

IQRO-Based Learning: An Integrative Model of Qur'anic Spirituality and Multi-Methodology in 21st-Century Education – a CORMA Method Implementation in OWOJ Community

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ABSTRACT: *Twenty-first century education demands learning models that integrate cognitive mastery, critical thinking, and spiritual character formation. This article reports two interconnected but distinct studies. Study 1 developed IQRO-Based Learning—an interdisciplinary and multi-methodological model that incorporates inquiry-based learning, collaborative qira'ah, reflective tadabbur, and continuous moral action. Study 2 validated the model's effectiveness through a Qur'anic translation training using the CORMA Method with 40 participants from the OWOJ (One Week One Juz) community in Bandung. An educational design research approach (ADDIE framework) was employed in Study 1, while Study 2 used a one-group pre-test–post-test quasi-experimental design analyzed with paired t-tests, normalized gain, Kendall's τ , and path analysis. Results showed the IQRO-Based Learning prototype was rated “highly valid” by experts (CVI = 0.93). Translation scores significantly increased ($M_{pre} = 33.16$; $M_{post} = 79.78$; $t(39) = 14.06$; $p < .001$), with an average n-gain of 0.686. Path analysis identified the affective domain ($\beta = 0.847$; $p < .001$) as the strongest predictor of learning motivation. The findings confirm that IQRO-Based Learning effectively enhances both cognitive competence and spiritual motivation simultaneously. The findings suggest that IQRO-Based Learning offers a robust framework for integrative Islamic education, with significant potential for broader application.*

Keywords: *affective domain, interdisciplinary, IQRO-based learning, Islamic education, multi-methodological.*

ABSTRAK: Pendidikan abad ke-21 menuntut model pembelajaran yang mengintegrasikan penguasaan kognitif, kemampuan berpikir kritis, dan pembentukan karakter spiritual. Artikel ini melaporkan dua studi yang saling berkaitan namun berbeda. Studi 1 mengembangkan Pembelajaran Berbasis IQRO—sebuah model interdisipliner dan multi-metodologis yang mengintegrasikan pembelajaran berbasis inkuiri, qira'ah kolaboratif, tadabbur reflektif, dan pengamalan nilai secara berkelanjutan. Studi 2 memvalidasi efektivitas model tersebut melalui pelatihan terjemah Al-Qur'an menggunakan Metode CORMA dengan 40 peserta dari komunitas OWOJ (One Week One Juz) di Bandung. Hasil penelitian menunjukkan bahwa prototipe Pembelajaran Berbasis IQRO dinilai “sangat valid” oleh para ahli (CVI = 0,93). Skor kemampuan menerjemah meningkat secara signifikan ($M_{pre} = 33,16$; $M_{post} = 79,78$; $t(39) = 14,06$; $p < 0,001$), dengan rata-rata n-gain sebesar 0,686. Analisis jalur mengidentifikasi bahwa ranah afektif ($\beta = 0,847$; $p < 0,001$) merupakan prediktor terkuat terhadap motivasi belajar. Temuan ini menegaskan bahwa Pembelajaran Berbasis IQRO secara efektif meningkatkan kompetensi kognitif sekaligus motivasi spiritual secara bersamaan. Hasil

penelitian ini menunjukkan bahwa Pembelajaran Berbasis IQRO menawarkan kerangka kerja yang kokoh untuk pendidikan Islam integratif, dengan potensi besar untuk diterapkan secara lebih luas.

Kata kunci: ranah afektif, interdisipliner, pembelajaran berbasis IQRO, pendidikan islam, multi-metodologis.

INTRODUCTION

The Fourth Industrial Revolution and the knowledge-based economy have redefined the role of educational institutions. Schools can no longer function merely as centers for content transfer; they must transform into ecosystems that foster higher-order thinking skills alongside the socio-emotional dispositions of learners (Darling-Hammond, Flook, Cook-Harvey, Barron, & Osher, 2020).

