

Integrating *Tajribi*, Experiential Learning, and Ngaji Rasa into Islamic Religious Education

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Abstract

This study aims to develop a spiritual experience-based Islamic Religious Education (PAI) learning model by integrating the *Tajribi* method, David Kolb's Experiential Learning theory, and the practice of Ngaji Rasa. The primary problem addressed is the current dominance of cognitive-informative approaches in PAI instruction, which frequently neglects the affective-spiritual dimension the core essence of Islamic education. Unlike previous research, this study synthesizes lived experience, inner reflection, Qur'anic meaning-making, and *riyadhah* (spiritual discipline) practices into a novel pedagogical framework. Employing a conceptual Research and Development (R&D) design, this study utilizes a theoretical synthesis approach to formulate an integrative instructional model. The findings reveal an epistemological and pedagogical convergence among the three approaches, manifested in a four-stage learning cycle: *Tajribi* Experience, Rasa Reflection, Qur'anic Conceptualization, and *Riyadhah* Action. The resulting Islamic Experiential Learning model offers a holistic framework that seamlessly blends concrete experience, inner reflection, Qur'an-based conceptualization, and continuous spiritual practice. Theoretically, this study contributes significantly to the advancement of the "pedagogy of rasa" (inner sentiment) within Islamic education. Practically, the model aligns with Indonesia's Kurikulum Merdeka (Independent Curriculum) and is highly applicable in pesantrens (Islamic boarding schools), madrasahs, and public schools to foster robust character transformation among students.

Penelitian ini bertujuan mengembangkan model pembelajaran Pendidikan Agama Islam (PAI) berbasis pengalaman spiritual melalui integrasi metode Tajribi, Experiential Learning David Kolb, dan praktik Ngaji Rasa. Permasalahan utama yang diangkat adalah dominasi pembelajaran PAI yang bersifat kognitif-informatif sehingga kurang menyentuh dimensi afektif-spiritual yang mana menjadi ruh Pendidikan Agama Islam. Berbeda dengan penelitian sebelumnya, penelitian ini memadukan pengalaman, refleksi batin, pemaknaan Qur'ani, dan praktik riyadhah sebagai kerangka pedagogi baru dalam Pendidikan Agama Islam. Penelitian konseptual berbasis Research and Development ini menggunakan pendekatan sintesis teoretik untuk merumuskan model pembelajaran integratif. Hasil penelitian menunjukkan adanya titik temu epistemologis dan pedagogis antara ketiga pendekatan tersebut dalam empat tahap siklus pembelajaran: Tajribi Experience, Rasa Reflection, Qur'anic Conceptualization, dan Riyadhah Action. Model Islamic

Experiential Learning yang dihasilkan menawarkan kerangka holistik yang memadukan pengalaman konkret, refleksi batin, konseptualisasi berbasis Al-Qur'an, dan praktik spiritual berkelanjutan. Implikasi teoretis penelitian ini adalah kontribusi terhadap pengembangan pedagogi rasa dalam pendidikan Islam. Secara praktis, model ini relevan dengan Kurikulum Merdeka dan dapat diimplementasikan di pesantren, madrasah, maupun sekolah umum untuk memperkuat transformasi karakter peserta didik

A. INTRODUCTION

Islamic Religious Education or called Pelajaran Agama Islam (PAI) is closely associated with character education and the reinforcement of Islamic values. The primary orientation of this learning is to cultivate students with noble character, a sound understanding of religion, and the ability to practice its teachings (Hakim, 2024; Suhayib & Ansyari, 2023). PAI is designed to enable students to develop a positive inner connection with Allah SWT through faith and piety, while also fostering meaningful relationships with others and the surrounding environment as an expression of their responsibility as servants of Allah SWT. Accordingly, Islamic Religious Education is delivered with attention to the trilogy of students' potential: cognitive-informative, affective-spiritual, and psychomotor-practical dimensions.

However, the challenges facing Islamic Religious Education (PAI) today lie in the dominance of cognitive and informative learning (Barid et al., 2026; Guo et al., 2023). The learning process tends emphasizes mastery of materials, memorization of concepts, and fulfillment of normative curriculum, while affective-spiritual transformations the essence of Islamic education often receives insufficient (Oldham & McLoughlin, 2025). Consequently, the internalization of meaningful the internalization of meaningful religious values and experiences does not develop optimally, and PAI is frequently perceived as failing to bring about fundamental character change in students, thereby contributing to moral degradation (Hussin et al., 2024; Mustaghfiroh et al., 2025). These issues are further compound by the stagnant of PISA scores in the domain of school climate and discipline, a sharp increase in child violence according to KPAI and FSGI data, and the stagnation of the Corruption Perception Index (Barid et al., 2026).

