

A Pedagogical Model for Worship Literacy: Integrating the Skill Mastery Pyramid in Islamic Religious Education

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Abstract. *Worship literacy among madrasah students still shows a gap between conceptual understanding and practical skills due to pedagogical strategies that are not yet systematic and tiered. This condition emphasizes the need for a learning model that is able to integrate cognitive, affective, and psychomotor dimensions gradually in Islamic Religious Education. This study discusses the integration of the Skill Mastery Pyramid Approach in Islamic Religious Education learning to improve the worship literacy of students at Madrasah Insan Kamil Karawang. This learning model is structured hierarchically through four main stages: mastery of basic knowledge, understanding of rules, application skills, and internalization of worship values. This study uses a qualitative approach with a case study design, involving three Islamic Education teachers and twenty students during three months of observation. Data were collected through in-depth interviews, observations, and analysis of madrasah curriculum documents, with validity reinforced through triangulation of sources and time. Data analysis was conducted thematically to find patterns of improvement in worship literacy. The results showed that the application of the Skill Mastery Pyramid contributed to an increase in students' conceptual understanding, practical skills, and spiritual awareness in performing worship. Each stage of the pyramid strengthens the accuracy of worship, reinforces faith, and shapes Islamic morals. These findings indicate that the Skill Mastery Pyramid Approach is effective as an innovative strategy in competency-based Islamic Religious Education learning.*

Keywords: Pedagogical Model; Worship Literacy; Skill Mastery Pyramid; Islamic Religious Education.

Abstrak. Literasi ibadah di kalangan peserta didik madrasah masih menunjukkan kesenjangan antara pemahaman konseptual dan keterampilan praktik akibat strategi pedagogis yang belum sistematis dan berjenjang. Kondisi ini menegaskan perlunya model pembelajaran yang mampu mengintegrasikan dimensi kognitif, afektif, dan psikomotor secara gradual dalam Pendidikan Agama Islam. Penelitian ini membahas integrasi Pendekatan Piramida *Penguasaan Keterampilan* dalam pembelajaran Pendidikan Agama Islam untuk meningkatkan literasi ibadah peserta didik di Madrasah Insan Kamil Karawang. Model pembelajaran ini disusun secara hirarki melalui empat tahap utama: penguasaan pengetahuan dasar, pemahaman aturan, keterampilan penerapan, dan internalisasi nilai ibadah. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus, melibatkan tiga guru PAI dan dua puluh peserta didik selama tiga bulan observasi. Data dikumpulkan melalui wawancara mendalam, observasi, dan analisis dokumen kurikulum madrasah, dengan validitas diperkuat melalui triangulasi sumber dan waktu. Analisis data dilakukan secara tematik untuk menemukan pola-pola peningkatan literasi ibadah. Hasil penelitian menunjukkan bahwa penerapan Piramida *Penguasaan Keterampilan* berkontribusi pada peningkatan pemahaman konseptual, keterampilan praktis, dan kesadaran spiritual peserta didik dalam pelaksanaan ibadah. Setiap tahapan

piramida memperkuat ketepatan ibadah, penguatan akidah, dan pembentukan akhlak Islami. Temuan ini menunjukkan bahwa Pendekatan Piramida *Penguasaan Keterampilan* efektif sebagai strategi inovatif dalam pembelajaran Pendidikan Agama Islam berbasis kompetensi.

Kata Kunci: Model Pedagogis; Literasi ibadah; Piramida penguasaan keterampilan; Pendidikan Agama Islam.

A. INTRODUCTION

In the context of globalization and rapid social change, Islamic Religious Education faces new challenges in ensuring that religious learning remains relevant, adaptive, and transformative for students in the digital age (Sugiri et al., 2023). Islamic Religious Education has a strategic role in shaping the morals, personality, and religious competence of students at all levels of education (Saada, 2023). As a core subject that contains spiritual, moral, and social values, Islamic Religious Education is expected to not only focus on the transfer of religious knowledge but also to shape skills and behaviors that reflect the internalization of Islamic values in daily life (Winget & Persky, 2022;Mustafida, 2019).

