

## IMPACT OF THE *ULŪ AL-ILM* MODEL ON SIX DOMAINS OF STUDENT LEARNING OUTCOMES IN ISLAMIC RELIGIOUS EDUCATION

Nurti Budiyaniti\*, Kokom St Komariah<sup>1</sup>, Wawan Hermawan<sup>1</sup>, Jenuri<sup>1</sup>, Pandu Hyangsewu<sup>1</sup>  
Islamic Religious Education Department, Universitas Pendidikan Indonesia, Bandung, Indonesia  
\*Corresponding Email: [nurtibudiyaniti@upi.edu](mailto:nurtibudiyaniti@upi.edu)

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### ABSTRACT

This study explores the application of the *ulū al-'ilm* model, a Quranic learning approach, to enhance Islamic Religious Education (IRE). The purpose of the study is to examine its effectiveness in improving six crucial dimensions of student learning outcomes: cognitive, affective, psychomotor, ethical, social, and spiritual. Employing a quantitative experimental methodology with a pre-experimental design, specifically the one-group pretest-posttest approach, the research utilized statistical analysis through SPSS. The findings highlight the effectiveness of the *ulū al-'ilm* model in advancing student learning outcomes. In the cognitive domain, there was a significant increase from 2.50% in the pretest to 40.00% in the post-test. A similar pattern emerged across the affective (16.25% to 43.75%), psychomotor (3.75% to 30%), social (11.25% to 35%), ethical (5.00% to 42.50%), and spiritual (2.50% to 71.25%) realms. The SPSS data supports the positive impact of the *ulū al-'ilm* model on *riyāḍah 'amaliyah*, facilitated through coaching, example setting, habituation, appreciation, and repetition during the IRE learning process. This study underscores the multifaceted benefits of integrating the *ulū al-'ilm* model in fostering comprehensive student development within the context of Islamic education.

Keywords: Islamic Religious Education, Learning Outcomes, *Ulū al-'ilm* model, Quranic Learning Approach

### INTRODUCTION

Islamic religious education plays a pivotal role in achieving the objectives of national education, particularly in instilling faith, piety, and fostering positive character development among students (Budiyaniti, et al., 2021; Ucan, 2019; Adhi, 2022). This significance is rooted in the noble aim of Islamic religious education, which seeks to cultivate individuals equipped with strong faith and comprehensive knowledge (Budiyaniti, et al., 2020; Purwanto, 2015; Jasmi, 2022). By emphasizing both spiritual and intellectual growth, Islamic religious education aims to develop well-rounded individuals who can contribute positively to society (Kistoro et al., 2023). The integration of faith and learning is intended to produce students who are not only knowledgeable but also exhibit strong moral and ethical values. This holistic approach ensures that students are prepared to face the challenges of life with a solid foundation in their religious beliefs and practices. Thus, Islamic religious education is essential in shaping individuals who are capable of contributing to the greater good while adhering to Islamic principles (Asril et al., 2023).

Various studies have emphasized the purpose of Islamic religious education in shaping individuals' primary personalities in accordance with Islamic standards, encompassing religious dimensions and a consciousness of instilling virtuous values (Ahsan, et al., 2013; Halstead, 2004). This educational approach aims to develop individuals who embody Islamic ethics and morals, ensuring that their personal and social conduct reflects these principles. However, despite ongoing developments in educational models, many perceive that current approaches to Islamic religious education have not fully aligned with anticipated societal transformations.

Traditional methods often fail to address the rapidly changing social and cultural landscapes, leaving a gap between educational objectives and real-world applications. This misalignment suggests a need for more innovative and adaptive educational practices that can better integrate Islamic teachings with contemporary societal needs (Purohit & Dutt, 2024). Addressing this gap is crucial for ensuring that Islamic religious education remains relevant and effective in nurturing well-rounded, morally sound individuals who can thrive in modern society.

