



TAJIRIBI LEARNING MODEL: A TAWHEED-BASED EXPERIENTIAL LEARNING INNOVATION IN ISLAMIC EDUCATION

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ABSTRACT

The development of contemporary Islamic education requires learning models that are capable of integrating cognitive, empirical, and spiritual dimensions simultaneously. However, current Islamic educational practices still tend to emphasize textual and theoretical learning, causing students' empirical experiences to become disconnected from tawheed-oriented knowledge construction. In addition, although experiential learning theory has been widely developed in modern education, its integration with Islamic epistemology, particularly the concept of *tajribi*, remains limited. This study aims to reconstruct the concept of *tajribi* into a systematic Islamic learning model by integrating Islamic epistemology and experiential learning theory. This research employed a qualitative approach with a conceptual research design. Data were obtained from secondary sources consisting of classical Islamic literature, contemporary experiential learning theories, and supporting scientific journals and books. Data collection was conducted through documentation techniques, while data analysis used content analysis and philosophical-hermeneutic analysis focusing on ontological, epistemological, and axiological dimensions. The findings indicate that *tajribi* is not merely an experimental method, but an epistemological framework integrating revelation, reason, and empirical experience within tawheed-oriented learning. This study also formulates the *Tajribi Learning Model* consisting of six stages: *Tawajjuh*, *Tasykhis*, *Tajribi*, *Tafakkur*, *Tatsbit*, and *Taqwim*. This model integrates experiential learning with spiritual reflection and moral transformation, thereby offering a holistic learning paradigm relevant to the challenges of contemporary Islamic education. The study contributes theoretically by positioning experiential learning within an Islamic epistemological framework and practically by providing a conceptual foundation for transformative Islamic learning.

Keywords: Experiential Learning; Islamic Education; Islamic Epistemology; *Tajribi Learning Model*; Tawheed Value.

INTRODUCTION

The development of modern education in the era of globalization requires the innovation of learning models that not only emphasize cognitive aspects, but also be able to build human integrity as spiritual, social, and intellectual beings (Dzhumabayeva and Amanova, 2025). In the context of Islamic education, this need becomes even more urgent to instill the values of Tawheed that lead people to the awareness of God (Hamidah, 2025; Isaac, 2025; Mahfud, 2025). However, the reality of Islamic education today still shows a tendency that is textual, theoretical, and memorization-oriented, so that students' learning experiences are often separate from the empirical reality of their lives. Previous researches, such as *tadabbur*, *tafaqquh*, and *amaliyah*-based learning models, have attempted to integrate Islamic values into the learning process, but the majority are still cognitively and affectively oriented, not yet touching the experiential realm that is the core of *tajribi* (Khairunnisa and Muslimah, 2025). This condition reflects not only a pedagogical problem, but also an epistemological gap in Islamic education, where empirical experience is often separated from spiritual consciousness and tawheed-oriented knowledge construction.

The phenomenon creates a gap between science and charity, between knowledge and experiences, and between Islamic theory and its application in the context of real life. In many learning practices especially in Islamic educational institutions, learning still tends to position students as passive recipients of information without being given enough space to experience, experiment, and discover the meaning of learning through empirical experience (Almarghani and Mijatovic, 2017; Kistoro et al., 2022). This phenomenon contrasts with the epistemological spirit of the Qur'an, which encourages observation, reflection, and empirical exploration as a pathway toward understanding divine creation. Surah Al-Ankabut verse 20, for instance, states: "*so walk on the earth and observe how Allah began creation*", indicating that empirical inquiry constitutes an important dimension of spiritual and scientific discovery.

In the classical Islamic scientific tradition, scientists such as Ibn Al-Haytham, Al-Biruni, and Ibn Sina have applied a *tajribi* (experimental) approach in the search for scientific truth that is integrated with spiritual values. They view empirical experience as not only a source of knowledge, but also a means of getting closer to the Creator (Ahn and Juraev, 2024; Almealawy et al., 2025; Ishaq and Wan Daud, 2017; Shogar, 2018). However, the epistemological legacy of *Tajribi* has not been widely re-actualized in the contemporary Islamic education system. As a consequence, contemporary Islamic education often adopts experiential approaches pragmatically without reconstructing their philosophical foundation within the framework of Islamic epistemology. On the other hand, modern educational theories such as experiential learning developed by Kohn Dewey and David Kolb actually reaffirm the principle of learning through experience as the main foundation for knowledge formation (Hasbullah, 2020; Leggett, 2019; Morgan, 2008; Wijnen-Meijer et al., 2022). Previous studies have shown that experiential learning is able to increase engagement, conceptual understanding, and character formation through hands-on experience (Bakar and Prabu, 2020; Kolb, 1984; Susiloningsih et al., 2023). However, there has not been much research that explicitly integrates this approach with Islamic epistemology, especially the value of Tawheed and the principle of *tajribi* derived from revelation.