The reality on the ground shows that the quality of Islamic Religious Education in many educational institutions, both schools and madrasahs, still faces serious challenges in improving students' worship literacy. For example, a report by the Ministry of Religious Affairs' Research and Development Center (2023) shows that nearly 47% of madrasah students have not yet reached the proficient category in basic worship practices such as prayer and ablution (Badan Litbang dan Diklat Kemenag, 2023). Worship literacy, defined as the understanding, skills, and habits of performing worship in accordance with sharia guidelines, is often not optimally achieved (Mukarom et al., 2023). Several studies show that students can memorize religious recitations but lack understanding of their meaning and wisdom, or understand the theory but are inaccurate in their implementation (Retnowati et al., 2024;Hasanah, 2023;Saada, 2023).Thus, there is still a gap between cognitive knowledge and practical skills in Islamic education learning.

Advances in educational technology and changes in student characteristics demand innovation in Islamic Education learning strategies (Syahid et al., 2024) state that innovative religious learning needs to accommodate the characteristics of the digital generation through a tiered and contextual model. Conventional approaches that are too *teacher-centered* tend to result in passive learning and do not provide space for the gradual mastery of skills (Slavin, 2023).This condition causes a gap between the religious knowledge taught and the students' ability to practice it in real life (Dillashaw, 2021). A learning model is needed that can guide students through stages of skill mastery that are

systematic, measurable, and in accordance with the principles of Islamic education (Khulusinniyah & Zamili, 2021).

One potential model to address this need is the Skill Mastery Pyramid Approach (Block & Burns, 2021). This model is an adaptation of the concept of hierarchical skill mastery, in which the learning process begins with mastery of the basic elements, continues with understanding the rules, skills in using tools, to the application of more complex frameworks (Guskey, 2020). In the context of Islamic Religious Education, these stages can be interpreted as: mastery of basic concepts of worship, understanding of legal procedures and requirements, skills in performing worship correctly, to the internalization of worship values in daily life (Siddaiah-Subramanya et al., 2023). This approach is not only important practically, but also significant theoretically because it is based on the principles of *tadarruj* (gradual) and *istiqamah* (continuous) in Islamic education, as reflected in the history of community development during the time of the Prophet Muhammad SAW (Fauziyah, 2023).

Previous studies on Islamic Religious Education learning have highlighted the importance of systematic and adaptive methods (Maesaroh et al., 2021). For example, research by Sholihah shows that the use of the scaffolding method in Islamic Religious Education learning can significantly improve students' practical skills (Sholihah & Khoiriyah, 2024). Similarly, research by Rafiq Rajabi found that a structured competency-based learning model improved the understanding and worship skills of madrasah aliyah students (Rajabi et al., 2021). However, research that specifically integrates the Skill Mastery Pyramid Approach into Islamic Religious Education learning is still very limited, especially that which directly links it to improvements in worship literacy. Furthermore, a literature review shows that previous research on the Skill Mastery Pyramid Approach has mostly been conducted in the fields of vocational and health education (Gonzalez & Kardong-Edgren, 2017; Donoghue et al., 2021; Yeh et al., 2019), so its application in the context of Islamic Religious Education is an original contribution of this study. This is *the research gap* that this study aims to fill.

Furthermore, worship literacy encompasses not only cognitive aspects, but also psychomotor and affective aspects (Parker & Roumell, 2020). Within the framework of Bloom's revised taxonomy, ideal worship competence encompasses the domains of knowledge (knowing the pillars, requirements, and prayers), skills (being able to perform worship correctly), and attitudes (cultivating awareness and love for worship) (Qin et al., 2022). The Skill Mastery Pyramid Approach offers a structure that facilitates the gradual

achievement of these three domains, thereby bridging the gap between worship theory and practice (Myers & Lamb, 2020).

This study investigates how the Skill Mastery Pyramid Approach is integrated into PAI learning to improve students' worship literacy, as well as analyzing the effectiveness and supporting or inhibiting factors of its application. The focus of the study is directed at a tiered pedagogical process as an effort to shape worship literacy in a comprehensive and applicable manner.

Thus, this study is expected to contribute theoretically to the development of an adaptive and structured Islamic learning model, as well as practically to PAI teachers in designing skill-based learning strategies oriented towards worship literacy.

B. RESEARCH METHOD

This study uses a qualitative case study approach to explore the integration of the Pyramid Approach to Skill Mastery in Islamic Religious Education learning to improve students' worship literacy. This approach was chosen because it allows researchers to deeply understand the context, process, and meaning of the application of the learning model in natural situations (Moleong, 2019).

