

The TERPADU Model: Integrating Cognitive, Contextual, and Spiritual Dimensions in Islamic Education

Nila Lukmatus Syahidah^{1*}, Titin Widya Risni², Vieta Karina³, Mahrukh Siddiqui⁴

¹Universitas Islam Negeri Syekh Wasil Kediri, Kediri, East Java, Indonesia

²Universitas Kediri, Kediri, East Java, Indonesia

³SDIT Bina Insani, Kediri, East Java, Indonesia

⁴Al-Kawthar University, Karachi, Pakistan

*Corresponding author, Surel: nilasyahidah@uinkediri.ac.id

Paper submitted: 21-April-2026; revised: 12-June-2026; accepted: 26-June-2026

Abstract

This study aims to examine the implementation of the TERPADU model as an integrative framework that unifies cognitive, contextual, and spiritual dimensions in Islamic Education (PAI) at the elementary school level. Employing a qualitative case study design, the research explores how the TERPADU model is enacted in classroom practices and how it facilitates meaningful learning experiences. The model is operationalized through seven sequential stages: *Telaah* (critical examination of concepts), *Eksplorasi* (active inquiry and knowledge discovery), *Rumuskan* (formulation of understanding), *Presentasikan* (communication of ideas), *Aplikasikan* (contextual application), *Dunia* (connection to real-life contexts), and *Ukhrowi* (internalization of spiritual values). Data were collected through classroom observations, interviews, and document analysis, and were analyzed using an interactive model of data reduction, data display, and conclusion drawing. The findings indicate that the TERPADU model effectively promotes holistic student engagement by integrating cognitive understanding, contextual relevance, and spiritual awareness. Furthermore, the model supports value internalization and fosters students' reflective, meaningful learning. The implications of this study suggest that the TERPADU model can serve as a practical pedagogical framework for teachers to design integrative PAI learning and as a conceptual reference for developing value-based, student-centered instructional models in Islamic education.

Keywords: elementary school; integrative framework; islamic education; terpadu model; value internalization

1. Introduction

Islamic Education (PAI) faces increasing challenges in meeting 21st-century learning demands that require not only cognitive mastery but also critical thinking, contextual understanding, collaboration, and spiritual awareness (Munawati, 2024). Nevertheless, instructional practices in many PAI classrooms continue to require pedagogical innovation, as conventional approaches often remain insufficient for developing reflective, contextual, and transformative learning experiences (Arraziq & Nurchalis, 2025). Recent

scholarship highlights the need for a holistic pedagogical framework that integrates intellectual development, contextual relevance, moral character, and spiritual internalization within a unified learning process (Budiyanti & Parhan, 2024; Zukdi, 2024). Constructivist and experiential learning approaches, emphasizing inquiry, interaction, reflection, collaboration, and real-world application, have been shown to enhance student engagement, critical thinking, moral reasoning, and contextual understanding (Darling-Hammond et al., 2020; Morris, 2020; Pratiwi et al., 2025). However, few studies have operationalized a comprehensive instructional syntax that systematically integrates cognitive, contextual, collaborative, and spiritual dimensions in classroom practice.

Several recent studies have emphasized the relevance of constructivist learning approaches in transforming PAI into a more student-centered, dialogical, and reflective educational process. Constructivist pedagogy encourages learners to actively construct knowledge through inquiry, interaction, reflection, and contextual engagement rather than passively receiving information from teachers (Al Abri et al., 2024). Within the context of IRE, constructivism is particularly relevant because Islamic learning fundamentally aims not only to transmit religious knowledge but also to cultivate moral consciousness, critical awareness, and the internalization of meaningful value (Ruslan & Luthfiah, 2026). Previous studies have further demonstrated that constructivist approaches in Islamic education can enhance students' engagement, critical thinking, moral reasoning, and contextual understanding of religious teachings (Wardatul Karimah et al., 2026). On the other hand, meaning-based learning that integrates Islamic values into instructional design effectively enhanced students' moral sensitivity, indicating that the deliberate integration of value dimensions into pedagogical structures produces measurable improvements in students' ethical awareness (Latjompoh et al., 2025). However, despite these developments, many existing studies remain focused on theoretical discussions or isolated instructional strategies, while limited research has developed a comprehensive, operational classroom learning syntax that systematically integrates cognitive, contextual, collaborative, and spiritual dimensions into a single instructional framework.

In response to these challenges, this study introduces the TERPADU Model, an integrative instructional framework specifically designed for PAI. The TERPADU Model consists of seven sequential stages:

Table 1. Steps of TERPADU Model

Component	Meaning	Pedagogical Function
<i>Telaah</i> (Review) Phase	Critical examination of concepts	Builds analytical and critical understanding of material
<i>Eksplorasi</i> (Exploration) Phase	Active inquiry and knowledge discovery	Encourages questioning, investigation, and discovery learning
<i>Rumuskan</i> (Formulation) Phase	Formulation of understanding	Helps students construct and organize conceptual meaning
<i>Presentasikan</i> (Presentation)Phase	Communication of ideas	Trains students to express religious understanding clearly and reflectively
<i>Aplikasikan</i> (Contextual Application) Phase <i>Dunia</i> (Real life action)	Contextual application Connection to real-life contexts	Connects Islamic values with practice and behavior Relates Islamic learning to social, cultural, and contemporary realities
<i>Ukhrowi</i> (Spiritual Reflection) Phase	Internalization of spiritual values	Strengthens moral consciousness, faith orientation, and spiritual awareness

By positioning students as active participants, the model encourages them to examine concepts critically, construct understanding through exploration and discussion, contextualize PAI learnings in daily life, and internalize spiritual meanings. Unlike conventional approaches that treat cognitive, contextual, and spiritual dimensions separately, TERPADU integrates these aspects sequentially, guiding learners from conceptual comprehension to real-life application and reflective internalization.