The gap in this study lies in the integration of two major currents of thought, namely Islamic epistemology based on revelation and empirical inquiry (*tajribi*), and

modern experiential learning theories. Most existing Islamic learning models stop at the interpretative (*tadabbur*) and moral (*akhladiyah*) dimensions, while the experimental empirical dimension has not been formalized as a complete learning structure (Chanifudin and Nuriyati, 2020; Masrizal, 2021; Misykah, 2022; Rofingah, 2025; Sari et al., 2025). Furthermore, previous studies have not yet formulated an operational learning syntax that systematically integrates empirical experimentation, reflective learning, and Tawheed-oriented spirituality into a unified educational model. Therefore, this research seeks to bridge the gap between Islamic epistemology and modern educational approaches through the development of the Tajribi Learning Model. This model integrates the principles of experiential learning with monotheistic values, so that students' empirical experiences not only produce scientific knowledge, but also form spiritual and moral awareness.

The purpose of this research is to reconstruct the concept of *tajribi* into a systematic Islamic learning model by integrating Islamic epistemology and experiential learning theory. This study examines the philosophical foundations of the *tajribi* method in Islam, its relevance to experiential learning theory, and formulates a learning syntax that combines the two. The novelty of this research lies in its efforts to elevate the position of the *tajribi* method from just a learning technique to a systematic Islamic learning model that has a structure, stages, and orientation of monotheistic values. This study also contributes theoretically by positioning experiential learning within a Tawheed-oriented epistemological framework, thereby extending contemporary experiential learning discourse into the domain of Islamic educational philosophy. Academically, this model is expected to become a new paradigm that balances the rational, empirical, and spiritual dimensions, making Islamic education relevant to the context of the 21st century that demands collaboration between faith, science, and practice.

RESEARCH METHODS

This study employed a qualitative approach with a conceptual research design. The selection of this research design was based on the objective of the study, which focused on the development of theoretical and conceptual ideas through literature review and philosophical reflection rather than empirical field data. Conceptual research allows for the construction of new ideas by studying, criticizing, and synthesizing existing theories to produce original and argumentative conceptual frameworks (Ravitch and Carl, 2020).

The data in this study were sourced from secondary data, specifically literature relevant to the topic (Cheong, Lyons, Houghton, & Majumdar, 2023). In line with the qualitative characteristics of this study, the participant and context were presented by a purposive selection of classical and contemporary scientific works. The classical Islamic literature included works by Ibn Sina, Al-Ghazali, Ibn Al-Haytham, and Al-Biruni regarding epistemology and the *tajribi* method. These were analyzed alongside contemporary literature on experiential learning theory developed by John Dewey, David A. Kolb, and Donald Schon, as well as supporting journal articles and academic references on Islamic education and the integration of science and religion. Supporting references published between 2017-2025 were purposively selected based on their relevance to the research objectives and conceptual framework development.

Data were collected using documentation techniques, involving the collection and in-depth study of various scientific sources (Miles, Huberman, & Saldana, 2014). To ensure data trustworthiness, this study employed triangulation of theories and sources by comparing the perspectives of Islamic and Western scholars and tracing their principles back to the values of the Qur'an and Hadith. This approach ensures that the resulting model construction has a solid philosophical and theological foundation.

Data analysis was carried out systematically through data reduction, data display, and conclusion drawing. The analysis utilized content analysis to discover the conceptual substance of the text and philosophical-hermeneutic analysis to explore the ontological, epistemological, and axiological underpinnings of *tajribi* in both Islamic and modern perspectives. The research process followed four distinct stages: 1) literature exploration to find secondary sources; 2) conceptual analysis to compare ideas within pedagogical frameworks; 3) integrative synthesis to unify Islamic concepts with modern theories; 4) the formulation of the Tajribi Learning Model's conceptual framework and syntax.