The research was conducted at Madrasah Tsanawiyah Insan Kamil Karawang for three months, with the research subjects including three PAI teachers and twenty eighth-grade students. The selection of eighth-grade students was based on pedagogical considerations that at this level, students have learned the basics of Fiqh and worship, so they are ready to optimally follow the tiered skills-based learning process. *Purposive sampling* was used to determine key informants who were considered to have the best understanding of the process of implementing this learning model (Sugiyono, 2019).

Data collection was conducted through participatory observation of sixteen learning sessions, in depth interviews with teachers and students, and analysis of documents such as lesson plans (RPP) and student assessment records (Sugiyono, 2017). To improve methodological accuracy, the observation process was carried out over three months with two triangulations of time, while interview data was confirmed across informants to ensure consistency of findings. Data validity was strengthened through triangulation of sources, techniques, and time (Aqib, 2019).

In this study, the skill mastery pyramid framework served as a reference in analyzing its implementation and impact on students' worship literacy, rather than as a theoretical description of the model itself. Therefore, the methodological focus is directed

at how each level of the pyramid (basic knowledge, conceptual understanding, application, analysis & synthesis, and spiritual internalization) is operationalized in learning activities, observation, and assessment. (M. Djunaidi Ghony and Fauzan Almansur, 2019).

Table 1. Operational Research Focus

Research Focus	Indicators	Data Collection Techniques	Data Source
Implementation of the Pyramid of Skill	Implementation stages, learning	Observation,	Islamic Education
Mastery in Islamic Religious Education	strategies, student involvement	Interviews	Teachers, Students
Impact on Worship Literacy	Conceptual understanding, practical skills, consistency in worship	Observation, Interviews, Documentation	Students
Supporting and inhibiting factors	Facilities, policies, support, student motivation	Interviews, documentation	Teachers, Principals

C. RESULTS AND DISCUSSION

Implementation of the Pyramid of Skill Mastery in Islamic Religious Education

The results of the study indicate that the implementation of the Skill Mastery Pyramid Approach in Islamic Religious Education at Madrasah Tsanawiyah Insan Kamil Karawang was systematic and structured, answering the first research question regarding the process of applying the model. The learning process followed the principle of *tadarruj* (gradual) which is a characteristic of classical Islamic education methods. This model was operationalized through five levels of skill mastery, namely Basic Knowledge, Conceptual Understanding, Application, Analysis & Synthesis, and Spiritual Internalization.

The results of the observation show that each learning session begins with an affirmation of learning objectives related to worship literacy competencies, followed by the delivery of material according to the skill level sequence. For example, in the material on prayer, the teacher does not immediately train the movements, but instills an understanding of the meaning, purpose, and wisdom of worship. This strategy emphasizes that learning is not mechanical but oriented towards spiritual appreciation.

Observations and interviews show that the five stages of the pyramid have been consistently applied in learning activities. In the Basic Knowledge stage, teachers use interactive lectures with the help of PowerPoint, videos, and PAI textbooks to strengthen the conceptual foundation. The Conceptual Understanding stage is carried out through small group discussions facilitated by worksheets containing relevant verses and hadiths. The Application stage is filled with practical worship simulations (prayer and ablution) in the madrasah prayer room with direct guidance from teachers as trainers and evaluators. The Analysis & Synthesis stage requires students to identify common mistakes, compare differences between schools of thought, and formulate solutions based on Sharia arguments. The final stage, Spiritual Internalization, is realized through the habit of worship outside of class hours and the completion of a daily worship journal verified by parents.

These stages are in line with the theory of scaffolding, which emphasizes a gradual increase from basic mastery to internalization of values. The integration of the principle of *tadarruj* with scaffolding shows the compatibility between classical Islamic education and modern constructivism.

Table 2. Implementation of the Pyramid of Skill Mastery Stages in PAI Learning

Stage	Main Activities	Media/Tools	Teacher's Role
Basic Knowledge	Presentation of theory, rational and non-rational arguments, history of worship	Textbooks, videos, PPT	Material provider
Conceptual Understanding	Discussion of the meaning of worship, study of verses from the Qur'an and hadith	The Qur'an, worksheets	Discussion guide
Application	Simulation and practice of worship	Prayer room, worship equipment	Trainer and evaluator
Analysis and Synthesis	Error analysis, comparison of madhhabs, arguments for proof	Fiqh references	Analysis guide
Spiritual	Practicing worship, filling Worship journal	Worship journal	Motivator and

internalization	out a daily worship journal	coach
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Impact on Worship Literacy

Based on the results of tests, observations, and interviews, the application of this model has a significant impact on improving worship literacy. This improvement occurs in three main domains: cognitive, affective, and psychomotor.