The dominance of the cognitive dimension in the implementation of Islamic Religious Education (PAI) is currently triggered by the systemic contradiction between the idealism of a holistic curriculum and the pragmatism of results-oriented education policies (Afdal, 2025). Structurally, the widespread adoption of national assessment

standardization the pursuit of utilitarian targets compel educators to prioritize cognitive achievements that are easily quantified and measured for administrative compliance. As a result, Islamic Religious Education is often reduced to “education about religion” emphasizing the transfer of intellectual knowledge, mastery of meta-concepts, and top-down theoretical thinking (Demirtaş et al., 2023). This rigid instructional approach is further exacerbated by methodological barriers at the educator level, where the affective-spiritual dimension and transformative experience of students tend to be overlooked due to the complexity of formulating valid mental evaluation instruments and the weak integration of religious values in the school culture at the macro level (Chotimah et al., 2025; Demirtaş et al., 2023).

To overcome these problems, a pedagogical strategy is needed in the form of developing a learning model that is able to combine knowledge, experience, taste, and practice. Effective education not only explains values, but allows learners to experiencing, feeling, and living religious values in real-life situations is essential for meaningful internalization. An experiential approach has long been a hallmark of Islamic education through Sufistic practices, *riyāḍah*, between *kiai*-santri mentoring. However these traditions are often not systematically formulated methodologically within the framework of modern learning (Basilotta-Gómez-Pablos et al., 2022). Therefore, this research focuses on developing a learning model in which students engage directly and experientially with religious values.

Several studies have comprehensively examined the *Tajribi* model, Kolb-style Experiential Learning, and Ngaji rasa separately. Ma'arif et al. (2022), in their research, prove that the application of the *Tajribi* model in Islamic Religious Education effectively not only improves learning outcomes cognitively but also in the affective and psychomotor dimensions as well. Kistoro et al. (2023) In his research, he explained the probability that Kolb's Experiential Learning model can effectively foster the affective-spiritual dimension, but noted that not all students are easily involved in experiential learning due to the inability to articulate personal experiences as educational content. Komaruddin et al. (2025) added that the main supporting factors of the Experiential Learning model include strong teacher and school support, active student engagement, and a religiously conducive school environment. Batula et al. (2026) explain that Ngaji Rasa, as a hidden curriculum, significantly shapes the character of students through exemplary behavior of *kyai*, systematic habituation of values, and gradual spiritual experiences. To understand the previous research on

Tajribi, Experiential Learning, and Ngaji Rasa, here is a Scopus and Bibliometric analysis of these three concepts.