In social life, student misconduct within the realm of education has been a significant concern for educators. Umayah and Ningsih highlighted in their research a range of moral crises, including a surge in free-sex relationships, escalating violence across diverse spheres, offenses against peers, habitual cheating, substance abuse, pornography consumption, physical altercations, disrespectful attitudes towards parents and teachers, deficient language ethics, instances of insults, blame-shifting, persecution, and alarmingly, even cases of murder and bullying (Umayah & Ningsih, 2016; Firmansyah, 2017; Rohman, 2022). These pervasive phenomena pose significant challenges that demand immediate attention from educators, who play a crucial role in shaping character within the educational domain (Nursyamsi, 2014; Sauri, Nursyamsiah, & Nurbayan, 2018; Anam, 2016). Addressing these issues is imperative, given educators' pivotal influence on character formation within the educational landscape. It is essential for educators to implement strategies that foster positive character development and mitigate these adverse behaviors. This task requires a concerted effort to integrate moral and ethical education into the curriculum effectively. By doing so, educators can help students develop a strong moral compass and better navigate the complexities of modern social life.

Previous researchers have predominantly focused on Islamic religious education learning models aligned with technological dimensions. Examples include Affandi's digital thematic methods (2021), Ucan's learning study model (2019), Ache's blended learning model (2022), Taja's ethics-based and character education models (2021), and the *ulû al-albâb* model developed by Jasmi (2022) and analyzed by Rohmadi (2020) emphasizing human common sense. While these studies have contributed to understanding learning objectives for Islamic education development from varied perspectives, there remains a notable gap in models rooted in Quranic values, particularly those reflective of *ulû al-'ilm*. This gap highlights a discrepancy between students' competencies and the educational objectives set forth by these models. There is a need for learning models that more deeply integrate Quranic principles to bridge this gap effectively. Such models would better align students' learning outcomes with the intended religious and moral education goals. By addressing this mismatch, educators can ensure a more holistic development of students in line with Islamic teachings.

This study addresses this gap by introducing the *ulû al-'ilm* model, uniquely derived from Quranic concepts, with the aim of guiding students toward the character of *ulû al-'ilm* and simultaneously enhancing cognitive, affective, psychomotor, ethical, social, and spiritual dimensions. The study seeks to contribute significantly to the literature by embedding the spirit of the Quran in educational practices, promising more optimal results compared to previous approaches. The objectives of this research are to assess the effectiveness of the *ulû al-'ilm* model in advancing student learning outcomes across these six dimensions and to highlight its potential in fostering comprehensive student development within the context of Islamic education.

## METHOD

The research employed a quantitative experimental approach using a one-group pretest-posttest design to assess the impact of the *ulû al-'ilm* model on students' character across six domains: cognitive, affective, psychomotor, ethical, social, and spiritual. Data were collected

from 80 students at Universitas Pendidikan Indonesia through questionnaires (Furr, (2022), tests, observations, and documentation. Statistical analysis using SPSS was conducted to compare pre-test and post-test outcomes. The implementation of the *ulû al-'ilm* model in Islamic religious education (IRE) showed significant changes in these domains. This approach provided a comprehensive evaluation of the model's effectiveness in enhancing students' character development.

The instruments used to collect data on the *ulû al-'ilm* character cover six key dimensions, each with specific indicators and sub-indicators, utilizing various data retrieval tools. For the knowledge dimension, data were collected on students' understanding of postulates, concepts, scientific arguments, and Quran recitations, using both tests and non-test methods. The attitude dimension focused on care, including showing affection, concern for others, and managing feelings, which were assessed through observations and questionnaires. In the psychomotor dimension, behaviors such as fair decision-making and participation in group activities were observed. The social dimension measured students' cooperation and active involvement in communal tasks. The ethics dimension evaluated the use of polite language and respectful communication. Lastly, the spiritual dimension assessed religiosity, including expressions of faith and regular prayer practices. Data for these dimensions were primarily collected through non-test methods, encompassing a total of 30 question points.

The psychomotor dimension involved assessing fair behavior, with sub-indicators such as decision-making and participation in group activities. The social dimension measured students' cooperation and active involvement in various tasks. The ethics dimension focused on the use of polite language, including saying positive things and avoiding hurtful comments. The spiritual dimension evaluated religiosity, encompassing expressions of faith and regular prayer. Data for these dimensions were primarily collected through non-test methods, such as observations and questionnaires. In total, the instruments covered 30 question points across these dimensions. This comprehensive approach ensured a thorough assessment of students' character development in line with the *ulû al-'ilm* model.