The 21st-Century Skills framework underscores four core competency domains—critical thinking, creativity, collaboration, and communication—supported by two foundational pillars: digital literacy and character (Trilling & Fadel, 2009). Comparative analyses of international curricula indicate that integrating technological literacy with moral value reinforcement is more successful when learning activities are designed contextually and based on authentic problems (Voogt & Roblin, 2012).

Interdisciplinary research offers a promising pathway through the design of multiple-method instruction that bridges disciplinary boundaries and encourages students to construct meaning holistically (Repko, Szostak, & Buchberger, 2017). This approach has been shown to improve metacognition, skill transfer, and intrinsic motivation, as learners are engaged in connecting cross-disciplinary concepts within integrated projects (Binkley et al., 2012). However, findings from visible learning meta-analyses emphasize that such positive impacts are highly dependent on the engineering of formative feedback, systematic reflection, and strong teacher–student partnerships, rather than on the mere combination of teaching methods (Hattie & Donoghue, 2016).

On the other hand, the integration of spiritual and moral values in Islamic education remains partial. Aqidah (creed) and akhlaq (morality) are often taught declaratively, while cognitive activities proceed separately from character formation (Halstead & Taylor, 2000). Classical Islamic scholarship, however, emphasizes the unity of knowledge and faith (tawḥīd al-‘ilm), viewing learning as a holistic act of worship (Nasr, 2006).

The separation between religious and secular knowledge did not occur naturally but was a historical consequence of the secularization of knowledge following colonialism. This process separated revealed knowledge (‘ilm al-wahy) from rational knowledge (‘ilm al-‘aql), resulting in a bifurcated educational system (al-Faruqi, 1982). In Indonesia, the education system continues to inherit the dualism between general and religious streams, creating epistemological and institutional dichotomies (Iqbal, 2019). From Said Nursi’s perspective, as explained by Embong et

al. (2017), the solution to this educational dualism lies in implementing an integrated system that substantively unites religious and worldly knowledge.

Field studies in Indonesian madrasahs have reported teachers' difficulties in contextualizing Qur'anic verses into general subject areas (Hamzah, 2023). This gap calls for a learning model that blends interactive activities, deep reflection, and moral action without separating the cognitive, affective, and psychomotor domains.

This study develops IQRO-Based Learning, an interdisciplinary model integrating interactive inquiry, collaborative Qur'anic qira'ah, reflective tadabbur, and ongoing moral action, and validates its effectiveness through Qur'anic translation training using the CORMA Method in the OWOJ Community, Bandung. The study aims, first, to formulate the conceptual framework, and second, to examine its impact on improving participants' translation skills and their motivation to study the Qur'an. The findings are expected to enrich the literature on holistic Islamic instructional design and provide empirical evidence for 21st-century educational practices rooted in Qur'anic values.

Theoretical Framework

IQRO-Based Learning synthesizes several relevant classical and contemporary educational theories while accommodating the holistic and integrated principles of Islamic epistemology.

Constructivism

Constructivism is one of the most influential learning approaches in modern education. This concept is rooted in the ideas of Jean Piaget and Lev Vygotsky, two key figures in developmental psychology. Piaget emphasized that children build their cognitive schemas gradually through processes of assimilation and accommodation based on real-life experiences. Piaget (1970) believed that learning occurs internally through active exploration of the environment.

Vygotsky (1978), on the other hand, introduced the crucial concept of the Zone of Proximal Development (ZPD), the distance between what a child can do independently and what can be achieved with the guidance of more competent others. Kozulin (2003) also highlighted the importance of language and social interaction in accelerating cognitive development, making collaboration central to the learning process.

In the context of IQRO-Based Learning, constructivism is manifested through interactive and inquiry-based learning, as reflected in element I (Interactive Inquiry). Learners explore meaning through direct experience, questioning, discussion, and active reflection. Teachers serve not merely as sources of information but as facilitators guiding learners in constructing meaning independently and collaboratively (Fosnot, 2013).