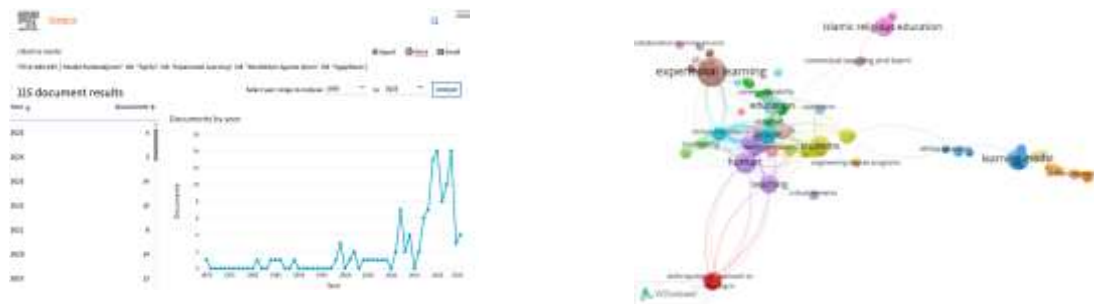


Figure 1. Scopus research trends

A scopus search using the keywords "Learning Model" OR "*Tajribi*" OR "Experiential Learning" OR "Islamic Religious Education" OR "Ngaji Rasa" 115 documents were found. Analysis of Scopus research trends (115 documents) shows that experiential learning has been widely developed in modern education through the Kolb Experiential Learning model, but has not been touched in the context of Islamic Religious Education. Research on the *Tajribi* method in Islamic epistemology is still limited to philosophical discussions and does not produce a concrete learning syntax (Parhan et al., 2024). Meanwhile, the practice of Ngaji Rasa that lives in the tradition of Islamic boarding schools has not been documented as a scientific pedagogic approach (Wisnuwardani et al., 2024). The VOSviewer map confirms that research linking religiosity clusters has focused more on mental health, coping, or psychological phenomena, rather than on the construction of spiritual experiential learning models. Notably no cluster that leads to integration between *Tajribi*, Experiential Learning, and Ngaji Rasa.

In contrast to the previous research, this study offers novelty by integrating the *Tajribi* method with Kolb-style Experiential Learning in the framework of the Ngaji Rasa model, to be relevant and important as a new contribution to the development of Islamic pedagogy. This integration not only provides a theoretical foundation for traditional pesantren practices, but also opens up opportunities for PAI renewal to be able to touch the affective-spiritual dimension that has been neglected so far. Based on this background, there are several main problems that arise in the development of a spiritual experience-based PAI learning model. First, there is no systematic and structured learning model that is able to integrate three important approaches, namely the *Tajribi* method in the Islamic education tradition, the Experiential Learning model

developed by David Kolb, and the practice of Ngaji Rasa that lives in the culture of Islamic boarding schools. These three approaches actually have philosophical and practical compatibility, but they have never been combined in a single clear and operational pedagogical framework. Second, there is no learning syntax that explicitly covers the process of spiritual experience, deep reflection, and strengthening the concept of the Qur'aniyah as the foundation of values in PAI.

This study focuses on theoretical exploration, philosophical conformity analysis, and the formulation of the initial syntax of the model without conducting empirical tests in the field. Based on the identification and limitations of the problems that have been raised, this study aims to (1) Describing the basic concepts of the *Tajribi* method, David Kolb's Experiential Learning model, and the practice of Ngaji Rasa that develops in the Islamic educational tradition. (2) Analyzing the epistemological and pedagogical intersections between the three approaches as the basis for model integration. (3) Formulating a conceptual learning model design that integrates the *Tajribi*, Experiential Learning Kolb, and Ngaji Rasa methods. (4) Identifying the theoretical and practical implications of the conceptual model for the development of Islamic Religious Education in the context of modern learning.

Theoretically, this research is expected to make a new contribution to the development of Islamic pedagogical studies through the formulation of an experiential learning model that combines traditional pesantren approaches and modern learning theories. The conceptual model developed can enrich the literature on the integration of spiritual education, reflection, and knowledge construction in the context of PAI. Practically, this research can be the starting foundation for curriculum developers, PAI educators, and Islamic education researchers to design and implement more holistic and transformative learning models. The findings of this study can also be used as a reference for further research in the form of validation, development of learning tools, and model effectiveness tests in various educational institutions.

B. RESEARCH METHODOLOGY

This study employs a Research and Development (R&D)-based conceptual research approach focuses on the early stages of model development (Güneş & Özcan-Top, 2025). Unlike conventional R&D which requires empirical trials, this research is oriented towards theoretical construction and syntax formulation of learning models without field implementation. Therefore, this research serves as an initial foothold in

formulating the conceptual framework for the integration of the *Tajribi* method, the Experiential Learning Kolb model, and the practice of Ngaji Rasa in Islamic Religious Education. The development model used is a simple modification of the R&D procedure, which is structured in three stages. The first stage is a preliminary study, which includes a literature search on the *Tajribi* method, Experiential Learning theory, the Ngaji Rasa tradition in Islamic boarding schools, and the study of experiential Islamic education. At this stage, the *kiai* views obtained from previous interviews are used as conceptual information to deepen the understanding of Ngaji Rasa, not as empirical data. The second stage is model design, which is to formulate a learning model structure that includes philosophical foundations, operational syntax, and relationships between components based on the results of theoretical synthesis. The third stage is theoretical development and validation, which is carried out through advanced literature analysis and consultation with experts, including *kiai*, to ensure logical consistency, pedagogical relevance, and alignment of the model with Islamic educational traditions.