## RESULTS AND DISCUSSION

### Application of the *Ulû al-'Ilm* Model in IRE Learning

The researchers developed the *ulû al-'ilm* model to enhance IRE learning by effectively instilling Islamic values through a student-centered approach enriched with spiritual principles. This innovative model aims to cultivate the *ulû al-'ilm* character and enhance cognitive, affective, psychomotor, ethical, social, and spiritual dimensions in students. It employs five key elements: setting clear learning objectives, selecting effective educational systems, applying Quranic principles such as *rahmâniyyah* (compassion), *takâmuliyyah* (integration), *shumûliyyah* (comprehensiveness), *tawâzuniyyah* (balance), and *rabbâniyyah* (divinity). Additionally, the model focuses on formulating effective teaching methods and establishing success criteria to measure outcomes. Through this comprehensive approach, the *ulû al-'ilm* model seeks to provide a holistic educational experience that aligns with Islamic teachings.

The *ulû al-'ilm* model uses three methods: *uswah hasanah* (lecturers embodying religious values), *'ibrah man'izab* (conveying Islamic lessons), and *targîb wa tarhîb* (character development through Quranic punishments and rewards). Techniques include emphasis, affirmation, and appreciation, incorporating both verbal and non-verbal presence. Learning steps follow Abdussalam's *ta'lim* concept, which covers intentions, objectives, material selection, resource empowerment, planning, conducting activities, guiding knowledge construction, actualizing material, and evaluating outcomes. Observations showed smooth initial meetings with active participation and discussions among students. Lecturers used pre-tests, cognitive tests, and daily practices to evaluate progress. However, challenges such as incomplete reading and time

constraints in discussions highlighted areas for improvement in student engagement and time management. These insights underscore the need for continuous refinement to optimize the model's effectiveness.

The challenges identified underscore the need for a well-prepared approach to guide more students in their learning activities. The *ulû al-'ilm* character within moral studies and Sufism is crucial to IRE but poses comprehension difficulties, requiring enhanced understanding and motivation. Sustained support from stakeholders is essential to reinforce this character in daily life. Although the second meeting showed smooth progress with active engagement and discussions, challenges in Quran reading and superficial discussions emerged. To address these issues, clear guidelines are needed to improve Quranic reading skills and deepen discussions. There was also positive progress in understanding the *ulû al-'ilm* character and its relation to science, faith, and charitable actions. Continuous motivation and reinforcement, through coaching, exemplifying, habituating, appreciation, and repetition, are imperative to maintain and enhance this progress.

In the final meeting, students demonstrated familiarity with the learning process, actively expressing opinions as a habitual practice reinforced by the affirmation rule. Lecturers assessed learning outcomes using post-test *ulû al-'ilm* character questionnaires, cognitive tests, and student feedback. Additionally, '*amalan yawmiyyah*' forms were reviewed, providing insights into the learning process's success, as visually represented in design figure 1. These assessments highlighted the effectiveness of the model in fostering the *ulû al-'ilm* character, showing significant progress in student engagement and character development. However, the evaluations also identified areas needing improvement to ensure comprehensive understanding and application of the model in students' daily lives. Continuous efforts are required to refine the model and address these gaps. This will help optimize its impact and ensure that students can fully integrate the *ulû al-'ilm* principles into their personal and academic growth.