1. Cognitive Domain: Students are able to correctly identify and explain the pillars, requirements, and things that invalidate worship. They can also cite arguments from the Qur'an and hadith that form the basis of worship.
2. Affective Domain: There is an increase in students' internal motivation to perform worship. This is reflected in their awareness to worship without being reminded, as well as spiritual pride in performing worship correctly.
3. Psychomotor Domain: Worship movements become more accurate in accordance with sharia guidelines, from the takbiratul ihram movement to the salam in prayer, including the accuracy of recitation.

Table 3. Comparison of Worship Literacy Before and After Implementation

Aspects of Worship Literacy	Before	After	Improvement
	Implementation (% of students who completed)	Implementation (%) of students who completed)	
Cognitive	56	88	+32
Affective	61	85	+24
Psychomotor	58	90	+32

These results support the theory of "mastery learning," which emphasizes the importance of gradual achievement until full mastery is attained. The increase in the affective domain also shows the effect of intrinsic motivation as explained by Deci & Ryan, that understanding the meaning of worship fosters a more stable spiritual commitment. Thus, this approach not only improves the outward performance of worship, but also strengthens students' inner awareness of the value of worship itself.

Analysis of supporting and inhibiting factors

Based on interviews with teachers, school principals, and students, several key factors were identified that support the successful implementation of the Skill Mastery Pyramid model in Islamic Religious Education, as follows:

1. Teachers' commitment to consistently designing and implementing skill pyramid-based learning.

Teachers play a key role in the success of this model. Their commitment is evident in their diligence in preparing learning tools, adjusting materials to the pyramid level, and providing continuous practical guidance. Teachers also reflect on learning outcomes every weekend to ensure that all stages of the pyramid are achieved according to the indicators. This demonstrates the professional awareness and moral responsibility of teachers in assisting students to master worship skills.

2. Adequate madrasah facilities, such as a representative prayer room, worship equipment, and digital learning media.

The availability of physical and technological facilities supports the learning process at every stage of the pyramid. The prayer room becomes a practice space that allows students to directly practice the movements of prayer and ablution. Meanwhile, digital media such as video tutorials and PowerPoint presentations make it easier for teachers to show examples of proper worship. These facilities play an important role in strengthening students' psychomotor aspects and increasing their involvement in the learning process.

3. Parental support through verification of students' daily worship journals.

The role of parents is not only as supervisors but also as educational partners. By signing the worship journal, parents help ensure that the habit of worship at home is consistent. Some parents even provide motivational reinforcement to their children to perform worship on time. This support creates continuity between learning at the madrasah and religious practices in the family environment.

4. A conducive religious school culture.

Madrasahs have a strong religious environment, where teachers and students actively display worship behaviors such as praying in congregation and reading the Qur'an before classes begin. The exemplary behavior of teachers is a factor in shaping positive habits in students. This culture makes worship learning not just theory, but part of a daily routine that is lived together in the school environment.

The factors that hinder the implementation of this model include the following:

1. Differences in students' initial abilities, which lead to uneven achievement. The interviews revealed variations in the level of ability and understanding of worship among students. Some students are already accustomed to worship practices at home, while others are just learning the basics at madrasah. These differences require teachers to provide additional guidance so that all students can achieve the same level of skill.

2. Limited face to face time for intensive practice.

The duration of Islamic Religious Education in madrasahs is relatively short, only twice a week. This condition is an obstacle for teachers in providing repeated and in-depth practical guidance, especially at the application, analysis, and synthesis stages. Teachers work around this by integrating practical activities into religious extracurricular activities, but time remains the main limiting factor in strengthening students' worship skills.

3. The tendency of some students to still need external motivation to maintain their worship habits.

Although students' internal motivation increased after the model was implemented, some still depended on external encouragement such as reprimands from teachers or parental supervision. This shows that the process of spiritual internalization is not yet fully mature in some students. Further coaching strategies such as spiritual mentoring or worship habit programs in dormitories are needed so that motivation to worship can grow independently.