RESULTS AND DISCUSSION

Reconstruction of Tajribi in Islamic Educational Epistemology

The finding of this conceptual study indicates that *tajribi* is not merely an experimental method, but an epistemological foundation in Islamic education that integrates revelation, reason, and empirical experience. This finding emerged from the synthesis of classical Islamic intellectual traditions and contemporary experiential learning theory. The study reveals that the concept of *tajribi* possesses a broader philosophical meaning than the modern empirical approach because it places experience within the framework of tawheed-oriented consciousness.

Etymologically, the term *tajribi* comes from the word *tajriba* which means experience or experiment (Soleh and Syahidin, 2024; Syahidin, 2019). In the context of Islamic education, this term refers to an approach to learning that emphasizes empirical experience and direct proof as a means of acquiring knowledge. This method has strong roots in Islamic epistemology, where knowledge is not only obtained through revelation (*naqliyah*) and rational reason (*'aqliyah*), but also through sensory experience (*tajribiyah*) (Aziz, 2022; Khalid et al., 2020). These three sources, revelation, reason, and experience, from an epistemic unity that leads humans to the essential truth centered on tawheed. This epistemic unity distinguishes the Islamic scientific dimensions from transcendental values.

The analysis further shows that the *tajribi* tradition has historically functioned as an integrative scientific approach in classical Islamic civilization. Figures such as Ibn al-Haytham, Al-Biruni, Ibn Sina, and Al-Ghazali consistently employed empirical observation and experimentation while maintaining spiritual orientation toward Allah. Ibn al-Haytham in *Kitab al-Manziri* emphasizes the importance of experimentation and repeated observation in achieving scientific truth (El-Bizri, 2018). Al-Biruni integrated empirical observation with spiritual reflection on Allah's creation (Ahn and Juraev, 2025; Senin et al., 2019). Ibn Sina recognized experience as one of the important sources of knowledge after revelation and intellect (Erlwein, 2024; Hoki, 2023), while Al-Ghazali emphasized experiential and spiritual validation of truth (Özkan, 2022; Richmond, 2022).

These findings demonstrate that empirical experience in Islamic intellectual tradition is not value-free, but rather functions as a pathway to strengthen faith and awareness of divine reality. This finding extends previous studies that mainly discussed the integration of Islam and science in normative or moral dimensions (Chanifudin and Nuriyati, 2020; Masrizal, 2021; Rofingah, 2025), by showing that empirical experimentation itself already possesses a strong epistemological position within Islamic educational thought.

Thus, *tajribi* should be understood not simply as a scientific technique, but as an integral epistemological paradigm in Islamic education that harmonizes revelation, reason, and experience within the framework of tawheed.

Experiential Learning and the Possibility of Epistemological Integration

The analysis shows that experiential learning theory shares substantial epistemological similarities with the *tajribi* tradition in Islam, particularly in positioning experience as a central source of knowledge construction. However, the study also found a fundamental difference in value orientation, where modern experiential learning tends to be humanistic-pragmatic, while *tajribi* is rooted in tawheed-oriented spirituality.

John Dewey emphasized that education should emerge from learners' concrete life experiences and rejected authoritarian and purely theoretical learning approaches (Hughes et al., 2025; Luff, 2018; Ye and Shih, 2021). This perspective was further developed by David A. Kolb through four stages of experiential learning: concrete experience, reflective observation, abstract conceptualization, and active experimentation (Grotek, 2024; Kolb, 1984; Sato and Laughlin, 2018). Doland Schon later strengthened this perspective through reflective practice theory, emphasizing the importance of reflection during and after action (Ningsih and Lengkanawati, 2023; Schon, 1983).

The findings indicate that both experiential learning and *tajribi* emphasize active engagement, reflection, and transformation of experience into knowledge. This integration becomes possible because both paradigms recognize experience as a valid pathway for knowledge formation. Nevertheless, the distinction lies in the metaphysical orientation that underlines the learning process. Modern experiential learning generally focuses on human adaptation, self-development, and problem-solving, whereas *tajribi* directs empirical experience toward awareness of Allah and moral transformation.

Previous studies have mainly positioned experiential learning as a pedagogical strategy to improve engagement, conceptual understanding, and reflective ability (Bakar and Prabu, 2020; Kolb, 1984; Susiloningsih et al., 2023). However, this study extends these findings by conceptualizing experiential learning within an Islamic epistemological framework grounded in tawheed values and spiritual reflection.