More than a modern pedagogical approach, constructivism in IQRO-Based Learning revives the spirit of *ijtihad* and *tadabbur* that has long been characteristic of

classical Islamic education. Ijtihad requires critical thinking, synthesis, and decision-making based on both revelation and reality, while tadabbur encourages deep contemplation of Qur’anic verses in real-life contexts. In this regard, constructivism aligns with efforts to present the Qur’an as a living and contextual source of learning rather than merely a text for memorization. As stated by al-Faruqi (1982), every educational endeavor in Islam should nurture an awareness of the connection between revelation and reason in shaping a holistic worldview. Contemporary research also confirms that constructivist learning environments significantly enhance conceptual understanding and critical thinking skills (Zhou & Chen, 2024).

Social Learning Theory

Albert Bandura (1977) introduced Social Learning Theory as an extension of behaviorism, which was seen as too narrow for focusing solely on stimulus–response relationships. Bandura emphasized that learning is strongly influenced by social context, particularly through observation and imitation. Most human behaviors, he argued, are learned by observing others and the consequences of their actions.

In IQRO-Based Learning, these principles are actualized in element Q (Qur’anic Qira’ah with Quality Collaboration). Qur’anic reading is conducted not only individually but also collaboratively through peer teaching, teacher modeling, and one-on-one tutorials. This strategy enables learners to observe and emulate accurate recitation, articulation, and learning ethics from more proficient peers or teachers. It reflects the traditional Islamic concept of talaqqi—direct learning from an authoritative teacher—and suhbah, the value of companionship and proper etiquette in learning environments, as emphasized in classical madrasah and pesantren traditions (Al-Attas, 1993; Wan Daud, 1998).

Talaqqi emphasizes not only technical accuracy and comprehension but also the transmission of values and character through close teacher–student interaction. Thus, collaborative elements in IQRO-Based Learning are not merely modern pedagogical strategies but revitalizations of Islamic educational practices that stress the transmission of adab alongside knowledge. Recent studies support this approach; Swanson & McCulley (2023) note that “social learning structures increase student motivation and deepen comprehension, especially when tasks require modeling and verbalization.” Collaboration and observation therefore become the heart of the learning process, fostering both cognitive and affective growth.

Islamic Epistemology

Islamic epistemology, as articulated by Syed Muhammad Naquib al-Attas (1979), regards knowledge as sacred and inseparable from faith and morality. Al-Attas asserted that “the aim of knowledge in Islam is to produce a good man, not a good citizen,” indicating that Islamic education seeks not only intellectual capacity but also the cultivation of the insan adabi (a virtuous, well-mannered person).

In IQRO-Based Learning, this principle is embodied in elements R (Reflection and Tadabbur) and O (Outcome-Oriented Moral Action). The learning process is designed not only to understand Qur'anic verses cognitively but also to reflect on their meanings and apply them in real actions that embody monotheism, compassion, and social responsibility. Wan Mohd Nor Wan Daud (1998) states that this approach aligns with contemporary Islamic educational paradigms emphasizing harmony between spiritual and practical dimensions. Similarly, Murtado and Badrudin (2025) describe Qur'an-based spiritual education as integrating spiritual aspects and Qur'anic values as the foundation of character building, aiming to produce individuals of noble character with deep divine consciousness.

This paradigm is rooted in the Islamic worldview (*ru'yah Islāmiyyah lil wujūd*) developed by Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi. In this view, all reality is understood as God's creation imbued with divine value and never value-free. Hence, knowledge in Islam is always tied to moral and spiritual purposes. Education within this framework is not merely informative but transformative, guiding learners toward *ma'rifatullāh* (knowledge of God) and the application of Qur'anic values in daily life.

IQRO-Based Learning embodies this principle by uniting revelation as the primary epistemological source with reason as a tool for exploring reality. As emphasized by al-Faruqi (1982) in his vision of Islamization of knowledge, education must restore the integrity between knowledge, faith, and morality. This vision is reinforced by Syah et al. (2024), who stress the importance of epistemological integration in contemporary Islamic education to avoid the dichotomy between religious and secular sciences. In this context, learners are guided not only to understand Qur'anic texts linguistically but also to uncover their meanings, reflect on their values, and use them as ethical and responsible life guidelines. As Yasin and Jani (2022) argue, Qur'anic spirituality-based learning can be a strong foundation for character formation and a wise response to contemporary challenges.