At SDIT Bina Insani Kediri, the implementation of TERPADU has demonstrated significant improvements in learning quality. Before TERPADU, PAI instruction emphasized rote memorization and textual comprehension, with limited opportunities for students to translate Islamic values into daily practice. Following the adoption of TERPADU, students were observed connecting classroom material with everyday activities, designing simple actions aligned with PAI learnings, and reflecting on the spiritual significance of their behavior. Preliminary observations indicate enhanced student engagement, reflective thinking, and value internalization, signaling a shift toward a holistic, contextually meaningful learning environment.

This study aims to document the reconstruction of PAI learning through the TERPADU Model and to analyze its integrative impact on students' cognitive, contextual, and spiritual development. The research contributes both theoretically, by providing an operationalized model for holistic Islamic education, and practically, by informing pedagogical strategies that enhance meaningful, contextually relevant, and spiritually transformative learning experiences.

The novelty of this study lies primarily in the formulation and implementation of the TERPADU Model as an innovative instructional framework that integrates cognitive, contextual, collaborative, and spiritual dimensions into PAI learning. The TERPADU Model is structured through seven interconnected learning stages: *Telaah* (critical examination of concepts), *Eksplorasi* (active inquiry and knowledge discovery), *Rumuskan* (formulation of understanding), *Presentasikan* (communication of ideas), *Aplikasikan* (contextual application), *Dunia* (connection to real-life contexts), and *Ukhrowi* (internalization of spiritual values). Unlike many existing PAI learning models that emphasize only cognitive mastery or moral transmission, this model systematically integrates intellectual exploration, collaborative knowledge construction, contextual relevance, and spiritual reflection into a unified pedagogical process.

Another important novelty of this research is the integration of constructivist and spiritually oriented learning principles into a single classroom learning syntax. The TERPADU Model encourages students not only to understand Islamic concepts theoretically, but also to critically analyze, discuss, apply, and reflect upon them in relation to real-world situations and transcendent values. Through the stages of *Dunia* and *Ukhrowi*, this model extends learning beyond classroom cognition by connecting religious knowledge with students' daily social realities and spiritual consciousness. This multidimensional integration distinguishes the TERPADU Model from conventional teacher-centered approaches that tend to focus predominantly on memorization and textual comprehension.

Furthermore, this study contributes a practical and contextually adaptable learning model that addresses the contemporary need for holistic education in PAI. The TERPADU Model offers a structured pedagogical approach that simultaneously develops higher-order thinking skills, communication abilities, collaborative engagement, contextual awareness, and spiritual character formation. Therefore, the novelty of this research is not only found in the creation of a new instructional syntax but also in its effort to redefine PAI as an integrative learning experience that harmonizes academic understanding, social relevance, and spiritual internalization.

2. Method

This study employs a qualitative research design to explore the implementation of the TERPADU learning model and its role in integrating cognitive, contextual, and spiritual dimensions in PAI. The methodological approach is intended to capture in-depth insights into classroom practices, student engagement, and the meaning-making processes that emerge during the learning activities. Through this approach, the study seeks to provide a comprehensive understanding of how the model operates within a real educational context.

2.1 Research Design

This study employed a qualitative case study design to explore the implementation of the TERPADU learning model and its impact on the integration of cognitive, contextual, and spiritual dimensions in PAI at the elementary school level. A qualitative case study is appropriate for examining complex educational phenomena within real-life contexts and allows for an in-depth understanding of instructional processes (Cleland et al., 2021). The research was conducted at an elementary school in Indonesia during the 2025/2026 academic year. The focus of this study was the implementation of the TERPADU learning model and how its facilitation of the integration of cognitive, contextual, and spiritual dimensions in classroom practice. To obtain data on the implementation of the TERPADU model, this study selected a representative institution that has adopted the model, namely an Integrated Islamic Elementary School, represented by SDIT Bina Insani Kediri.

2.2 Participant

The participants in this study were 28 students and 3 teachers from SDIT Bina Insani, especially those involved in PAI learning. Participants were selected using purposive sampling, which allows researchers to intentionally select individuals who are most relevant to the research objectives, thereby enhancing the rigor and relevance of the data (Memon et al., 2024).

The study was conducted in a fourth-grade classroom, purposively selected as the research setting for implementing the TERPADU Learning Model. The selection of fourth-grade students was based on several pedagogical and developmental considerations. First, students at this level are generally transitioning from lower elementary learning characteristics toward more structured and reflective learning processes. According to Piaget's theory of cognitive development, children aged approximately 9–10 years are in the concrete operational stage, during which they begin to demonstrate logical thinking, the ability to relate concepts to real-life situations, and an increased capacity for collaborative inquiry and problem-solving (Schunk & DiBenedetto, 2020). These characteristics are well-suited to the implementation of the

TERPADU Model, which emphasizes critical examination, contextual exploration, collaborative meaning construction, and reflective learning.

Second, fourth-grade students are developmentally capable of participating in active, contextual learning activities that require discussion, exploration, presentation, and the practical application of values in everyday life. At this stage, learners begin to develop stronger social awareness, moral reasoning, and reflective abilities, which are essential for integrating the cognitive, contextual, and spiritual dimensions embedded in the TERPADU instructional framework. Furthermore, PAI materials in grade IV generally include themes closely related to students' daily behavior, social interaction, and moral practice, thereby providing relevant opportunities for contextual and spiritual internalization through the *Dunia* and *Ukhrowi* phases of the model.

2.3 Data Collection Instruments

Data were collected using observation, semi-structured interviews, and documentation. Observation was conducted to capture student engagement and participation in each phase of the TERPADU model. Interviews were used to explore participants' experiences and perceptions, while documentation included lesson plans, student work, and instructional materials. The use of multiple data collection techniques enhances the richness and depth of qualitative data (Braun et al., 2021). The research instruments consisted of observation sheets, interview guidelines, and documentation checklists developed based on indicators of cognitive engagement, contextual application, and spiritual reflection. These instruments were designed to ensure alignment with the research objectives and to capture holistic learning outcomes.