The data sources in this study are theoretical and include several categories. Primary literature includes Islamic educational books, Qur'aniyah references related to spiritual experience, the concept of dzauq, mujahadah, and David Kolb's work on Experiential Learning. The secondary literature consists of journals, books, and the results of previous research that discuss the *Tajribi* method, pesantren pedagogy, experiential learning, and value education. In addition, the views of the *kiai* who have been interviewed are used as a reinforcement of the concept of Ngaji Rasa and serve as a source of clarification of tradition, not as empirical findings. The analysis techniques used include theoretical synthesis, logic model construction, comparative analysis between the *Tajribi* method and the Kolb Experiential Learning cycle, literature triangulation, and expert conceptual confirmation. Theoretical synthesis is carried out to combine various concepts into a coherent framework. Logic models are used to formulate the structure of the model systematically, while comparative analysis is carried out to find epistemological and pedagogical intersections between *Tajribi*, Kolb, and Ngaji Rasa.

Literature triangulation ensures the reliability of arguments, and expert validation is carried out through the input of *kiai* and academics to assess the suitability of the model with the principles of Islamic tarbiyah. Model validation is

carried out theoretically through four main aspects: logical consistency between the components of the model, philosophical relevance to the epistemology of Islamic education, the alignment of values with the tradition of pesantren confirmed by the *kiai*, and the adequacy of the literature that supports the construction of the model. Through this mechanism, the resulting conceptual model is expected to have theoretical integrity, philosophical validity, and authentic connection with traditional Islamic educational practices before being further tested in subsequent research.

C. RESULT AND DISCUSSION

Result

1. *Tajribi-Kolb*-Ngaji Rasa's Meeting Point

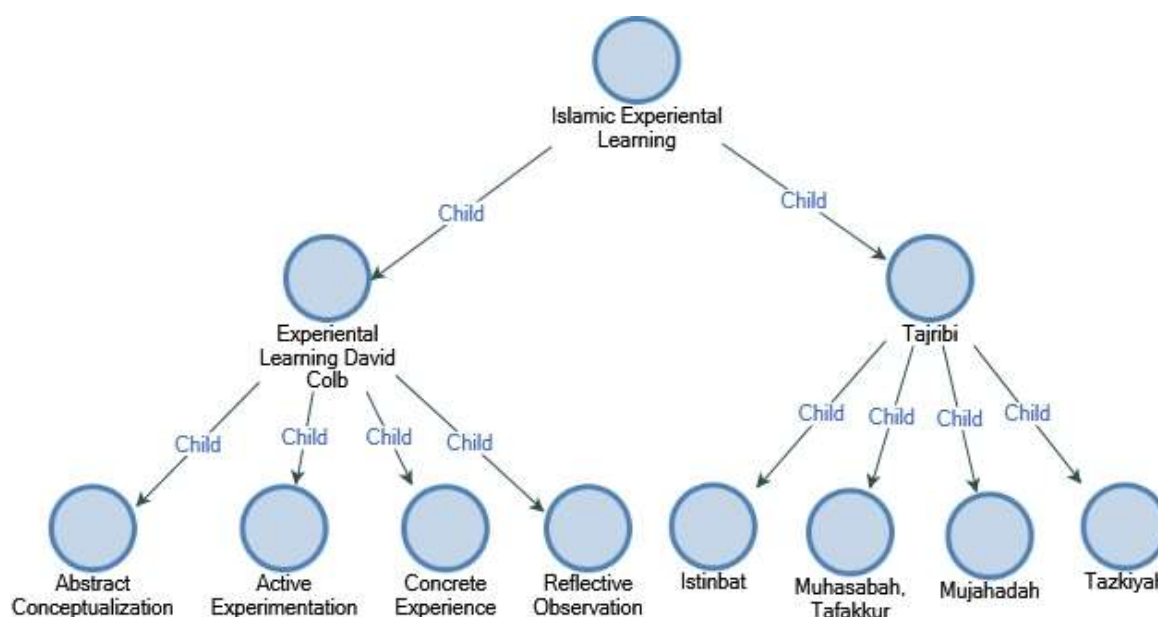


Figure 2. NVivo 12 experiential learning map conceptual images

The conceptual map in the image shows the relationship between Islamic Experiential Learning with two main dimensions, namely David Kolb's Experiential Learning and the concept of *Tajribi* in the Islamic tradition. The Kolb model is described through four core elements: Abstract Conceptualization, Active Experimentation, Concrete Experience, and Reflective Observation, which represent the experiential learning cycle from the perspective of modern educational psychology. On the other hand, the dimension of *Tajribi* reflects the approach of spiritual experience in Islam, which is manifested through the practice of *Istinbat*, *Muhasabah* /*Tafakkur*, *Mujahadah*, and *Tazkiyah*. The integration of these two approaches shows that Islamic Experiential Learning not only emphasizes the empirical thought process and practice as initiated by Kolb, but also includes the development of the inner