21st-Century Skills and Character Education

21st-century skills require learners to master not only academic knowledge but also competencies relevant to the complexities of global life. Trilling and Fadel (2009) identify four core skills: critical thinking, creativity, communication, and collaboration. IQRO-Based Learning adopts these pillars as the foundation for its strategies, particularly in element I (Interactive Inquiry), which combines multisensory approaches involving art, music, and technology.

Voogt and Roblin (2012) note that in practice, learners are engaged in exploratory activities that foster critical thinking through Qur'anic–reality dialogues, stimulate creativity through Islamic artistic expression, and build communication and collaboration through group work and thematic discussions. Technology, such as interactive digital applications and audio-visual media, further supports a more contextual and engaging learning experience.

Equally important, IQRO-Based Learning aligns the development of 21st-century skills with character strengthening. Values such as honesty, responsibility, empathy, and work ethic are reinforced through spiritual reflection and real moral actions rooted in Qur’anic teachings. In line with this, Dede (2010) emphasizes that “new media literacy and character education must go hand in hand to prepare learners for ethical participation in the digital age.”

METHODS

This research was conducted in two sequential studies. Study 1 focused on the development of the IQRO-Based Learning model, while Study 2 validated its effectiveness through Qur’anic translation training based on the CORMA Method. All procedures received ethical approval from the Educational Research Ethics Committee of UIN Sunan Gunung Djati Bandung (No. 019/KEP-EDU/VI/2025).

Study 1 – Development of the IQRO-Based Learning Model

Research Design

Study 1 employed an Educational Design Research (EDR) approach (McKenney & Reeves, 2019) framed within the ADDIE model (Analysis, Design, Development, Implementation, Evaluation). This approach allows for the systematic development of educational artifacts with iterative expert validation.

Development Procedures

1. Needs Analysis: Conducted through (a) a review of recent literature and (b) an online survey of 50 Tajwid teachers. This mixed approach produced information-rich data (Patton, 2015) and aligned with mini-EDR practices (Plomp & Nieveen, 2013).
 2. Design: Formulation of the conceptual framework of IQRO-Based Learning and the I–Q–R–O instructional syntax.
 3. Prototype Development: Creation of a teacher’s guide, student module, and character assessment rubric.
 4. User Focus Group Workshops: The prototype was presented and discussed in three 120-minute workshop sessions with 17 doctoral students and two supervisors. Structured discussions assessed syntax clarity, time feasibility, and material relevance.
 5. Revision: Refinement of the prototype based on the workshop feedback matrix.
- Instruments and Analysis

Workshop data were collected using an FGD guide, observation sheets, and field notes. Audio recordings were transcribed and thematically analyzed through open coding. Key themes were mapped into a “Feedback–Revision” matrix. Prototype

practicality was calculated descriptively using a four-point scale; an average score ≥ 3.00 was categorized as “feasible for implementation” (Nieveen, 2007).

Study 2 – Effectiveness Validation

Research Design

Study 2 applied a single-group pretest–posttest quasi-experimental design, integrated with qualitative data (mixed-methods convergent design; Creswell & Plano Clark, 2018).

Participants and Setting

The sample consisted of 40 members of the OWOJ (One Week One Juz) Community in Bandung, selected purposively due to the homogeneity of their Qur’anic recitation experience. The mean age was 32.6 years ($SD = 7.4$), with 75% female participants. The activities were conducted at Villa Lazuardi, Cimahi.

Instruments: 1) 30-item multiple-choice Qur’anic translation ability test ($\alpha = 0.91$); 2) 17-item affective–conative questionnaire on a 5-point Likert scale ($\alpha = 0.88$); 3) Observation sheets for collaborative behavior and reflection; 4) Semi-structured interview guidelines for facilitators and five selected participants.

Intervention Procedures

The training comprised 12 sessions, each 90 minutes, conducted over three days. The instructional syntax followed the IQRO-Based Learning model: 1) Interactive Inquiry – exploring the meaning of verses; 2) Collaborative Qur’anic Qira’ah – talaqqi and sorogan; 3) Reflective Tadabbur – journaling and guided discussions; 4) Ongoing Moral Action – planning real-life actions and online mentoring via WhatsApp.