Therefore, the findings suggest that experiential learning and *tajribi* are not contradictory paradigms, but rather complementary approaches that can be synthesized into a holistic Islamic learning model integrating empirical activity, reflective learning, and spiritual consciousness.

Comparative Analysis Between Experiential Learning and Tajribi

The comparative analysis conducted in this study reveals that experiential learning and *tajribi* possess both convergent and divergent characteristics. The major convergence lies in their emphasis on experience as a fundamental source of learning,

while the primary divergence concerns philosophical orientation and the ultimate objective of knowledge.

Table 1 present a comparative analysis between Kolb's experiential learning theory and the Islamic concept of *tajribi*.

Table 1. Comparative Analysis of Experiential Learning and Tajribi

Aspects	<i>Experiential Learning</i> (David A. Kolb)	The Concept of <i>Tajribi</i>	Integrative Analysis in <i>the Tajribi Model</i>
Philosophical Foundations	Humanistic and pragmatic, emphasizing the formation of meaning through individual experience	Theocentric, rooted in Tawheed, where knowledge is understood as a means of knowing Allah	Integration of spiritual values into the cycle of empirical experience, <i>learning by doing</i> as well as <i>learning by believing</i>
Learning Objectives	Transformation of experience into knowledge through reflection and experimentation	The formation of people of faith, knowledge, and morality through the combination of intellect, revelation, and experience	In addition to knowledge and skills, learning is also directed at the awareness of faith and morality
Knowledge Resources	Concrete experience and subjective reflection	Revelation (<i>naqliyah</i>), intellect ('aqliyah), and sensory experience (<i>tajribiyah</i>)	<i>Tajribi</i> admits that empirical experience is considered valid if it is in harmony with the values of revelation and reason
Learning Stages	(1) <i>Concrete experience</i> , (2) <i>Reflection</i> , (3) <i>Observation</i> , (4) <i>Abstract Conceptualization</i> , (5) <i>Active Experimentation</i>	(1) <i>Tawajjuh</i> (nilat and orientation), (2) <i>Tasykhis</i> (problem identification), (3) <i>Tajribi</i> (experience or experiment), (4) <i>Tafakkur</i> (spiritual reflection), (5) <i>Tatsbit</i> (value reinforcement), and (6) <i>Taqwim</i> (reflective evaluation)	The <i>Tajribi model</i> refines the Kolb cycle with spiritual and moral dimensions, making it six Tawheed-oriented stages
The Role of Educators	Learning experience facilitators who help learners reflect and formulate meaning	<i>Murabbi</i> or spiritual and intellectual educators who guide intentions, charity, and morals	Educators act as scientific and spiritual guides, by bringing to life the role of <i>the murabbi</i> in the modern context
Value Orientation	Anthropocentric, focusing on self-development and problem-solving	Theocentric, oriented towards devotion and the benefit of the people	Learning is directed at the fusion of scientific and spiritual orientations
Expected Results	Reflective, adaptive, and creative learners	Students who have faith, knowledge, and morals	The integration of cognitive, affective, and spiritual intelligence to

			form a monotheistic scientific character.
Learning Evaluation	Based on the results of reflection, understanding, and practical application	Based on the balance between scientific and spiritual achievements (<i>muhasabah</i>)	The <i>Tajribi model</i> emphasizes holistic reflective evaluation, from cognitive, affective, and spiritual aspects

The findings from Table 1 demonstrate that *tajribi* model expands the experiential learning cycle by integrating spiritual orientation, tawheed reflection, and moral reinforcement into the learning process. Unlike Kolb's model, which primarily emphasizes cognitive transformation through experience, the *tajribi* approach adds theological and ethical dimensions that direct learners toward faith consciousness and moral responsibility.

This integration is theoretically possible because both of paradigms shared experiential foundations. However, the *tajribi* model reconstructs experiential learning theocentric framework. Consequently, empirical activities are no longer understood solely as cognitive exercises, but also as spiritual and strengthen tawheed awareness.

The findings also indicate that *tajribi* model addresses limitation found in modern experiential learning, particularly the absence of transcendental orientation and moral-spiritual integration. This the synthesis generated in this study contributes a new conceptual framework for Islamic education that combines learning by doing with learning by believing.