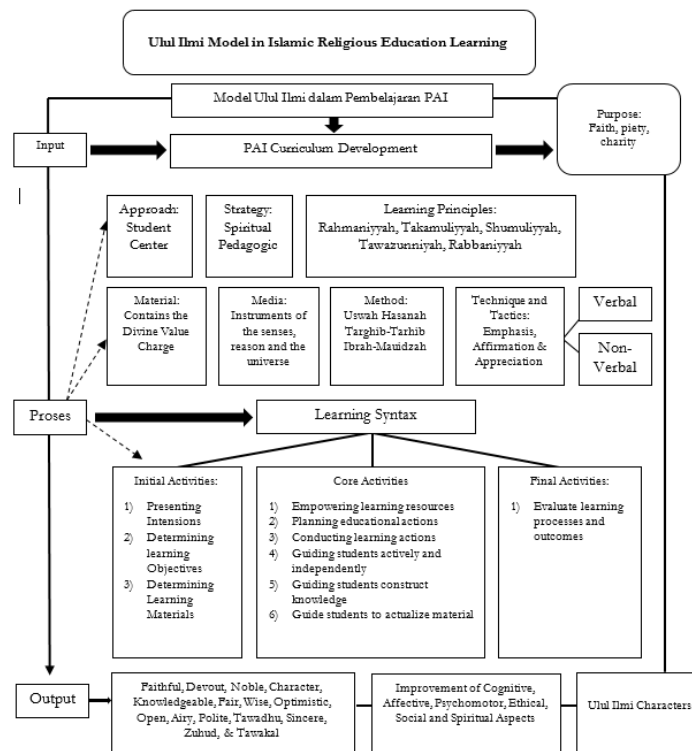


Figure 1. *Ulul Ilmi* Model Design

### Using the *Ulû al-'Ilm* Model to Achieve IRE Learning Outcomes

Character mapping questionnaires distributed to 80 students at Universitas Pendidikan Indonesia revealed significant improvements in the *ulû al-'ilm* character across six domains: cognitive, affective, psychomotor, ethical, social, and spiritual. Initially, only 3.75% of students were in the high category, while 96.25% were in the medium category. Post-test results showed substantial improvement, with 38.75% in the high category and 61.25% in the medium category. This shift highlights the positive impact of the *ulû al-'ilm* model on students' character development. The effectiveness of the model is evident as more students moved to the high category, with a notable reduction in the low category. These findings underscore the model's success in enhancing student performance across all six dimensions. Overall, *ulû al-'ilm* model proves to be a valuable approach in fostering comprehensive character development in Islamic religious education.

The pre-test mapping showed that 2.50% of students were in the high category for knowledge, 91.25% in the medium category, and 6.25% in the low category. Post-test results revealed a significant improvement, with 40.00% of students in the high category and 60.00% in the medium category. In the attitude dimension, pre-test results indicated 16.25% of students were in the high category and 83.75% in the medium category, which progressed to 43.75% and 56.25%, respectively, in the post-test. The skill dimension also saw notable improvement, increasing from 3.75% in the high category, 83.75% in the medium category, and 12.50% in the low category during the pre-test to 30% in the high category and 70% in the medium category post-test.

The social dimension showed progress as well, with an increase from 11.25% in the high category and 88.75% in the medium category pre-test to 35% and 65%, respectively, post-test. Ethical dimension scores improved from 5.00% in the high category, 83.75% in the medium category, and 11.25% in the low category pre-test to 42.50% and 57.50%, respectively, post-test. Similarly, the spiritual dimension progressed significantly, from 2.50% in the high category, 85.00% in the medium category, and 12.50% in the low category pre-test to 71.25% and 28.75%, respectively, post-test. These results demonstrate the effectiveness of the *ulû al-'ilm* model in enhancing students' *ulû al-'ilm* character across cognitive, affective, psychomotor, ethical, social, and spiritual domains, integrating religious aspects into their daily lives.

The results of this study indicate significant improvements in students' *ulû al-'ilm* character across six domains: cognitive, affective, psychomotor, ethical, social, and spiritual. Initial assessments showed that only 3.75% of students were in the high category for these dimensions, with the majority in the medium category. Post-test results demonstrated a substantial increase, with 38.75% of students moving into the high category and 61.25% in the medium category. This shift highlights the positive impact of the *ulû al-'ilm* model on enhancing students' character development, suggesting its effectiveness in integrating religious values into educational practices.

These findings align with and expand upon previous studies that explored various learning models to improve students' learning outcomes. For instance, Hamzah (2022) demonstrated the effectiveness of a blended learning model based on problem-based learning, while Rabbani (2023) focused on a Machine Learning-Based P2P Lending Islamic Fintech model. Other studies, such as Brifkani (2023) and Abbahaddou (2022), examined Islamic pedagogy and comparative analyses in the context of the Islamic stock market, respectively. Adhi (2022) also developed a blended learning model for Islamic Religious Education (IRE). Unlike these studies, the *ulû al-'ilm* model emphasizes a holistic approach encompassing cognitive, affective, psychomotor, ethical, social, and spiritual domains, aiming to foster a more religious character in students. This comprehensive focus on character cultivation positions the *ulû al-'ilm* model as a robust framework for achieving national education goals

within an Islamic context, ensuring that students not only achieve academic success but also develop in line with Islamic values and principles.