Data Analysis Techniques

Pretest and posttest scores were compared using paired-sample t-tests. Cognitive gains were calculated using normalized gain (g) (Hake, 1998). Relationships among response domains were analyzed with Kendall’s τ , while the relative contributions of cognitive, affective, and conative variables to learning interest were evaluated through path analysis in AMOS v26 (Arbuckle, 2022).

RESULTS AND DISCUSSION

Study 1 – Conceptual Framework of IQRO-Based Learning

Model Components

IQRO-Based Learning consists of four interrelated elements: 1) Interactive with Inquiry-Based Learning (I): Utilizes multimedia, art, and inquiry to enhance engagement and critical thinking; 2) Qur’anic Qira’ah with Quality Collaboration (Q): A holistic deepening of Qur’anic recitation, including tajwid techniques, comprehension of meaning, and contextual understanding through interactive and

collaborative methods such as talaqqi, sorogan, one-on-one tutorials, and peer teaching, with an emphasis on integrating Qur’anic values; 3) Reflective with Real-World Projects (R): Integrates tadabbur and project-based learning that connect knowledge with spiritual reflection and practical application; 4) Ongoing Moral Action with Optimization Through Reflection (O): Encourages continuous ethical practice and character building through ongoing reflection.

Elements and Integrated Learning Methods

Table 1. Integrated Learning Elements of the IQRO-Based Learning Model

Element	Meaning & Focus	Integrated Learning Methods
I - Interactive with Inquiry-Based Learning	Active, interactive learning utilizing technology, art, music, and inquiry approaches to develop critical thinking and independent exploration.	Inquiry-based learning, interactive multimedia, discussions, art integration, tajwid songs, educational videos
Q - Qira’ah with Quality Collaboration	Holistic Qur’anic recitation covering tajwid, meaning, and context in an interactive, collaborative way, integrating Qur’anic values.	Talaqqi, sorogan, peer teaching, one-on-one tutorials, cooperative learning, Qur’anic verse integration
R - Reflective with Real-World Projects	Deep reflection through tadabbur, exploring divine attributes, servitude, and contextual moral values, applied in real-world projects.	Tadabbur with spiritual and moral exploration templates, reflective journals, scaffolded discussions, project-based learning, service learning
O - Ongoing Moral Action with Optimization Through Reflection	Sustained moral practice and character formation, supported by evaluation, self-reflection, and mentoring.	Moral practice, behavioral observation, self & peer assessment, mentoring, character evaluation

Detailed Explanation of Each Element

I – Interactive (Inquiry-Based Learning)

Learning in this model is designed as an active and interactive process that is strengthened through the integration of technology and inquiry-based approaches. The primary objective is not only to transmit knowledge, but also to sharpen students’

critical thinking skills, foster independent exploration, and increase learning engagement through the use of creative and meaningful media. Students are encouraged to actively construct understanding by questioning, investigating, and interpreting Qur'anic verses through an inquiry-based learning process. This approach positions learners as active seekers of meaning rather than passive recipients of information.

To support this process, interactive multimedia is systematically integrated into learning activities, including the use of digital applications, dynamic presentations, and visual simulations that help clarify abstract concepts and enhance students' comprehension. In addition, open discussions are facilitated as a core learning activity, allowing students to engage in dialogue, exchange perspectives, and critically reflect on the meanings and contemporary relevance of the verses being studied.

Learning is further enriched through the integration of art and music as aesthetic and mnemonic tools. Qur'anic calligraphy is used to cultivate visual appreciation and deepen students' emotional connection to the text, while tajwid-based songs are employed to support memorization and improve recitation quality. Through this holistic and interactive learning environment, students' cognitive, affective, and creative dimensions are developed in a balanced and integrated manner.

Q – Qira'ah (Quality Collaboration)

This learning component focuses on strengthening the accuracy of tajwid, deepening comprehension of meaning, and developing the ability to explain Qur'anic verses contextually through a collaborative learning process. The instructional design emphasizes direct guidance, structured interaction, and shared responsibility among learners to ensure both technical accuracy and meaningful understanding.