2.4 Data Collection Procedures

Data collection was carried out in several stages. First, preparation steps were completed, including obtaining permission from the school authorities, coordinating with the PAI teacher, and conducting a preliminary observation to understand the classroom context. In addition, the research instruments were developed and reviewed, and a small pilot study was conducted to assess their clarity and feasibility. Next, the main data collection process was conducted through offline, supervised classroom activities, during which the TERPADU learning model was implemented in the PAI class. Data were collected using classroom observations, semi-structured interviews with students and teachers, and documentation of learning activities. All participants were informed of the study's purpose and assured of confidentiality and anonymity.

2.5 Data Analysis

The analysis process followed an interactive framework consisting of data reduction, data display, and conclusion drawing/verification, as proposed by

Miles, Huberman, and Saldaña. Initially, data coding was conducted by identifying meaningful units related to the seven phases of the TERPADU model and their impact on students' cognitive, contextual, and spiritual development. These codes were then grouped into categories and further developed into broader themes. Thematic analysis enables researchers to move from raw data toward interpretive insights through iterative comparison and refinement (Braun et al., 2021); (Byrne, 2022).

To ensure the credibility and trustworthiness of the findings, data triangulation was employed by comparing information from multiple sources, including observations, interviews, and documentation. This strategy strengthens the validity of qualitative research by reducing bias and providing a more comprehensive understanding of the phenomenon (Bans-Akutey & Tiimub, 2021). Additionally, the analysis process involved continuous verification to ensure that the conclusions drawn were consistent with the data and research objectives. Through this systematic analytical process, the study generated meaningful interpretations of how the TERPADU model facilitates students' cognitive engagement, contextual understanding, and spiritual development in PAI learning.

3. Findings

To provide a clearer conceptual representation of the proposed instructional framework, the TERPADU learning model is visually illustrated in Figure 1. This model is designed as a structured sequence of instructional phases that systematically integrates cognitive, contextual, and spiritual dimensions within PAI. The visualization aims to demonstrate how each phase is interconnected and contributes to a holistic learning process, enabling students to progress from conceptual understanding to real-life application and ultimately to spiritual reflection. By presenting the model in a diagrammatic form, the figure facilitates a more comprehensive understanding of the instructional flow and highlights the distinctive integration that characterizes the TERPADU model.

In Figure 1 illustrates the conceptual structure of the TERPADU Learning Model, an integrative instructional framework developed to systematically combine cognitive, contextual, and spiritual dimensions within PAI. The model is designed as a sequential, interconnected learning process that guides students from conceptual understanding to contextual implementation and ultimately to spiritual internalization. Unlike conventional instructional approaches that predominantly emphasize cognitive mastery, the TERPADU Model positions learning as a holistic process in which knowledge construction, real-life application, and spiritual consciousness are developed simultaneously through structured pedagogical stages.

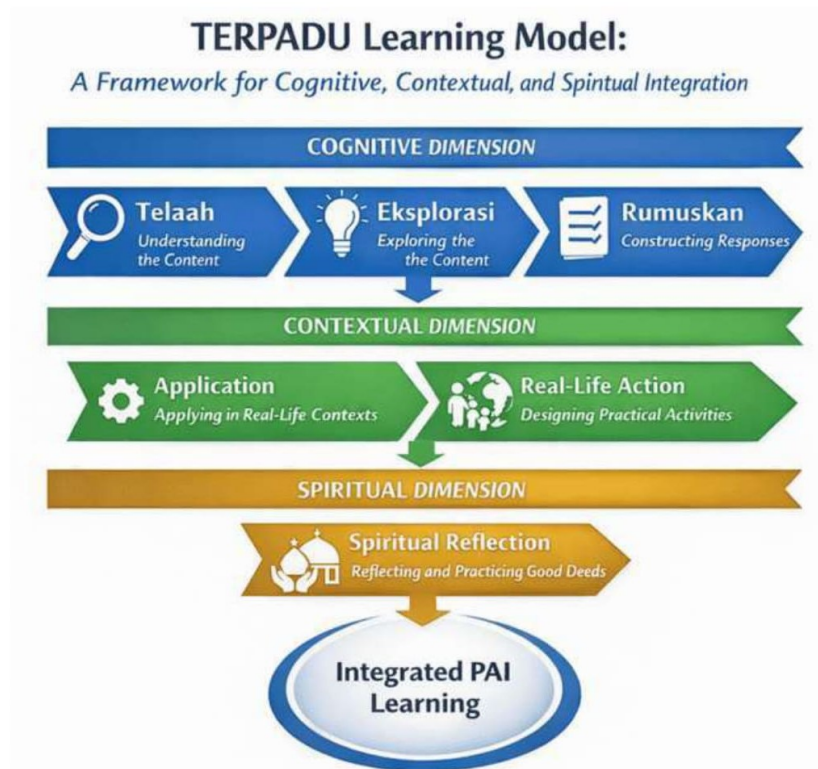


Figure 1. TERPADU Learning Model: A Framework for Cognitive, Contextual, and Spiritual Integration

The TERPADU Learning Model comprises three integrated dimensions: the cognitive dimension (*Telaah*, *Eksplorasi*, *Rumuskan*), which guides students through reviewing, exploring, and formulating knowledge; the contextual dimension (*Aplikasikan*, *Dunia*), which bridges Islamic values with authentic real-life practices; and the spiritual dimension (*Ukhrowi*), which culminates the learning process through reflective awareness and internalization of religious values. Together, these dimensions function as a sequential yet interconnected instructional framework designed to develop students who not only understand Islamic teachings intellectually but also apply them in context and embody them as part of their spiritual consciousness.