dimension through purification of the soul, contemplation, and transformative spiritual experiences. Overall, this concept map shows a harmonious integration between modern learning theory and Islamic Sufistic approaches in shaping holistic learning, encompassing cognitive, affective, and spiritual aspects.

Table 1. Conceptual integration

Kolb Cycle	Equivalent of the <i>Tajribi</i> Method	Implementation in Ngaji Rasa
Concrete Experience CE – Live Experience	<i>Mujahadah</i> , the Practice of pray	Self-Reflection, Self-Reflection, and Self-Reflection
Reflective Observation RO – Refleksi	<i>Muhasabah</i> , <i>tafakkur</i>	Discussion of experience, journal of taste
Abstract Conceptualization AC – Konseptualisasi	<i>Istinbat</i> , understanding of verses	Relating experiences to verses and hadiths
Active Experimentation AE – Eksperimentasi	<i>Sustainable Tazkiyah</i>	Applying values in everyday behavior

The results of the conceptual analysis show that such a strong common ground between the *Tajribi* method, Experiential Learning Kolb, and the concept of Ngaji Rasa as three complementary experience-based approaches. In *Tajribi*'s perspective, empirical and spiritual experiences are sources of knowledge that are processed through inner contemplation, *mujahadah*, and *muhasabah*, resulting in a holistic understanding (Fajri, 2023; Ma'arif et al., 2022). Kolb's experiential learning structure indirectly asserts a similar mechanism through four stages that utilize concrete experience, reflection, conceptualization, and active experimentation (Kang et al., 2022; Kistoro et al., 2023; Komaruddin et al., 2025). Meanwhile, Ngaji Rasa strengthens the two core stages of reflective observation and internalization by presenting the dimension of rasa (dzauq) and spiritual guidance from a *kiai* as an epistemic figure (Udin & Dananjoyo, 2023). All three view experience not just as an external activity, but as a process of self-transformation that involves awareness, reflection, and the formation of meaning. Thus, the main common point of these three approaches lies in the affirmation that the most impactful knowledge comes from consciously processed

experiences, sharpened through deep reflection, and guided by moral and spiritual values.

Philosophically, the integration of the *Tajribi* method, Experiential Learning Kolb, and the concept of Ngaji Rasa departs from the Islamic epistemological view of the harmonious relationship between reason, qalb, and spirit (Inayati et al., 2026). Within the Islamic educational tradition, reason has an analytical-rational function, while qalb acts as the center of meaningful sensitivity, and the spirit is the source of spiritual orientation that leads man to Divine truth (Tausin, 2022). The *Tajribi* method positions experience (tajribah) as a legitimate epistemic medium, where knowledge is not only obtained through reason, but also through inner involvement, *muhasabah*, and *dzauiq* (Budiman, 2024). Kolb's pedagogical framework reinforces this dimension with a four-stage systematic framework of Concrete Experience, Reflective Observation, Abstract Conceptualization, and Active Experimentation that allows experiences to be processed in layers to produce conceptual understanding (Cheng et al., 2025; Javahery & Bavandi, 2025). Meanwhile, Ngaji Rasa complements the epistemological building by emphasizing inner achievement, sharpening spiritual sensitivity, and internalizing values through teacher-student relationships and contemplative practices (Batula, Fakhruddin, et al., 2026; Wisnuwardani et al., 2024). Thus, the integration of the three has a strong philosophical foundation: *Tajribi* provides an epistemological basis, Kolb offers a systematic pedagogical structure, and Ngaji Rasa presents a spiritual-affective dimension that ensures that learning does not stop at the cognitive realm, but moves towards holistic self-transformation.