The learning process begins with the application of talaqqi and sorogan, in which students recite the Qur'an directly in front of the teacher to ensure correct articulation, pronunciation, and application of tajwid rules. This face-to-face recitation model allows immediate feedback and correction, thus minimizing errors and strengthening reading accuracy. To accommodate individual learning needs, individual tutorial sessions are also provided, offering targeted assistance for students who require more intensive guidance, either in recitation technique or in understanding specific verses.

In addition to teacher-centered guidance, the model integrates peer teaching as a reciprocal learning strategy. Through this approach, students take turns teaching and learning from one another, which not only reinforces their own understanding but also cultivates a sense of responsibility, empathy, and academic confidence. This collaborative atmosphere is further strengthened through cooperative learning activities, in which students work in small groups with clearly defined roles, engage in

joint problem-solving, and participate in reflective discussions on both the learning process and its outcomes.

To ensure that learning is not limited to technical mastery alone, thematic verse integration is applied by connecting relevant Qur'anic verses across different themes to reinforce moral values and contextual understanding. This thematic approach helps students see the coherence of Qur'anic messages and apply them meaningfully to real-life situations. Through this comprehensive and collaborative learning design, students develop accurate recitation skills, deeper interpretive understanding, and stronger collective responsibility in the learning process.

R – Reflective (Real-World Projects)

This stage of learning is designed to encourage structured tadabbur as a means of cultivating students' spiritual sensitivity and moral awareness, which is then extended into concrete applications through real-world projects. The learning process is oriented not only toward understanding the textual meaning of the Qur'an, but also toward internalizing its values and translating them into reflective and transformative actions in everyday life.

The process begins with guided tadabbur, in which students are systematically guided to explore core dimensions of the Qur'anic message, including the concepts of divinity, human servitude, and ethical responsibility. This guided reflection helps learners develop a deeper and more personal connection with the text, moving beyond cognitive comprehension toward spiritual internalization. To support this reflective process, students are encouraged to maintain reflective journals that document their daily spiritual experiences, personal insights, and moral struggles, thereby fostering continuous self-awareness and spiritual growth.

Reflection is further deepened through tiered discussions, in which teachers facilitate structured and progressive dialogues that help students articulate, examine, and refine their understanding of the values derived from the verses studied. These discussions create a reflective learning environment that is both guided and dialogical, allowing students to connect textual meanings with their personal and social realities.

The learning process is then extended into project-based learning activities that emphasize the practical implementation of Qur'anic values. Students engage in various projects such as organizing campaigns for good deeds, designing da'wah infographics, and initiating social action programs that address real community needs. These activities are strengthened through a service learning approach, in which students are directly involved in community engagement rooted in Qur'anic values. Through this integrative model, learning becomes a transformative process that unites reflection, moral formation, and social responsibility.

O – Ongoing Moral Action (Optimization through Reflection)

This phase of learning is directed toward strengthening character development through sustained and consistent moral actions, which are continuously

evaluated and refined through a structured mentoring system. Character education in this model is not treated as a one-time intervention, but as a long-term process of habituation, reflection, guidance, and continuous improvement.

The process begins with moral habituation, in which students are encouraged to consistently practice positive behaviors both at school and in their home environment. These practices are designed to transform moral values from abstract concepts into lived daily habits. To ensure that this process develops authentically, behavioral observation is carried out systematically by teachers and peers to monitor changes in students' attitudes, discipline, responsibility, and social interactions over time.

In addition, self-assessment and peer assessment are integrated into the learning process to cultivate moral awareness, honesty, and a sense of personal and collective accountability. Through these reflective assessment practices, students learn to evaluate their own behavior, receive constructive feedback from others, and develop a deeper commitment to self-improvement.

This character formation process is further strengthened through character mentoring, in which students receive guidance and support from competent teachers or senior mentors who serve as role models and moral companions in their developmental journey. Finally, periodic evaluation is conducted using rubric-based instruments to facilitate structured reflection on students' moral growth, identify areas for improvement, and optimize the overall character education process. Through this comprehensive and sustainable approach, character development becomes an integral and measurable part of the learning ecosystem rather than a peripheral or symbolic objective.