This section presents the finding of the study, which are organized into two major themes to provide a systematic understanding of the research outcomes. First, the findings describe the implementation of the TERPADU learning model in PAI, focusing on how each instructional phase is enacted in classroom practice. Second, the findings elaborate on the function of the TERPADU model as an integrative framework that facilitates the development of cognitive, contextual, and spiritual dimensions of learning. This twofold organization allows for a comprehensive analysis that not only captures the

procedural aspects of the model but also highlights its pedagogical significance in fostering holistic learning experiences.

3.1 Implementation of the TERPADU Model in Islamic Education (PAI) Learning

This study was conducted at SDIT Bina Insani Kediri, an integrated Islamic elementary school that has implemented the TERPADU learning model in PAI. The findings are derived from classroom observations, interviews, and documentation of learning activities focusing on the topic of the Companions of the Prophet (*Sahabat Nabi*).

The implementation of the TERPADU Learning Model in PAI was carried out through seven interconnected instructional phases that integrated cognitive, contextual, and spiritual dimensions within the learning process. In the initial *Telaah* (Review) phase, students were introduced to the learning topic through short narratives about selected companions of the Prophet. The teacher guided students in reading the material and identifying important information about the companions' names, characteristics, and exemplary values. Observational data showed that students recognized basic concepts and connected the material to their prior understanding, indicating that this phase effectively supported students' initial comprehension and cognitive readiness before entering deeper learning activities.

The learning process continued with the *Eksplorasi* (Exploration) phase, where students worked collaboratively in small groups to discuss the stories and values presented in the material. During the discussions, students actively exchanged opinions, asked questions, and attempted to relate the moral values of the companions to their own experiences and understanding. The observations indicated increased student participation and interaction throughout the discussion process, suggesting that collaborative learning activities contributed to deeper engagement and understanding. Following this stage, students entered the *Rumuskan* (Formulation) phase, in which they organized and formulated their understanding in written form by responding to guiding questions provided by the teacher. Most students were able to identify and articulate important values such as honesty, bravery, responsibility, and loyalty, demonstrating their ability to process and construct knowledge meaningfully.

In the *Presentasikan* (Presentation) phase, students presented the results of their group discussions in front of the class. Observational findings revealed that many students demonstrated confidence in communicating their ideas, while other students participated by responding to or commenting on their peers' presentations. This activity not only reinforced students' conceptual understanding but also contributed to the development of communication skills

and active classroom participation. The learning process then moved into the *Aplikasikan* (Contextual Application) phase, where students were encouraged to connect the moral values discussed in class with concrete examples from their daily lives. Students identified various forms of implementation, such as telling the truth, helping friends, respecting parents, and maintaining discipline at school. These responses indicate that students were able to contextualize abstract Islamic values into practical everyday behavior.

Furthermore, in the *Dunia* (Real-Life Action) phase, students were guided to develop specific action plans that could be implemented in their daily routines. Several students expressed commitments to helping their parents at home, practicing honesty in completing school assignments, and improving personal discipline. This phase demonstrated students' ability to translate conceptual understanding into practical intentions and behavioral plans, reflecting a transition from cognitive understanding toward real-life application. Finally, in the *Ukhrowi* (Spiritual Reflection) phase, students were invited to reflect upon their planned actions as forms of worship and expressions of obedience to Allah. Students expressed simple yet meaningful reflections regarding their intentions to practice good deeds sincerely for spiritual purposes. The findings indicate that this phase facilitated the internalization of Islamic values by connecting learning experiences with students' spiritual awareness and religious consciousness.

3.2 The TERPADU Model as an Integrative Framework for Cognitive, Contextual, and Spiritual Learning

The finding indicate that the TERPADU model functions not merely as a sequence of instructional procedures but as an integrative pedagogical framework that systematically interrelates cognitive, contextual, and spiritual dimensions of learning. This integration is operationalized through the structured phases of the model, enabling students to move from knowledge acquisition to real-life application and ultimately to value internalization. The implementation of this model in the context of learning about the Companions of the Prophet (*Sahabat Nabi*) demonstrates how each dimension is meaningfully enacted within classroom practice.

The cognitive dimension is primarily facilitated through the Review, Exploration, and Formulation phases, where students engage in processes of identifying, analyzing, and synthesizing information related to the lives and exemplary values of the Prophet's companions. In the Review phase, students are introduced to key narratives, enabling them to activate prior knowledge and recognize essential concepts such as honesty (*ṣidq*), trustworthiness (*amānah*), and courage (*shajā'ah*).

This initial engagement is extended in the Exploration phase, where collaborative discussions allow students to interrogate the meaning of these values, compare different figures among the companions, and articulate interpretations based on textual evidence. The Formulation phase further consolidates this process by requiring students to construct written responses, thereby transforming implicit understanding into explicit knowledge.

Empirical observations show that students demonstrated increased ability to explain moral concepts using their own language, indicating higher-order cognitive processing. This suggests that the TERPADU model effectively scaffolds cognitive development by structuring learning into progressive and interconnected phases.

The contextual dimension is prominently enacted in the Application and Real-Life Action phases, where students are guided to translate abstract moral values into concrete, situational practices. Within the context of learning about the companions, students were able to identify parallels between the behaviors of the companions and their own daily experiences, such as demonstrating honesty in completing school assignments, helping peers, and showing respect to parents and teachers.

In the Application phase, students articulated examples of how specific values could be practiced, indicating their ability to contextualize religious teachings. This process was further strengthened in the Real-Life Action phase, where students developed actionable plans, such as committing to truthful behavior in classroom interactions or assisting family members at home.

The findings reveal that students were not only able to understand values conceptually but also to operationalize them in realistic contexts. This demonstrates that the TERPADU model effectively bridges the gap between theoretical knowledge and lived experience, thereby enhancing the relevance and applicability of PAI learning.