2. Integrative Conceptual Model: *Tajribi* – Kolb – Ngaji Rasa

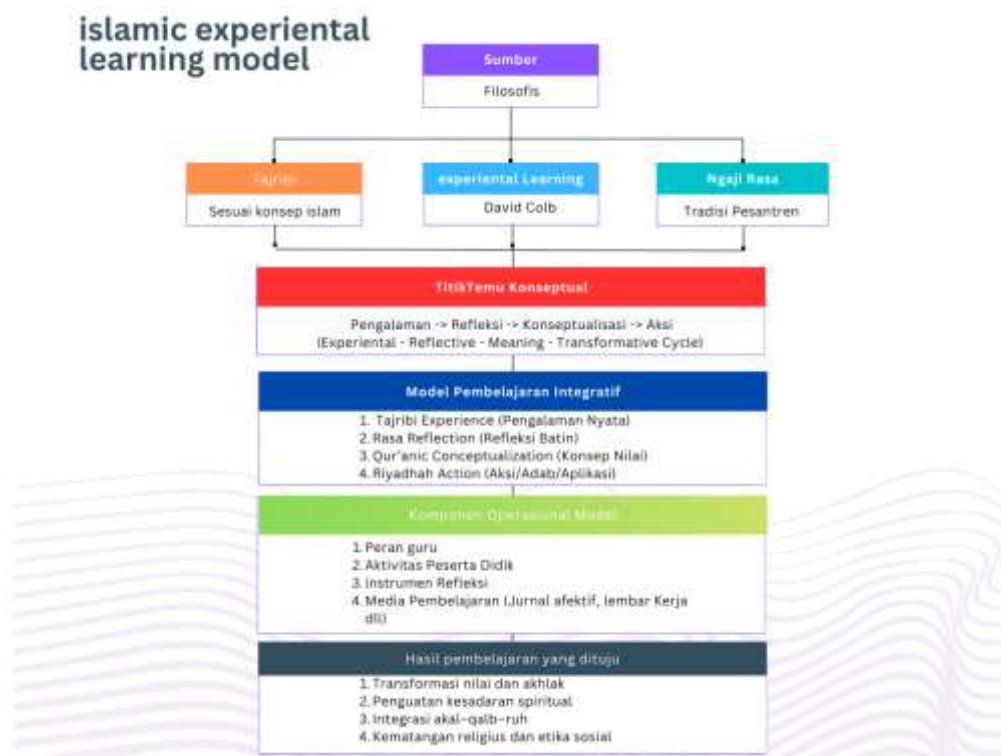


Figure 3. Islamic experiential learning

This integrative conceptual model builds on the synthesis of three main approaches: *Tajribi* epistemology in the Islamic tradition, David Kolb's Experiential Learning framework, and the practice of Ngaji Rasa that develops in the culture of Islamic boarding schools. The three are brought together through the basic assumption that experience is an important entrance in the formation of knowledge, spiritual maturity, and internalization of values. At the philosophical level, *Tajribi* serves as an epistemological foundation that affirms the relationship between intellect, qalb, and spirit as a device for perceiving knowledge. Kolb provides a systematic pedagogical structure for managing experiences into repetitive and gradual learning processes. Meanwhile, Ngaji Rasa presents the rich tradition of Islamic pedagogy through spiritual guidance, exercise, and affirmation of the inner dimension in the learning process (Batula et al., 2026).

The synthesis of the three approaches produces learning cycle consisting of four stages. First, *Tajribi* Experience, places students in authentic concrete experiences, whether in the form of worship practices, value observation, or social experiences that stimulate self-awareness. Second, Rasa Reflection, is the core of learning, where students are invited to do *muhasabah*, dzauq, and inner appreciation of the experiences

they experience. Here, the role of the *kiai* as a spiritual guide is crucial in directing the depth of reflection. Third, Qur'anic Conceptualization, functions to connect the results of reflection with the concept of the Qur'aniyah and Islamic teachings, so that the experience is not floating but bound by an authentic value framework. Last, Riyadhah Action, is the implementation of values through real behavior and consistent spiritual practice so as to bring about self-change and moral strengthening.

The structure of this model is reinforced by operational components that involve the role of *kiai* as a facilitator of taste, students' activities as reflective subjects, reflection instruments such as *rasa* journals and *muhasabah* sheets, and spiritual media in the form of guided audio *dhikr* to help create a certain inner atmosphere. Through these stages and devices, the learning model is not only oriented towards knowledge transfer, but further focuses on the spiritual and affective transformation of learners. Thus, this integrative conceptual model offers a holistic, contextual, and relevant approach to Islamic pedagogy for the strengthening of Islamic Religious Education in the modern era (Amirudin et al., 2026; Soleh, 2025).