Philosophical Foundation of the Tajribi Learning Model

The findings reveal that the Tajribi Learning Model is philosophically grounded in an integrative Islamic epistemology that combines revelation, reason, and empirical experience as interconnected sources of knowledge. This philosophical structure becomes the main foundation distinguishing the model from conventional experiential learning approaches.

Ontologically, the model is based on the Islamic worldview that perceives the universe as a manifestation of Allah's signs that must be observed and understood through scientific inquiry. Epistemologically, the model integrates empirical methods with spiritual reflection, where experience functions not only as scientific validation but also as a means of recognizing divine wisdom (Mohamed et al., 2019; Syafaq et al., 2023). Axiologically, the ultimate purpose of learning is the formation of faithful, knowledgeable, and morally responsible individuals.

The findings suggest that this philosophical integration significant because it resolves the dichotomy between religious knowledge and scientific knowledge that has long characterized modern educational systems. Previous studies on Islamic education integration mostly emphasized curriculum integration or moral reinforcement (Chanifudin and Nuriyati, 2020; Sari et al., 2025). However, this study extends the discourse by constructing a complete epistemological framework in which empirical learning itself becomes spiritually meaningful. Thus, the Tajribi Learning Model is not limited to technical learning procedures, but represents a comprehensive educational philosophy that seeks balance between rationality, empiricism, and spirituality.

Structure and Syntax of the Tajribi Learning Model

The findings of this study indicate that the Tajribi Learning Model consists of six interconnected stages forming a cyclical and transformative learning process. These stages integrate experiential learning principles with tawheed-oriented reflection and moral internalization. The six stages are *Tawajjuh* (orientation and motivation), *Tasykhis* (problem identification), *Tajribi* (experiment and direct experience), *Tafakkur* (reflection and meaning construction), *Tatsbit* (value reinforcement and application), and *Taqwim* (reflective evaluation and follow up).

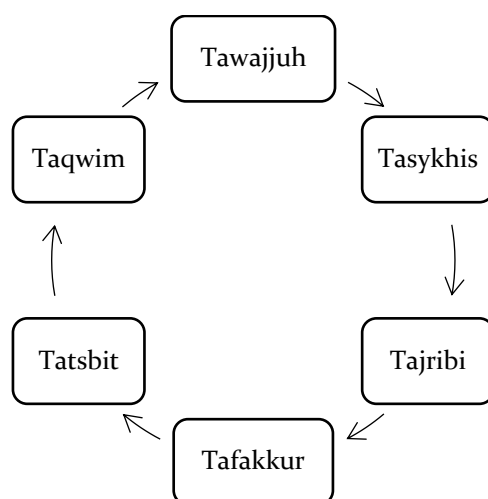


Figure 1. Tajribi Learning Model Cycle

The findings demonstrate that the learning process in this model occurs continuously and reflectively. Each stage contributes to the development of scientific understanding, spiritual awareness, and moral responsibility. This cyclical process strengthens the integration between empirical activity and tawheed consciousness.

To operationalize the model systematically, Table 2 explain the learning syntax of each stage.

Table 2. Stage of the Tajribi Learning Model

Learning Stage	Activity Description	Meaning of Activity	The Role of Educators and Students	Expected Results
<i>Tawajjuh</i> (Orientation and Motivation)	Educator direct intentions, explain learning objectives, and relate topics to relevant Tawheed values and Qur'anic verses.	The stages of structuring intentions and spiritual awareness as the initial foundation of the learning process by affirming that knowledge is a path of devotion to Allah	Educators foster scientific and spiritual motivation, and students organize intentions, prepare themselves, and interpret learning as worship.	The formation of sincere values, spiritual orientation, and awareness that seeking knowledge is worship.
<i>Tasykhis</i>	Learners observe natural phenomena,	The stage of arousing curiosity	Educators facilitate	Increase critical thinking skills