The spiritual dimension represents the culminating component of the TERPADU Learning Model and is most explicitly manifested in the *Ukhrowi* (Spiritual Reflection) phase. Unlike conventional learning processes that often conclude at the level of cognitive understanding or behavioral instruction, this phase directs students toward reflective awareness by encouraging them to reinterpret their actions within a spiritual and religious framework. In the classroom implementation, students were invited to reflect on the values demonstrated by the Prophet's companions and to relate these values to their own daily behavior and intentions. During the reflection session, several students expressed those actions such as honesty, helping friends, respecting parents, and completing responsibilities should not only be performed because of school rules or teacher expectations, but also because such actions are valued

as forms of worship (*'ibādah*) and obedience to Allah. These responses indicate that students began to associate moral behavior with spiritual meaning rather than viewing it solely as external social conduct.

The findings further demonstrate that the reflective process created opportunities for students to internalize religious values more personally and meaningfully. In classroom observations, students appeared more emotionally engaged during reflective discussions compared to earlier instructional phases. Some students voluntarily shared personal experiences related to honesty, responsibility, or helping others, while others expressed intentions to improve certain behaviors after recognizing their spiritual significance. Although the depth of reflection varied among students, these interactions suggest the emergence of early spiritual consciousness characterized by intentionality, self-awareness, and moral accountability. This process reflects an important pedagogical shift from compliance-oriented learning toward value internalization, where students begin to develop intrinsic motivation to practice Islamic values in everyday life.

However, implementing the spiritual reflection phase also revealed practical classroom challenges. Not all students were equally accustomed to reflective learning activities, particularly those that require personal contemplation and the verbal expression of spiritual intentions. Some students initially responded with short or normative answers and still relied on teacher prompting to elaborate their reflections further. This condition indicates that spiritual reflection is not an instant outcome but a gradual developmental process that requires continuous guidance, supportive classroom interaction, and meaningful learning experiences. The teacher, therefore, played a significant role in facilitating reflection by providing guiding questions, contextual examples, and a classroom atmosphere that encouraged openness and sincerity in expressing thoughts and feelings.

The integration of the spiritual dimension within the TERPADU Model is particularly significant because it addresses a common limitation in many contemporary instructional approaches that predominantly emphasize cognitive achievement and observable behavior while paying limited attention to spiritual development. By positioning spiritual reflection as a structured and intentional phase within the instructional process, the TERPADU Model ensures that learning extends beyond conceptual mastery and contextual application toward the internalization of values and the formation of religious consciousness. Consequently, the model reconstructs PAI learning not merely as the transmission of religious knowledge but as a transformative learning experience that integrates understanding, practice, and spirituality within students' everyday lives.

The integration of cognitive, contextual, and spiritual dimensions within the TERPADU model results in a holistic learning experience that transcends fragmented instructional practices. Rather than treating these dimensions as separate domains, the model systematically interweaves them through its phased structure, ensuring continuity between understanding, application, and reflection. The findings demonstrate that students were actively engaged across all phases, exhibited improved conceptual understanding, and showed the ability to apply and reflect upon learned values in meaningful ways. This indicates that the TERPADU model is effective in fostering not only academic competence but also character development and spiritual awareness.

In this regard, the model offers a significant pedagogical contribution to PAI by providing a structured yet flexible framework that aligns instructional processes with the broader goals of holistic education. The model's effectiveness lies in its ability to integrate multiple dimensions of learning into a coherent, meaningful educational experience, thereby addressing both cognitive and moral-spiritual development.

4. Discussion

The findings of this study provide important insights into the ongoing effort to transform PAI learning into a more meaningful, participatory, and holistic learning experience. While previous studies have emphasized active and contextual learning, the present findings demonstrate that the TERPADU model offers a more integrative instructional framework by systematically combining cognitive, contextual, experiential, and spiritual dimensions within interconnected learning phases. This pedagogical structure reflects the principles of Constructivist Learning Theory proposed by Jean Piaget and Lev Vygotsky, which view learning as an active process of knowledge construction through interaction, exploration, social dialogue, and reflective engagement. Within the TERPADU model, students are not passive recipients of religious knowledge but active learners who construct understanding through critical examination, collaborative inquiry, discussion, and contextual interpretation. The integration of collaborative learning activities further aligns with Vygotsky's social constructivist perspective, emphasizing that cognitive development occurs through social interaction and guided participation within meaningful learning environments.

Furthermore, the findings also resonate with Ausubel's Meaningful Learning Theory, which emphasizes that learning becomes more effective when new knowledge is connected to learners' prior experiences and real-life contexts. This principle is particularly visible in the *Aplikasikan* and *Dunia* phases, where students relate Islamic values to everyday situations and develop practical action plans based on their understanding. Simultaneously, the reflective and

action-oriented dimensions of the TERPADU model align with Kolb's Experiential Learning Theory, as students engage in concrete experiences, reflective observation, conceptual understanding, and active application throughout the learning cycle. More importantly, the inclusion of the *Ukhrowi* phase reflects the principles of Holistic Education Theory and Transformative Learning Theory by positioning spiritual reflection and value internalization as central outcomes of learning. In this phase, students are encouraged not only to understand and practice Islamic values but also to reinterpret their actions through spiritual awareness and religious consciousness. Therefore, the TERPADU model extends beyond conventional instructional approaches by reconstructing PAI learning as a transformative process that integrates intellectual development, contextual engagement, experiential practice, and spiritual formation within a holistic educational framework.

4.1 Implementation of the TERPADU Model in PAI Learning

The implementation of the TERPADU model demonstrates how an integrative pedagogical framework can be operationalized to support holistic learning in PAI. The structured sequence of instructional phases functions not only as a procedural design but as a mechanism that connects cognitive engagement, contextual application, and spiritual reflection within a unified learning process. From a theoretical perspective, these findings highlight the importance of integrating multiple learning dimensions to create meaningful and transformative learning experiences. The TERPADU model thus provides empirical support for integrative learning approaches, suggesting a shift from fragmented instruction toward a more holistic and value-oriented orientation in PAI.