Discussion

1. Advantages and Persistence of Integrative Models Based on *Tajribi*, David Kolb's Experiential Learning, and *Ngaji Rasa*

This learning offers several advantages that position it as an important innovation in the development of Islamic Religious Education (PAI). First, this model combines Islamic spirituality with a modern pedagogical approach, so that the learning experience is not only oriented towards cognitive achievement, but also towards the formation of meaning and self-awareness of learners. This integration makes the learning process more touching the deepest aspects of students, in line with the main goal of PAI, which is to develop mature morals and spiritual life (Naumi et al., 2025). Second, this model is able to enrich PAI learning, which has tended to be textual. By encouraging experiential exploration, reflection, and inner dialogue, teachers no longer only convey normative material, but invite students to internalize values through meditation and personal experience (Ilmi et al., 2023). This approach bridges the gap between memorized religious knowledge and truly living religious values in behavior. Third, this model activates the dimension of taste and inner transformation. Activation of sense (*dzaug*) encourages students to understand religion not only through logical instruction, but through spiritual awareness that

grows from the process of experience and contemplation (Nurusobah et al., 2026). This transformational dimension is crucial because it is the foundation of authentic behavior change and not just formalistic compliance.

While this integrative model offers an innovative and holistic approach, there are some limitations that need to be critically examined. First, this model relies heavily on the spiritual maturity and reflective competence of the teacher, especially in facilitating the process of taste, directed dhikr, and dialogue of meaning. Not all PAI teachers possess sufficient pedagogic-spiritual capacity to manage the inner dynamics of students, so that the implementation can run unevenly or even not on target. Second, the "*dzauq*" aspect as a core component of the model is subjective and difficult to measure quantitatively. This makes evaluating learning outcomes and model effectiveness not as easy as the cognitive-textual approach. Without valid and reliable affective instruments, teachers may have difficulty assessing changes in the consciousness or depth of a learner's spiritual experience. Third, this model has the potential to face challenges of curriculum and school culture, especially in public schools that are accustomed to conventional learning methods and limited learning time. The integration of reflective activities, taste journals, or guided dhikr may require additional time allocation that is not always available in the official schedule. Fourth, because the model is deeply rooted in Islamic epistemology and spirituality, its application may be less flexible in pluralistic environments or in the context of interfaith education, except with careful adaptation. Fifth, this research itself is conceptual, so the model has not been empirically tested. Without field tests, it is not yet certain how the model works in real practice, how learners respond, and what factors can strengthen or inhibit its effectiveness. Recognizing these limitations, further research can be directed to conducting instrument development, teacher training, and empirical tests to test the validity and applicability of the model in different contexts.

2. Correlation of *Tajribi*-Based Integrative Model, Kolb's Experiential Learning, and Ngaji Rasa with the Independent Curriculum

The suitability of the model with the Independent Curriculum is clearly seen in several core aspects. First, this model supports the realization of the Pancasila Student Profile, especially in building faithful, pious, and noble character (Amalia et al., 2024). Through reflective processes and inner experiences, learners not only get to know

religious teachings cognitively, but are also directed to make them a guideline for life. Second, this model is in line with the elements of Faith and Piety in PAI learning outcomes. This element demands learning that is able to foster spiritual awareness, depth of appreciation, and a strong vertical relationship with God (Syafaq et al., 2024). The taste- and experience-based approach is very much in line with the characteristics of the element. Third, the model encourages differentiated learning. Since each learner possesses unique inner experiences, spiritual tendencies, and reflective capacities, this model provides space to adapt learning activities to the conditions of each learner. Teachers can design varied forms of taste stimulation so that each student grows optimally according to their context.

3. These Relevances for PAI Teachers

For PAI teachers, this model holds strong pedagogical and spiritual relevances. It provides practical guidance for bringing to life the hidden curriculum the moral values, exemplarity, and spiritual nuances that form the core of religious education. Through its operational stages and the activation of taste, teachers not only deliver material but also facilitate meaningful religious experiences. In addition, this model contributes to the improvement of the spiritual pedagogic competence of PAI teachers. Teachers are encouraged to practice self-awareness, spiritual sensitivity, and inner exemplarity in the process of managing learning. This is consistent with the expectations of the Independent Curriculum which places teachers not only as material presenters, but as guides for the growth of students' character and spirituality (Batula et al., 2026; Wisnuwardani et al., 2024).