### The Effectiveness of the *Ulû al-'Ilm* Model in IRE Learning Process to Improve Student Character

To assess the effectiveness of the *ulû al-'ilm* model in enhancing students' character, pre-test and post-test data were utilized. The procedural steps involve administering the tests, analyzing the results, and comparing the outcomes. This method provides a clear measure of the model's impact on student character development.

#### Statistical Assumption Test

Before conducting the difference test, preliminary statistical assumption tests are performed on pre-test and post-test data to assess normality. The Kolmogorov–Smirnov test, facilitated by SPSS software version 21, is used for this purpose. The null hypothesis under examination is that the data are normally distributed:

H0: The sample is derived from a normally distributed population

H1: The sample originates from a non-normally distributed population

Test criteria dictate that if the probability value (Sig.) of Z is greater than  $\alpha = 0.05$ , the null hypothesis is accepted. Conversely, if the probability value (Sig.) of Z is smaller than  $\alpha = 0.05$ , the null hypothesis is rejected. The results of the normality test for both pre-test and post-test data are presented in the subsequent table 1.

Table 1. Normality Test of Pre-Test and Post-Test Data of *Ulû al-'Ilm* Characters

Data	n	Average	KS-Z	Sig. (2-tailed)	H <sub>0</sub>
<i>Pretest</i>	80	2.8748	0.115	0.070	Accepted
<i>Posttest</i>	80	3.6236	0.092	0.090	Accepted

Table 1 shows that both records have all sig values. (2-tailed) is greater than 0.05, so H<sub>0</sub> is accepted. So, based on pre-test and post-test data, the population is normally distributed. Once it is known that the data is normally distributed, a paired t-test is then performed. The following is presented in detail the results of the paired t test.

#### Test differences

Hypothesis testing was conducted to test the effectiveness of the *ulû al-'ilm* model in improving student character. Formulation of the tested statistical hypothesis:

H<sub>0</sub> :  $\mu_{\text{posttest}} = \mu_{\text{pretest}}$

H<sub>1</sub> :  $\mu_{\text{posttest}} > \mu_{\text{pretest}}$

with

$\mu_{\text{posttest}}$  = average post-test character of *ulû al-'ilm* student

$\mu_{\text{pretest}}$  = average pre-test character of *ulû al-'ilm* student

Test criteria: If the probability value (sig.) is greater than  $\alpha = 0.05$ , then H<sub>0</sub> is accepted; in other respects, H<sub>0</sub> was rejected. The results of the significance test of differences in the character of *ulû al-'ilm* students using paired t tests are presented in table 2.

Table 2. T-Paired Test of Student Character Data

Data	Average	Std. Deviasi	Average Difference	Uji t	Sig	H <sub>0</sub>
<i>Pre-test</i>	2.8748	0.28440	0.74887	20.235	0.000	Rejected
<i>Post-test</i>	3.6236	0.20474				

Based on table 2., the probability value or sig. (2-tailed) of 0.000 which is smaller than  $\alpha = 0.05$ , so H<sub>0</sub> is rejected. Thus, the character of *ulû al-'ilm* students increased after the application of the *ulû al-'ilm* model. Pre-test average score was 2.87, while the post-test average

score increased to 3.62. This indicates a significant improvement in student performance following the implementation of the *ulû al-'ilm* model.

Furthermore, this effectiveness test will be described based on the realm of *ulû al-'ilm*. The hypothesis test was conducted to test the effectiveness of the *ulû al-'ilm* model in improving the character of *ulû al-'ilm* students. Formulation of the tested statistical hypothesis:

Ho :  $\mu_{\text{posttest}} = \mu_{\text{pretest}}$

H1 :  $\mu_{\text{posttest}} > \mu_{\text{pretest}}$

with

$\mu_{\text{posttest}}$  = average post-test character of *ulû al-'ilm* realm of students

$\mu_{\text{pretest}}$  = average pre-test character of *ulû al-'ilm* student realm

Test criteria: If the probability value (sig.) is greater than  $\alpha = 0.05$ , then Ho is accepted; in other respects, Ho was rejected. The results of the significance test of differences in the character of the *ulû al-'ilm* realm of students using paired t tests are presented in the following table.