The Review phase functions as the initial stage of learning in which students activate their prior knowledge before engaging with new concepts. The findings reveal that students were able to identify and recall key concepts related to the values of the Prophet's companions, indicating that learning occurred through the integration of existing cognitive structures with new information (Mishra, 2023). This finding aligns with Constructivist Learning Theory, proposed by Jean Piaget and Lev Vygotsky, which emphasizes that learners actively construct knowledge through cognitive adaptation and social interaction. Piaget explains that learning develops through processes of assimilation and accommodation, while Vygotsky highlights the role of scaffolding and guided interaction in supporting understanding (Schunk & DiBenedetto, 2020). In addition, this phase closely aligns with the principles of Meaningful Learning Theory developed by David Ausubel, which holds that learning becomes meaningful when new knowledge is connected to students' prior cognitive frameworks (Mishra, 2023).

The Exploration phase reflects an active and collaborative learning process in which students construct understanding through discussion, interaction, and shared inquiry. The findings show that students actively participated in group discussions and collaboratively interpreted moral values contained in the learning materials. This supports the perspective of social constructivism introduced by Lev Vygotsky, which emphasizes that knowledge is socially constructed through dialogue and interaction with others (Habsy et al., 2023). Through collaborative activities, students negotiated meaning, exchanged perspectives, and collectively deepened their understanding (Kartika et al., 2023). The phase also aligns with the constructivist perspective of Jean Piaget, which views learning as an active process of cognitive development rather than passive knowledge reception (Schunk & DiBenedetto, 2020).

The Formulation phase emphasizes students' ability to organize, articulate, and reconstruct their understanding into structured forms of knowledge. The findings indicate that students were able to formulate values such as honesty, responsibility, and discipline in coherent explanations, showing that they were not merely memorizing concepts but actively reorganizing and internalizing them. Integrative learning structures encourage students to process and organize moral-religious knowledge in more depth (Saepudin, 2024). In this step, the students discussed how to formulate what they learned. This process facilitated the students to interact and discuss the theme, significantly increasing student engagement, directly aligning with this phase's claims (Afandi & Ningsih, 2023), which highlights the importance of integrating and organizing information systematically to strengthen conceptual understanding.

The Presentation phase provides students with opportunities to communicate their understanding publicly and engage in social learning through peer interaction. The findings demonstrate increased student confidence, participation, and willingness to express ideas during presentations and discussions. This phase strongly reflects the principles of social constructivism proposed by Lev Vygotsky, which emphasizes that communication and interaction play central roles in cognitive development (Ainjärv & Laas, 2024). Through verbalization and feedback, students refine and strengthen their understanding while simultaneously developing social and communication skills. In addition, the presentation activities illustrate active learning principles in which students become active participants rather than passive recipients of knowledge (Schunk & DiBenedetto, 2020).

The Application phase demonstrates how students connect conceptual understanding with real-life situations and practical experiences. The findings reveal that students were able to relate the values of the Prophet's companions to their daily behavior and social interactions, indicating that learning became contextual and meaningful. This finding affirmed that contextual-integrative

learning in PAI has proven effective in connecting religious values with students' real experiences (Zahra et al., 2025). The process of introducing initial concepts in PAI learning supports students' religious understanding. In sequence, students begin to conceptually grasp the material, which is then reinforced through concrete activities to apply it (Kartika et al., 2023).

The *Dunia* phase extends learning into concrete action by encouraging students to design and implement practical behavioral commitments based on the values they have learned. The findings show that students were able to formulate actionable plans and demonstrate intentions to practice Islamic values in their everyday lives (Andiono et al., 2025). This phase reflects the principles of David Kolb's Experiential Learning Theory, particularly the stage of active experimentation in which learners apply conceptual understanding to real-world practice (Rahmi, 2024).

The *Ukhrowi* phase represents the most distinctive and holistic dimension of the TERPADU model because it integrates cognitive understanding with spiritual reflection and moral awareness. The findings indicate that students were able to connect moral actions with religious intentions, spiritual accountability, and awareness of worship, demonstrating deep internalization of Islamic values. This phase validates that the explicit integration of spiritual aspects in the Islamic curriculum and learning makes a real contribution to the formation of students' character and religious awareness (Briliant & Mustofa, 2025). This is in line with research results that in-depth reflection in Islamic Education encourages more authentic internalization of values than learning that simply stops at the conceptual or memorization level. Reflective approaches in PAI have proven to be more effective in shaping students' moral and spiritual awareness (Roy Kolibu & Stepanus, 2025).

4.2 The TERPADU Model as an Integrative Framework for Cognitive, Contextual, and Spiritual Learning

The finding of this study indicate that the TERPADU model functions as an integrative framework that connects cognitive, contextual, and spiritual dimensions of learning into a unified pedagogical process. Rather than treating these dimensions as separate outcomes, the model organizes learning as a continuous movement from understanding to application and finally to value internalization. This structure is particularly relevant in PAI learning, where learning is not only intended to develop students' conceptual knowledge but also to guide their moral actions and spiritual awareness.

At the cognitive level, the TERPADU model supports students in constructing conceptual understanding through structured inquiry. Students are guided to identify key values, explore their meanings, discuss examples, and formulate their understanding of the exemplary character of the Prophet's

companions. This process reflects the principle that meaningful learning requires active engagement, interpretation, and knowledge reconstruction, rather than passive reception of information (Darling-Hammond et al., 2020). However, this cognitive process does not stop at conceptual comprehension. Through contextual learning activities, students are encouraged to relate Islamic values to real-life situations, such as family relationships, school responsibilities, peer interaction, and social behavior. In this way, religious values are not merely abstract concepts but practical principles that can guide everyday conduct. This is consistent with experiential learning, which emphasizes that learning becomes meaningful when students encounter context-rich experiences, engage with real-world problems, and reflect critically on those experiences (Morris, 2020).