(Problem Identification)	social problems, or empirical objects relevant to the learning topic through direct observation, case studies, or contextual exploration.	and introduction to empirical reality as <i>a kauniyah verse</i> that needs to be interpreted scientifically and spiritually.	observations, ask spark questions, and help formulate scientific problems of Islamic value.	and the emergence of awareness that every natural phenomenon is a sign of God's greatness.
Tajribi (Experiments and direct Experience)	Students conduct explorations, experiments, simulations, or empirical practices that connect the concept of science with real life and Islamic values.	The empirical stage of proof and experience, which affirms the relationship between science and faith through action-based learning.	Educators provide technical and ethical guidance during experimentation, and learners actively explore by upholding the values of honesty and responsibility.	The formation of concrete, scientifically and spiritually meaningful experiences with students learning actively and reflectively.
Tafakkur (Reflection and Meaning Construction)	Students reflect on the results of the experience, relating them to Qur'anic verses, Hadiths, and moral values, through discussions, reflective journals, or presentations.	The stage of internalizing values and forming scientific-monotheistic awareness, where students find the relationship between science and faith.	Educators facilitate reflective dialogue to help learners interpret the spiritual meaning behind empirical experiences.	The formation of scientific and spiritual awareness, students are able to interpret knowledge in the framework of Tawheed (<i>learning by believing</i>).
Tatsbit (value reinforcement and application)	Educators affirm the scientific, moral, and spiritual values of learning outcomes, and encourage tangible implementation in the form of charitable projects or social actions.	The stage of implementation and strengthening of values, by emphasizing that knowledge must be realized in real charity for the benefit.	Educators guide the planning of actions, students carry out activities based on the integration of knowledge, faith, and charity.	The realization of applicative learning and character, students are able to practice knowledge in real life.
Taqwim (reflective evaluation and follow up)	Educators and students conduct a thorough evaluation of the learning process and outcomes from cognitive, affective, and spiritual aspects through joint reflection or learning portfolios.	The stage of self-reflection and self-improvement, which emphasizes the importance of spiritual and scientific evaluation as a step of refinement.	Educators assess learning outcomes and processes holistically, and students write self-reflections and learning follow-up plans.	The realization of reflective and scientifically, morally, and spiritually responsible learners.

The analysis indicates that the six-stage syntax refines conventional experiential learning by embedding spiritual orientation and reflective evaluation into every stage of

learning. This finding is important because it demonstrates that experiential learning can be constructed within Islamic epistemological framework without losing its active and student-centered characteristics.

Therefore, the Tajribi Learning Model presents a holistic structure integrating cognitive, affective, psychomotor, and spiritual dimensions simultaneously.

Integration of Tawheed Values as the Epistemological Foundation of Learning

The findings demonstrate that the integration of tawheed values transforms experiential learning from a purely cognitive-constructivist process into a spiritually transformative learning process. Tawheed functions not only as a theological belief, but also as an epistemological principle directing all learning activities toward awareness of Allah.

In the Tahribi Learning Model, empirical experiences are always connected with reflection on divine signs within nature and human life. Learners are encouraged not only to understand scientific phenomena conceptually, but also to interpret their spiritual meanings. This finding supports previous studies emphasizing the inseparability of knowledge and faith in Islamic education (Anwar and Elfiah, 2019; Choudhury, 2019), while extending them through the incorporation of structured experiential learning processes.

The findings further indicate that tawheed integration strengthens moral consciousness, humility, gratitude, and ethical responsibility among learners. Empirical activities become meaningful because they are interpreted as acts of worship and reflection upon Allah's creation. Thus, the Tajribi Learning Model reconstruct experiential learning into a tawheed-oriented educational process integrating scientific inquiry with spiritual transformation.

The Role of Teachers and Students in Learning Transformation

The findings reveal that the Tajribi Learning Model requires transformative role for both educators and learners. Educators function not merely as instructors, but as *murobbi* who guide intellectual, moral, and spiritual development simultaneously.

Educators facilitate exploration, guide reflection, reinforce values, and conduct holistic evaluation. This finding suggest that successful implementation of the model depends heavily on educators' dual competences in scientific mastery and spiritual guidance.

Meanwhile, learners function as active, reflective, and transformative subjects who construct knowledge through direct experience and reflection. The findings indicate that students are encouraged to integrate intellect, emotion, spirituality, and action throughout the learning process. This transformative interaction between educators and learners creates a dialogical and meaningful learning environment oriented toward the formation of faithful, reflective, and morally responsible individuals.

Implication of the Tajribi Learning Model for Contemporary Islamic Education

The findings indicate that the Tajribi Learning Model provides significant implications for the reconstruction of contemporary Islamic education. Theoretically, the model offers an integrative epistemological framework capable of overcoming the dichotomy between religious and secular sciences.