4. Implications of the Development of Integrative Models Based on *Tajribi*, David Kolb's Experiential Learning, and Ngaji Rasa

Theoretically, this research makes an important contribution in enriching the treasures of Islamic pedagogy. First, the resulting model offers a new concept that can be called the Islamic Experiential Learning Model, which is a learning framework that integrates *Tajribi* epistemology, the structure of the Kolb learning cycle, and the spiritual practice of Ngaji Rasa. This contribution fills the gap in the literature on Islamic learning models based on empirical experience and inner awareness, thus adding an alternative to a more holistic pedagogical approach. In addition, this model expands the discussion of the pedagogy of inner sense, which has not been systematically formulated in the study of Islamic education. By positioning taste as an

epistemological and pedagogical component, this research helps to open up space for the development of educational theories that emphasize the affective, intuitive, and spiritual dimensions as an inherent part of the learning process. This also challenges the cognitive-textual learning paradigm that dominates PAI discourse (Afandi & Zurqoni, 2026; Mustaghfiroh et al., 2025).

From a practical perspective, the model developed offers great potential applying various educational institutions, both Islamic boarding schools, madrasas, and public schools. Simple, flexible, and experience-based syntax measures allow teachers to implement them without the need for special technological tools or facilities. Strengthening feelings, reflections, *dhikr*, and meaningful dialogue can be carried out even in regular classrooms, thus providing a more lively and meaningful alternative to PAI learning. This model is also easily for PAI teachers, as its structure and stages can be adjusted to suit the material, classroom conditions, and student characteristics. Teachers may select relevant forms of activities, such as a journal of reflection, guided *dhikr*, value case studies, or behavioral experiments that are tailored to the school context. Thus, this model provides a space for creativity for teachers while enriching the practice of value pedagogy (Mustaghfiroh et al., 2025; Naumi et al., 2025; Tulung et al., 2022). This research opens up opportunities for various follow-up studies. First, an empirical test is needed to assess the effectiveness of the model in improving the understanding of values, the depth of religiosity, and the transformation of students' behavior. Field tests can be conducted through experimental research, quasi-experiments, or classroom action research. Second, it is necessary to develop affective instruments that are able to measure the transformation of taste, spiritual self-awareness, and changes in internal behavior. This instrument is important because the taste aspect is subjective and not easy to measure through ordinary assessment techniques. Third, a more in-depth study is needed through a phenomenological approach to understand the dynamics of students' inner experiences while following this model. Phenomenological studies can enrich the understanding of how sense works in the learning process, how students experience spiritual meaning, and how these experiences contribute to character formation.

D. CONCLUSION

This research yields several important conclusions related to the development of a PAI learning model based on spiritual experience. First, there is a strong epistemological and pedagogical fit between the *Tajribi* method in the Islamic tradition, the Experiential Learning Kolb model, and the practice of Ngaji Rasa pesantren students. All three approaches place experience as a source of knowledge that must be processed through deep reflection to produce self-transformation. Second, the Islamic Experiential Learning model formulated consists of four integrative stages: (1) *Tajribi* Experience as an authentic concrete experience, (2) Sense of Reflection as meditation and inner appreciation with spiritual guidance, (3) Qur'anic Conceptualization as the meaning of experience based on Qur'anic values, and (4) Riyadhah Action as the implementation of values in behavior and continuous spiritual practice. Third, this model has the advantage of integrating Islamic spirituality with modern pedagogy, enriching PAI learning, which has been textual, and activating the dimension of sense and inner transformation. This model is also in line with the Independent Curriculum, especially in building a Pancasila Student Profile who has faith, piety, and noble character. Fourth, theoretically, this model contributes to the development of the concept of pedagogy of inner sense in Islamic education, which has not been formulated systematically. Practically, this model can be implemented in various educational institutions with adaptation according to the context, as well as providing operational guidance for PAI teachers in facilitating learning that touches on the affective-spiritual dimension. Fifth despite its innovative approach, the model has limitations that must be addressed through further research, including reliance on teachers' spiritual competence, the subjectivity of dzauq which is difficult to measure, and the absence of empirical testing. Future studies are recommended to develop affective assessment instruments, conduct field trials, and explore the dynamics of students' inner experiences through phenomenological approaches.

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