The spiritual dimension emerges when students are guided to reflect on the meaning, intention, and moral consequences of their actions. Reflection enables students to connect what they know cognitively with what they do contextually, fostering a deeper religious consciousness. Through this process, students are not only encouraged to uphold Islamic values but also to internalize them as part of their moral and spiritual identity. Recent studies on reflective learning and PAI show that reflection helps students interpret learning experiences through spiritual and social values, while self-regulated reflection strengthens awareness, evaluation, and intentional action (Arvatz et al., 2025);(Suhartini et al., 2025). Similarly, studies in Islamic pedagogy emphasize that holistic Islamic education should strengthen intellectual understanding, moral character, and spiritual formation as interconnected dimensions of learning (Budiyanti & Parhan, 2024); (Zukdi, 2024).

Therefore, the main contribution of the TERPADU model lies in its ability to integrate inquiry, application, and reflection within one coherent instructional design. Inquiry builds students' cognitive understanding; contextual application makes knowledge relevant to daily life; and spiritual reflection transforms practice into internalized values. This integrated process confirms that the TERPADU model does not merely improve students' knowledge of Islamic teachings but also facilitates holistic learning transformation by connecting cognitive development, real-life practice, and spiritual awareness.

5. Conclusion

This study concludes that the TERPADU learning model serves as an integrative instructional framework that facilitates the development of the cognitive, contextual, and spiritual dimensions of PAI learning. In line with the objective of this study, the findings demonstrate that the model does not treat these dimensions as separate learning outcomes, but connects them through a coherent pedagogical process in which cognitive understanding is developed through structured inquiry, contextual relevance is strengthened through the

application of Islamic values in real-life situations, and spiritual awareness is fostered through reflective consciousness. The findings further show that the TERPADU model contributes to overcoming the fragmentation often found in PAI instruction, where knowledge acquisition, value application, and spiritual internalization are frequently addressed separately. By integrating inquiry, application, and reflection within a unified learning design, the model enables students not only to understand religious values conceptually but also to relate them to everyday life and internalize them as part of their moral and spiritual development. Therefore, the TERPADU model offers a holistic approach to PAI learning that connects knowledge, practice, and spiritual awareness in a meaningful and transformative way.

However, this study is limited to single research setting and a specific learning topic, which may restrict the broader generalizability of the findings. Future research is recommended to examine the implementation of the TERPADU model across different educational levels, learning topics, and institutional contexts. Further studies may also employ quantitative or mixed-method approaches to assess the model's impact on measurable learning outcomes, student engagement, and long-term character development.

Declaration of AI and AI-Assisted Technologies

During the preparation of this manuscript, the authors used ChatGPT and Grammarly to generate initial drafts, refine academic language, and improve the clarity and coherence of the text. The AI tool was utilized to support idea organization, language enhancement, and structuring of sections in accordance with academic writing standards. The authors have critically reviewed, revised, and validated all content generated with the assistance of this tool and take full responsibility for the accuracy, integrity, and originality of the final manuscript. The use of AI did not replace the authors' intellectual contribution but served solely as a supportive tool in the writing process.

References

- Afandi, R., & Ningsih, P. N. (2023). Implementation of the humanistic learning model in the learning of Islamic religious education in junior high school. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 5(2), 526–542. <https://doi.org/10.37680/scaffolding.v5i2.3136>
- Ainjärvi, H., & Laas, K. (2024). Applying constructivism in driving teacher education: Analysis based on transcripts of videotaped lessons. *Transportation Research Part F: Traffic Psychology and Behaviour*, 100, 346–360. <https://doi.org/10.1016/j.trf.2023.12.004>
- Al Abri, M. H., Al Aamri, A. Y., & Elhaj, A. M. A. (2024). Enhancing student learning experiences through integrated constructivist pedagogical models. *European Journal of Contemporary Education and E-Learning*, 2(1), 130–149. [https://doi.org/10.59324/ejceel.2024.2\(1\).11](https://doi.org/10.59324/ejceel.2024.2(1).11)
- Andiono, N., Hidayati, W., Syamsiyah, M., Athiyah, T. U., & Hasanah, R. (2025). Classroom Practices through action research: A case study in Islamic education. *Education and Sociedad Journal*, 2(2). <https://doi.org/10.61987/edsojou.v2i2.699>
- Arraziq, M. I., & Nurchalis, N. (2025). Reflective practice in Islamic teacher education: Insights from