Table 3. Test T- Paired Data Character Realm *Ulû al-'Ilm* Students

Dimension <i>Ulû al-'Ilm</i>	Data	Average	Std. Deviasi	Average Difference	Uji t	Sig	H <sub>0</sub>
Cognitive	<i>Pre-test</i>	2.7200	0.37329	0.94250	21.688	0.000	Rejected
	<i>Post-test</i>	3.6625	0.25969				
Affective	<i>Pre-test</i>	3.3625	0.35018	0.30000	7.339	0.000	Rejected
	<i>Post-test</i>	3.6625	0.30950				
Psychomotor	<i>Pre-test</i>	2.7500	0.41185	0.78750	12.730	0.000	Rejected
	<i>Post-test</i>	3.5375	0.35234				
Social	<i>Pre-test</i>	3.2000	0.40752	0.34250	5.968	0.000	Rejected
	<i>Post-test</i>	3.5425	0.40277				
Ethics	<i>Pre-test</i>	2.7475	0.46196	0.79000	10.354	0.000	Rejected
	<i>Post-test</i>	3.5375	0.45294				
Spiritual	<i>Pre-test</i>	2.4700	0.32312	1.33000	29.544	0.000	Rejected
	<i>Post-test</i>	3.8000	0.22276				

The table 3 shows that the probability value or sig. (2-tailed) of 0.000 which is smaller than  $\alpha = 0.05$ , so Ho is rejected. Thus, the character of *ulû al-'ilm* students increased after the application of the *ulû al-'ilm* model. The following figure presents the average comparison between pre-test and post-test *ulû al-'ilm* dimension characters of students before and after using the *ulû al-'ilm* model.

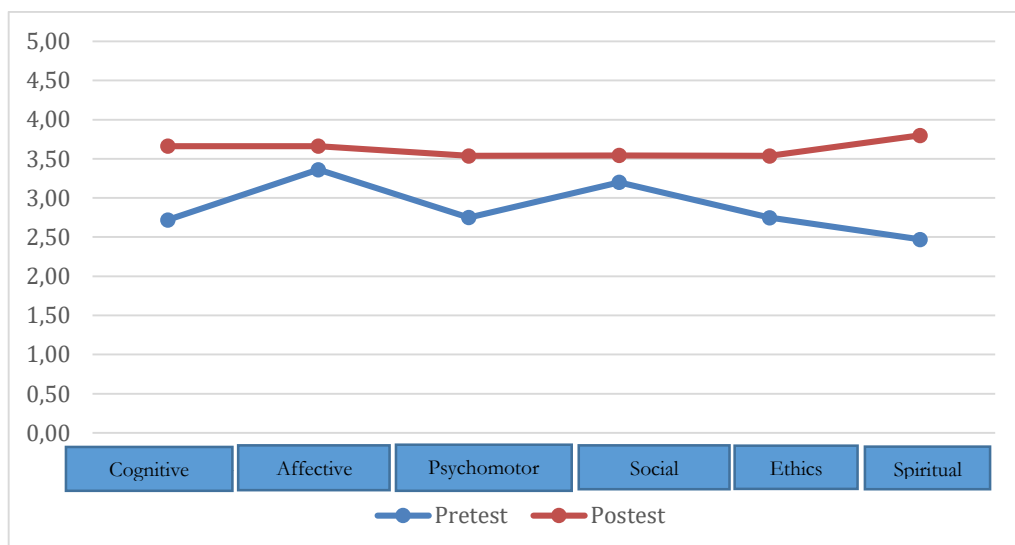


Figure 2. Average Pre-Test and Post-Test Characters of *Ulû al-'Ilm* Domain

The research findings affirm that implementing the *ulû al-'ilm* model in Islamic Religious Education (IRE) significantly enhances students' character across cognitive, affective, psychomotor, ethical, social, and spiritual domains. These improvements not only advance students' religious aspects but also align with Islamic education's goal of holistic character development (Parhan et al., 2020). The learning process facilitated by the *ulû al-'ilm* model shows great potential to instigate positive behavioral changes in students (Dianita & Abdussalam 2020). This is crucial as learning is understood to be a transformative process driven by experiences and interactions (Crabtree, 2001; Salim, 2014). By engaging students in a comprehensive educational approach, the model ensures that they develop a well-rounded character, integrating religious values and their spiritual into their daily lives (Ryoo, 2009). This holistic development is essential for fostering individuals who are not only knowledgeable but also embody strong moral and ethical principles, consistent with the objectives of Islamic education. This circumstance requires evolution on the teaching of Islamic religious education (Fogarty et al., 2011).

