj rituals. Hajj rituals are one of the activities carried out by Islamic educational institutions every year by early childhood education, which are usually carried out before the return of the hajj pilgrims and are usually carried out in places that have learning media that show places of hajj worship, such as the Ka'bah (Grand Mosque) in Mecca. Hajj rituals are also included in the curriculum in early childhood education. Therefore, when early childhood learns hajj rituals, it is hoped that children can understand the

implementation of the hajj by practicing directly. With this hajj ritual demonstration, parents also participate in providing assistance, so that parents also learn, such as the requirements, pillars and readings of the hajj rituals.

Hajj ritual training for early childhood is basically a means of introducing the values and practices of the hajj, because the hajj material cannot be mastered properly by students if it is not accompanied by practice (Ansori, 2019). Therefore, the existence of Hajj rituals can foster a sense of humanity and increase a sense of love for the Islamic religion, resulting in a sense of religious tolerance and good morals among fellow human beings. Accompaniment with Hajj rituals will help teachers overcome learning difficulties and help carry out learning that is in line with the learning objectives that are fun and enjoyable. (Azhari & Aini, 2023).

Based on this, the learning outcomes in carrying out the Hajj rituals are to foster a sense of humanity and increase a sense of love for the Islamic religion, so that there is a sense of tolerance in religion and good morals among fellow human beings. By implementing the Hajj rituals, it is hoped that children will be able to understand the implementation of the Hajj.

Based on research, the benefits of implementing Hajj rituals are: it can increase students' understanding and skills regarding the Hajj pilgrimage, motivate children to perfect the rules of Islam (hajj worship), increase the understanding and skills of teachers and student guardians who are directly involved in the training activity. (Azhari & Aini, 2023).

Thus, the learning achievement in the practice of the Hajj pilgrimage here is to increase the understanding of early childhood in carrying out the Hajj pilgrimage. Introduction to the implementation of the Hajj pilgrimage to early childhood is something important, because when early childhood is trained and instilled with religious values in the implementation of the Hajj pilgrimage, it will be easy to form the character of the child to be good and noble according to Islamic teachings. The presentation of the theory of the Hajj is not only given alone, but requires direct practice given to early childhood through the Hajj pilgrimage activities.

The Hajj pilgrimage activities for early childhood aim to shape the child's personality, so that they directly understand the fifth pillar of Islam, remembering and understanding when the Prophet Ibrahim finished building the Ka'bah and received the command to perform the Hajj pilgrimage to the people, as mentioned in Qs. Al Hajj:27).(Ansori, 2019).

c. Previous studies (literature review)

Based on the results of the literature review activity search, it was found:

1. Implementation of the field trip method in Islamic religious education learning in kindergartens, this study aims to apply the field trip method and its problems in Islamic Religious Education learning at the kindergarten level. The results of the study show that the implementation of the field trip method in Islamic Religious Education learning is arranged and scheduled with a theme in accordance with Islamic teachings, carried out in the selected location is a place that can add to students' learning experiences. (Fajar et al., 2019). The difference between this study and the first study is that the first study was aimed at kindergarten children and did not show the tourist destinations that were carried out, while Pamah View Syariah can be used as a target for field trips for all ages.
2. The role of community reading parks in improving children's health literacy competencies during the pandemic. Based on the results of the study, the role of this reading park has a very good role because it improves children's literacy competencies about health (Zhafirah & Primadesi, 2022:52). This study discusses the community reading park about health, which focuses on reading materials about health, while the research to be conducted is related to the educational park related to the Islamic nuances in Pamah Semelir.
3. Application of the field trip method in religious subjects in forming the diversity of grade 1 students of MI Nahjatul Falah Bulumanis Kidul Margoyoso Pati, the study aims to determine the appropriateness of the use of the field trip method in religious subjects and is expected to contribute to education. The results of the study show that the use of the field

trip method is the right method to introduce objects created by God, other objects, so that students can love the environment. (Pujiyanto and Fikri, 2019) The difference with the third study is the use of the field trip method in History of Islamic Culture lessons in order to increase student social interaction. In contrast to this study which wants to make Pamah View a model for Islamic Education learning and a destination for Islamic Education learning field trips.

4. Application of the field trip method as an effort to foster social interaction in History of Islamic Culture lessons in Madrasah. The aim is to find out how to apply the method, social interaction and increase social interaction between students on field trips. The results of the study showed an increase in learning outcomes and an increase in student social interaction. (Tabrani, Ahmad, Agus Sutiyono, 2023).
5. Islamic educational park in the Arab village, West Jakarta. The purpose of the study is to provide education and raise public awareness of Islamic religious values in general. Based on the study, it was found that the Arab village was used as a tourist destination and a connecting place for the community and as the first place for the spread of Islam in Indonesia (Asri, 2022). The similarity with the fourth study is as an educational park, where Pamah View is also a sharia park that can be used as an Islamic education destination.
6. Tourism in the educational review: a study towards the Industrial Revolution Era. The study aims to discuss tourism in facing the changing times towards the industrial revolution. The study shows that there is an impact of tourism in the education sector in facing the industrial revolution era. This study discusses the impact of tourism on education, so that Pamah View is an object of Islamic education destination.

The research that the researcher carries out is related to the potential of Pamah View Syariah as a model of Islamic education park and can be an Islamic tourism object for the general public.

## CONCLUSION

The concept of an Islamic educational park, a sharia tourist park, is Recreation, Glamping, Education Park which provides comfort in recreation, enjoying natural views and provides education with facilities and facilities that can be used for education. The design of the learning model that can be carried out in the Sharia Tourism Park (TWS) with the available educational facilities is the design of the tawaf learning model by utilizing the facilities of the Baitul Hidayah Tourist Mosque in the shape of the Ka'bah as an illustration of learning media/resources. This design was prepared by compiling three books, namely: Booklet as a conveyor of information regarding the implementation of tawaf learning at the Pamah Simelir sharia tourist park (TWS). Preparing a book on tawaf material for early childhood, so that teachers and parents/guardians of students can provide an understanding of tawaf to children, and the last thing compiled is a guide to implementing tawaf for early childhood at the Pamah Simelir sharia tourist park (TWS).

Design of the learning model in the Islamic Education Park (TEK) Pamah Simelir Sharia tourist park is designed with tawaf learning for early childhood. The steps for implementing tawaf learning practices in sharia tourism parks are carried out in 5 major steps, namely: 1) preparation at school, 2) preparation at the location before entering the location, 3) Preparation of Clothing and Equipment, 4) Implementation of Tawaf Practice Activities. The process of implementing the tawaf practice is carried out 7 rounds, and 5) Closing. The design of the learning model in the Pamah Simelir Islamic Education Park (TEK) for early childhood has met the requirements, namely; suitable as a learning park, effective for improving learning skills, and practical for use by the community in terms of tawaf learning for early childhood

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