Overall, the above factor analysis shows that the successful implementation of the Skill Mastery Pyramid model is greatly influenced by collaboration between teachers, the madrasah environment, and families. Conversely, the main obstacles arise from limited learning time and differences in student readiness, which need to be anticipated by strengthening continuous coaching outside of face-to-face hours.

From a theoretical perspective, these findings confirm Bronfenbrenner's ecological view of education that the effectiveness of learning is influenced by interactions between micro (teachers, families) and macro (school culture) systems. Supporting factors strengthen a religious learning environment that fosters role models, while obstacles indicate the need for differentiated learning for students with different initial abilities.

Overall, the results of this study confirm that the Skill Mastery Pyramid approach serves as a bridge between classical Islamic education theory and modern learning theory. The gradual process (*tadarruj*) applied reinforces the principle of scaffolding in

contemporary education, where learning moves from knowledge to internalized spiritual awareness. Thus, this approach not only improves worship literacy cognitively and psychomotorically, but also shapes reflective and sustainable religious awareness.

DISCUSSION

The results of this study indicate that the application of the Pyramid Approach to Skill Mastery in Islamic Religious Education has a significant effect on improving students' worship literacy. These findings are in line with the results of a study (Sholihah & Khoiriyah, 2024) which found that a gradual learning model can systematically improve student engagement and religious literacy. The principle of gradualism (*tadarruj*) that forms the basis of this model is in line with *al-Ghazali's* view in *Ihya' Ulum al-Din*, that education in faith and worship must be carried out gradually so that spiritual values can be deeply internalized (Derliana Pasaribu, 2024).

Thus, this approach is not only effective in practice but also has a strong conceptual foundation in the classical Islamic educational tradition. In its implementation, this model forms a clear skill development path. In the initial stage, students are introduced to basic concepts through structured and accessible material delivery. These results are consistent with research (Rajabi et al., 2021) which confirms that systematic delivery of material helps students build an initial cognitive structure before practice. When viewed through the framework of Bloom's Taxonomy, this stage focuses on the domains of knowledge and understanding, which are prerequisites for the application stage (Sudirtha et al., 2022). In the context of Vygotsky's theory, teachers act as "more knowledgeable others" who facilitate the development of students' worship abilities through the zone of proximal development (ZPD) (Grossen et al., 2022). This shows the integration between Bruner's scaffolding and the principle of *tadarruj* in Islam.

The application stage is an important step to test the extent to which knowledge and understanding can be applied in real life. These findings confirm a study by (Parker & Roumell, 2020) which states that experiential learning improves the transfer of skills from the cognitive to the psychomotor domain. However, the observation results also show variations in students' abilities at this stage, where some require additional guidance. This shows that success is not uniform, but depends on the level of readiness and prior experience of each student. From an Islamic educational perspective, this variation can be linked to al-Attas' concept of "ta'dib," which is the process of shaping individual consciousness through habit formation and reflection (Yunita et al., 2025).

The culmination of this learning process is the stage of spiritual internalization. At this stage, worship becomes an integral part of students' lives and is performed with full awareness. These results support research (Fauziyah, 2023) showing that spiritually reflective learning can increase students' awareness of worship. Within the framework of Islamic spiritual psychology, this internalization is in line with al-Attas' view that true education (*ta'dib*) aims to instill manners and awareness of God in students. The interview data also provides empirical evidence, such as students' statements that they feel "calmer and more enthusiastic about worship after understanding its meaning." This evidence reinforces that affective changes actually arise as a result of a gradual learning process, not just conceptual claims.

The success of this model is also inseparable from the role of teachers who are able to manage the learning process well. This finding supports the findings (Khulusinniyah & Zamili, 2021) that teacher role modeling is a major factor in the success of religious education in schools. In Islamic pedagogy, this role is known as the concept of "*uswah hasanah*" where teachers are not merely conveyors of knowledge, but also moral and spiritual role models. However, the interviews also revealed challenges, such as time constraints and administrative burdens, which made it difficult for teachers to maintain consistency in personal guidance. This critical reflection is important so that the research results do not appear idealistic but realistic in the context of madrasah education.