Mulyasa (2013) posits that learning is the realization of a curriculum, requiring active educator involvement. In the context of Islamic Religious Education (IRE), meticulous preparation by educators is essential to internalize Islamic values, guided by logical, empirical, and theological thinking (Talbani, 1996). This approach which highlight spiritual pedagogy ensures that the curriculum is effectively implemented, fostering comprehensive character development in students (Syihabuddin, 2016). The *ulû al-'ilm* model, with its emphasis on cognitive, affective, psychomotor, ethical, social, and spiritual domains, demonstrates its capability to fulfill the broader objectives of Islamic education (Fridayanti, 2016). By integrating these diverse domains, the model ensures that students grow both intellectually and morally. This holistic development aligns with Islamic principles, preparing students to face contemporary challenges while adhering to their faith. Ultimately, the *ulû al-'ilm* model exemplifies an effective educational strategy that promotes well-rounded character formation in line with the goals of Islamic education (Metcalf, 2021) that is expected to contribute to global citizenship (Saada, 2023)

The *ulû al-'ilm* model infuses the spirit of Islam into educational frameworks, fostering a generation capable of confronting contemporary challenges and reinstating spiritual values. According to Sodiman (2014), cultivating spiritual values is linked to nurturing Divine consciousness through education, which must align with Islamic law principles (Hamidi et al., 2010). This alignment harmonizes knowledge and faith, resulting in righteous deeds and superior individuals who can address societal issues and strengthen Islamic civilization (Nurmadiyah, 2016; Hartati, 2015). By integrating these principles, the *ulû al-'ilm* model significantly enhances the Islamic Religious Education (IRE) learning model. It aims to instill a strong religious character and foster a robust national identity in students (Lamb, 2022; Herdiana, 2013). This comprehensive and holistic approach in education ensures that students are well-equipped to navigate modern challenges while remaining grounded in their faith (Mahmoudi, et al., (2012). Ultimately, the *ulû al-'ilm* model contributes to the holistic development of individuals, aligning educational goals with the core values of Islam.

However, the study's findings are limited by its specific setting at Universitas Pendidikan Indonesia, the sample size, research duration, and unexamined external factors like socio-economic backgrounds and cultural influences. These limitations suggest that while the results are promising, they may not be universally applicable. Future research should address these constraints to better understand the *ulû al-'ilm* model's broader applicability and impact. Expanding the study to diverse educational settings and longer durations, as well as considering various socio-economic and cultural factors, would provide a more



comprehensive evaluation of the model. This would help to confirm its effectiveness and potential for wider implementation in Islamic education.

## CONCLUSION

This study affirms the efficacy of the *ulû al-'ilm* model as a pedagogical approach in Islamic Religious Education (IRE), significantly enhancing student learning outcomes across cognitive, affective, psychomotor, ethical, social, and spiritual domains. The analysis revealed notable improvements in these areas following the model's application. In the cognitive domain, there was a significant shift, with the high category increasing from 5.15% to 94.87% during the post-test. Affective outcomes also showed substantial progress, with the high category rising from 15.38% in the pre-test to 48.72% in the post-test. Similar advancements were observed in the psychomotor, social, ethical, and spiritual domains. These findings collectively underscore the *ulû al-'ilm* model's effectiveness in fostering positive changes in student character, highlighting its potential impact on various facets of the learning process within IRE. The research implies that integrating the *ulû al-'ilm* model into IRE can lead to comprehensive character development, equipping students to better navigate contemporary challenges while adhering to Islamic values. Furthermore, these results suggest that the model could be adapted and applied in other educational contexts to achieve similar holistic outcomes, promoting both academic excellence and moral integrity.

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