Pedagogically, the model strengthens the shift from teacher-centered learning toward student-centered experiential learning integrated with reflection and spirituality. Learning becomes active, contextual, reflective, and transformative.

Practically, the model can be implemented across various educational contexts, including Islamic Religious Education, science education, and project-based learning grounded in Islamic values. The six-stage syntax is flexible and adaptable to contemporary educational needs, including digital and blended learning environments.

Furthermore, the findings suggest that the model possesses strong potential for future empirical development through research and development studies, implementation testing, and holistic evaluation instrument construction. Thus, the Tajribi Learning Model offers not only a conceptual innovation, but also a strategic direction for the transformation of Islamic education in the contemporary era.

Strengths and Limitations of the Tajribi Learning Model

The findings show that the Tajribi Learning Model possesses several significant strengths. First, the model successfully bridges the epistemological gap between empirical-rational approaches and Islamic spirituality. Second, the six-stage syntax provides a systematic and operational learning structure. Third, the model is flexible and applicable across different disciplines and educational context. Fourth, the integration of reflection and tawheed values potentially strengthens metacognitive awareness and scientific piety among learners.

These findings extend previous Islamic educational integration studies by providing a more systematic and operational conceptual framework. The model not only revives the classical Islamic scientific tradition but also aligns it with contemporary educational demands emphasizing critical thinking, creativity, collaboration, and reflective learning.

However, this study also identifies several limitations. First, the model remains conceptual and has not yet undergone empirical validation. Second, implementation required educators with dual competence in scientific and spiritual guidance. Third, the six-stage syntax may require considerable instructional time and contextual adaptation. Fourth, holistic evaluation instruments integrating cognitive, affective, and spiritual dimensions are still underdeveloped. Fifth, implementation may depend on the availability of experiential learning infrastructure. These limitations do not diminish the theoretical contribution of the model, but rather indicate important directions for future research and development.

Scientific Contribution of the Study

Overall, the findings of this study demonstrate that the Tajribi Learning Model provides a conceptual framework capable of integrating empirical experience, reflective learning, and tawheed-oriented spirituality into a unified Islamic educational paradigm. The model reconstructs the classical concept of *tajribi* into a systematic and operational learning model relevant to the needs of contemporary Islamic education.

The scientific contribution of this study lies in its successful synthesis between Islamic epistemology and experiential learning theory. Unlike previous studies that mainly emphasized moral integration or normative Islamic values, this research develops a structured learning model that combines empirical experimentation, reflective practice, and spiritual transformation simultaneously.

Therefore, the Tajribi Learning Model not only addresses the epistemological dichotomy between religious and secular sciences, but also offers a transformative educational paradigm capable of forming learners who are intellectually active, spiritually conscious, morally responsible, and socially beneficial.

CONCLUSION

This study concludes that the Tajribi Learning Model represents a conceptual innovation in Islamic education that integrates experiential learning theory with tawheed-oriented Islamic epistemology. The findings demonstrate that *tajribi* is not merely an experimental method, but an epistemological framework that harmonizes revelation, reason, and empirical experience within a unified learning process. Through this integration, the model reconstructs experiential learning into a spiritually transformative educational approach in which empirical activities are directed not only toward knowledge acquisition, but also toward the formation of faith, moral awareness, and reflective consciousness.

The study further confirms that the Tajribi Learning Model provides a systematic learning structure through six interconnected stages: *Tawajjuh*, *Tasykhis*, *Tajribi*, *Tafakkur*, *Tatsbit*, and *Taqwim*. These stages demonstrate that learning in Islamic education can simultaneously develop cognitive, affective, psychomotor, and spiritual dimensions. The integration of tawheed values into experiential learning strengthens the position of Islamic education as a holistic educational paradigm capable of overcoming the dichotomy between religious and secular sciences. In this regard, the model contributes theoretically by extending experiential learning into a tawheed-oriented framework and practically by offering an alternative learning approach relevant to the challenges of contemporary Islamic education.

The findings also indicate that the Tajribi Learning Model has significant potential to foster active, reflective, and morally responsible learners through the integration of empirical experience and spiritual reflection. However, as conceptual study, this research still required further empirical validation to examine the practicality, effectiveness, and adaptability of the model in real educational settings. Future studies are therefore recommended to focus on model implementation, the development of holistic evaluation instruments, comparative effectiveness testing, and educator training programs to support the application of the Tajribi Learning Model across various Islamic educational context.

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