- pai teaching practicum for the formation of professional and pedagogical identity. *At-Turats*, 19(2), 206–217. <https://doi.org/10.24260/atturats.v19i2.5051>
- Arvatz, A., Peretz, R., & Dori, Y. J. (2025). Self-regulated learning and reflection: A tool for teachers and students. *Metacognition and Learning*, 20(1), 15. <https://doi.org/10.1007/s11409-025-09415-3>
- Bans-Akutey, A., & Tiimub, B. M. (2021). Triangulation in research. *Academia Letters*. <https://doi.org/10.20935/AL3392>
- Braun, V., Clarke, V., Boulton, E., Davey, L., & McEvoy, C. (2021). The online survey as a qualitative research tool. *International Journal of Social Research Methodology*, 24(6), 641–654. <https://doi.org/10.1080/13645579.2020.1805550>
- Briliant, A., & Mustofa, T. A. (2025). Holistic approach in islamic education: the integration of spiritual aspects in merdeka curriculum. *MIMBAR PENDIDIKAN*, 10(2), 193–206. <https://doi.org/10.17509/mimbardik.v10i2.83260>
- Budiyanti, N., & Parhan, M. (2024). Evaluating the ulul ilmi model: Enhancing spiritual and moral character through holistic islamic pedagogy in higher education. *Jurnal Pendidikan Islam*, 13(1), 55–68. <https://doi.org/10.14421/jpi.2024.131.55-68>
- Byrne, D. (2022). A worked example of braun and clarke's approach to reflexive thematic analysis. *Quality & Quantity*, 56(3), 1391–1412. <https://doi.org/10.1007/s11135-021-01182-y>
- Cleland, J., MacLeod, A., & Ellaway, R. H. (2021). The curious case of case study research. *Medical Education*, 55(10), 1131–1141. <https://doi.org/10.1111/medu.14544>
- Darling-Hammond, L., Flook, L., Cook-Harvey, C., Barron, B., & Osher, D. (2020). Implications for educational practice of the science of learning and development. *Applied Developmental Science*, 24(2), 97–140. <https://doi.org/10.1080/10888691.2018.1537791>
- Habsy, B. A., Malora, P. I., Widyastutik, D. R., & Anggraeny, T. A. (2023). Jean piaget's theory vs lev vygotsky's theory of child development in social life. *TSAQOFAH*, 4(2), 576–586. <https://doi.org/10.58578/tsaqofah.v4i2.2325>
- Kartika, I., Saepudin, S., Norman, E., & Uswatiah, W. (2023). Instilling religious character values in elementary school students through Islamic religious education learning. *JPPI (Jurnal Penelitian Pendidikan Indonesia)*, 9(4), 100. <https://doi.org/10.29210/020232598>
- Latjompoh, M., Gonibala, A., Ahmad, J., Al-Zou'bi, R. M., Alanazi, A. A., Fitriani Nasir, N. I. R., & Damopolii, I. (2025). Meaning-based learning: Integration of Islamic values to empower students' moral sensitivity in science learning. *Educational Process International Journal*, 17(1). <https://doi.org/10.22521/edupij.2025.17.398>
- Memon, M. A., Thurasamy, R., Ting, H., & Cheah, J.-H. (2024). Purposive sampling: A review and guidelines for quantitative research. *Journal of Applied Structural Equation Modeling*, 9(1), 1–23. [https://doi.org/10.47263/JASEM.9\(1\)01](https://doi.org/10.47263/JASEM.9(1)01)
- Mishra, N. R. (2023). Constructivist approach to learning: An analysis of pedagogical models of social constructivist learning theory. *Journal of Research and Development*, 6(01), 22–29. <https://doi.org/10.3126/jrdn.v6i01.55227>
- Morris, T. H. (2020). Experiential learning – a systematic review and revision of Kolb's model. *Interactive Learning Environments*, 28(8), 1064–1077. <https://doi.org/10.1080/10494820.2019.1570279>
- Munawati, S. (2024). Innovation in islamic religious education for elementary school students by empowering sophisticated digital resources. *Mimbar Sekolah Dasar*, 11(2), 281–297. <https://doi.org/10.53400/mimbar-sd.v11i2.71797>
- Pratiwi, N., Ahman, E., Disman, D., & Mulyadi, H. (2025). Exploration of constructivist learning models in developing critical thinking skills: A systematic literature review. *AL-ISHLAH: Jurnal Pendidikan*, 17(2). <https://doi.org/10.35445/alishlah.v17i2.6538>
- Rahmi, W. (2024). Analytical study of experiential learning: experiential learning theory in learning activities. *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, 5(2), 115–126. <https://doi.org/10.62775/edukasia.v5i2.1113>
- Roy Kolibu, D., & Stepanus, S. (2025). Evaluating the effectiveness of contextual and problem-based learning approaches in the pedagogical practice of christian religious education. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 17(1), 655–668. <https://doi.org/10.37680/qalamuna.v17i1.7125>
- Ruslan, R., & Luthfiyah, L. (2026). Critical pedagogy and islamic education: curriculum reconstruction towards transformative learning. *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)*, 6(2), 1614–1628. <https://doi.org/10.53299/jppi.v6i2.4153>
- Saepudin, A. (2024). Holistic islamic education: Assessing the impact of integrative curricula on

- moral and spiritual development in secondary schools. *International Journal of Science and Society*, 6(1), 1072–1083. <https://doi.org/10.54783/ijsoc.v6i1.1238>
- Schunk, D. H., & DiBenedetto, M. K. (2020). Motivation and social cognitive theory. *Contemporary Educational Psychology*, 60, 101832. <https://doi.org/10.1016/j.cedpsych.2019.101832>
- Suhartini, A., Nursobah, A., Basri, H., Hayati, T., & Erihadiana, M. (2025). Reflection learning experience of islamic religious education based on spiritual and social values. *Educational Process International Journal*, 18(1). <https://doi.org/10.22521/edupij.2025.18.488>
- Wardatul Karimah, I., Syahidin, S., Fitri Nabila, Z., & Sulaiman, M. (2026). Analysis of constructivist foundations in the group investigation learning model and its relevance to islamic religious education. *Edupedia : Jurnal Studi Pendidikan Dan Pedagogi Islam*, 10(2), 223–240. <https://doi.org/10.35316/edupedia.v10i2.8382>
- Zahra, S. A., Pahrudin, A., Jatmiko, A., Koderi, K., & Syafe'i, I. (2025). Conceptual study of integrated learning in the application of pai education and science in madrasah ibtidaiah. *At-Turats*, 19(2), 218–231. <https://doi.org/10.24260/atturats.v19i2.5170>
- Zukdi, I. (2024). Value-based leadership of islamic education teachers and its role in disciplinary religious practice formation: A qualitative case study in an indonesian public school. *Jurnal Pendidikan Islam*, 13(2), 97–105. <https://doi.org/10.14421/jpi.2024.132.97-105>