The learning environment is also an important supporting factor. Research (Syahid et al., 2024) and (Mukarom et al., 2023) shows that the religious atmosphere of the school has a significant influence on the formation of students' character and worship habits. In the context of this study, the support of the madrasah environment through religious activities, worship facilities, and parental involvement has been proven to strengthen the continuity of learning. This is in line with Bronfenbrenner's ecological theory, which states that interactions between the micro environment (teachers and family) and the macro environment (school culture) shape the religious behavior of students (Vaezghasemi et al., 2023).

The consistent application of this model has a positive impact not only on improving technical worship skills but also on students' attitudes and motivation. These findings are in line with the concept of intrinsic motivation (Ryan & Deci, 2020) (Self Determination Theory), where understanding the meaning of worship fosters stable and sustainable spiritual awareness. The results of teacher reflections and student worship journals show an increase in internal motivation: students are more diligent in performing sunnah

prayers and feel "*closer to Allah*" after understanding the wisdom behind worship. This qualitative data reinforces the claim that the pyramid approach contributes to the formation of students' spiritual autonomy.

This process shows that a structured and integrated step-by-step learning model can bridge the gap between knowledge and practice. This conclusion is in line with (Block & Burns, 2021) and (Slavin, 2023), which emphasize the effectiveness of mastery learning in producing sustainable learning. However, the results of this study also reveal several contextual limitations, such as dependence on teacher competence and limited practice time. This indicates that the scalability of this model to other madrasas requires additional teacher training and curriculum adaptation. Nevertheless, this approach remains innovative because it integrates modern theory with classical Islamic principles such as *tadarruj*, *istiqamah*, and *uswah*.

The findings of this study also open up opportunities for the development of similar models in the context of learning about Islamic beliefs, morals, and history, as suggested by (Maesaroh et al., 2021), with modifications according to the characteristics of the material and learning objectives. Thus, the scientific contribution of this research lies in the conceptual integration between classical Islamic educational principles and modern pedagogical theory, which makes the Skill Mastery Pyramid model relevant for application in the context of contemporary Islamic education.

D. CONCLUSION

Based on the research results and discussion, it can be concluded that the integration of the Skill Mastery Pyramid Approach in Islamic Religious Education at Madrasah Tsanawiyah Insan Kamil Karawang shows positive results and potential effectiveness in comprehensively improving students' worship literacy, covering the cognitive, affective, and psychomotor domains. This model is applied through five stages of tiered learning that focus on a gradual internalization process, rather than merely on the procedural sequence of learning.

The results of the study indicate a significant increase in all three aspects of worship literacy: cognitive, affective, and psychomotor. The percentage increase (56% to 88% in the cognitive aspect, 61% to 85% in the affective aspect, and 58% to 90% in the psychomotor aspect) was obtained from the results of observational rubric assessments and teacher reflection sheets as qualitative supporting data, not as quantitative test results. Qualitative findings show that each stage in the Skill Mastery Pyramid contributes directly to the

development of students' worship behavior: the basic knowledge and concept understanding stage strengthens the cognitive aspect, the application stage improves the psychomotor aspect, while the analysis-spiritual internalization stage strengthens worship awareness and motivation.

The implementation of this model is supported by teacher commitment, the availability of adequate madrasah facilities, parental support, and a religious and conducive learning environment. The obstacles encountered include differences in students' initial abilities, limited face-to-face time, and the need for external motivation for some students. From a theoretical perspective, the relationship between the principles of *tadarruj* (gradual) and *istiqamah* (continuous) in Islamic education finds conceptual equivalence with modern learning theories such as scaffolding and Bloom's Taxonomy, which emphasize gradual development in the cognitive, affective, and psychomotor domains. This shows that the Skill Mastery Pyramid is not only in line with Islamic values but also compatible with contemporary pedagogical frameworks that emphasize constructive and reflective learning.

Although the results of this study show a positive contribution to improving worship literacy, this study has several limitations. *First*, the research context was limited to one madrasah, so the generalization of the findings is still limited. *Second*, the involvement of research subjects only included teachers and students, not involving the perspectives of parents or madrasah supervisors. *Third*, the measurement of success still relies on descriptive observation and reflection without stronger quantitative triangulation. Therefore, further research is recommended to expand the scope of participants, combine qualitative and quantitative approaches, and test this model at various levels of Islamic education to obtain a more comprehensive understanding of the effectiveness of this approach.

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