Objectives of IQRO-Based Learning

The implementation of this learning model is oriented toward achieving comprehensive educational outcomes that encompass cognitive, psychomotor, affective, and spiritual dimensions. Fundamentally, the model seeks to enhance students' mastery of learning content not only at the level of conceptual understanding but also in terms of practical and procedural skills, thereby ensuring balanced cognitive and psychomotor development.

At the same time, the learning process is designed to encourage active participation and meaningful collaboration among students. Through interactive and cooperative learning activities, learners are positioned as active subjects who construct knowledge together, exchange ideas, and develop social responsibility. This collaborative environment becomes a foundation for nurturing critical, creative, and reflective thinking skills that are closely connected to real-life contexts and authentic problems.

Beyond intellectual development, the model emphasizes the internalization of moral values and noble character grounded in Qur'anic teachings. Learning is not merely aimed at producing academically competent students, but also individuals

who embody ethical awareness and spiritual integrity in their daily lives. To support this holistic development, the model facilitates multisensory learning experiences through the integration of art, music, and technology, allowing students to engage with learning content through visual, auditory, and kinesthetic modalities.

Furthermore, learning activities are systematically connected to real-world applications and community service, ensuring that knowledge and values are not confined to the classroom but are practiced in social life. Within this framework, scientific knowledge is not treated as separate from spiritual values; instead, both are integrated in a systematic and coherent manner, forming a unified educational approach that nurtures intellectual competence, moral character, and social responsibility simultaneously.

Study 2 – Effectiveness of the Training

The implementation of IQRO-Based Learning was carried out integratively in the Qur’anic translation training using the CORMA Method within the OWOJ (One Week One Juz) Community in Bandung City. The program involved 40 participants and was held at Villa Lazuardi, Cimahi. Led by Bandung City Coordinator Hj. Dhian Kusdianti, the community has, since 2017, promoted the culture of tilawah, translation, and tadabbur of the Qur’an through a daily WhatsApp group. Inspired by the ODOJ movement, it targets one juz per week, making it relatively accessible to all age groups and professions.

The core results of the IQRO-Based Learning implementation—from session structure, participant characteristics, to improvements in cognitive scores and affective responses—are summarized in Figure 1. This visual provides readers with an overview of the intervention context before examining the detailed quantitative and qualitative data.

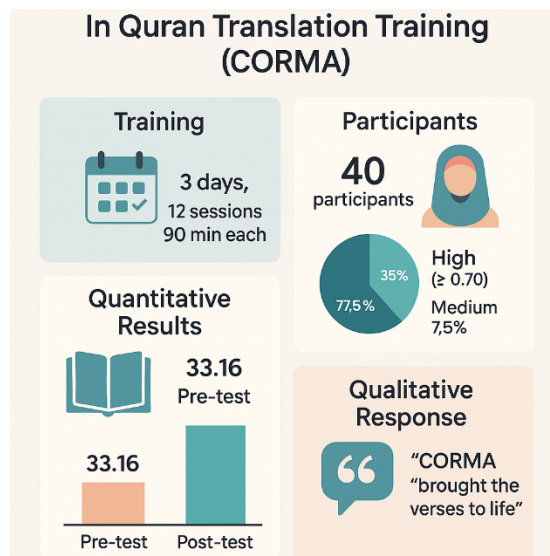


Figure 1. Overview of IQRO-Based Learning Implementation in Qur’an Translation Training

As shown in Figure 1, the structure of the training program, participant demographics, and integrated learning activities form a cohesive framework that underpins the effectiveness of IQRO-Based Learning in this study.

The training lasted three days (12 sessions, each lasting 90 minutes). Evaluation instruments included a 30-item pretest–posttest ($\alpha = 0.91$), a 17-item cognitive–affective–conative response questionnaire, leader interviews, and classroom plus online activity observations. The average pretest score of 33.16 rose sharply to 79.78 in the posttest; this difference was statistically significant ($t = 14.06$; $p < 0.001$).

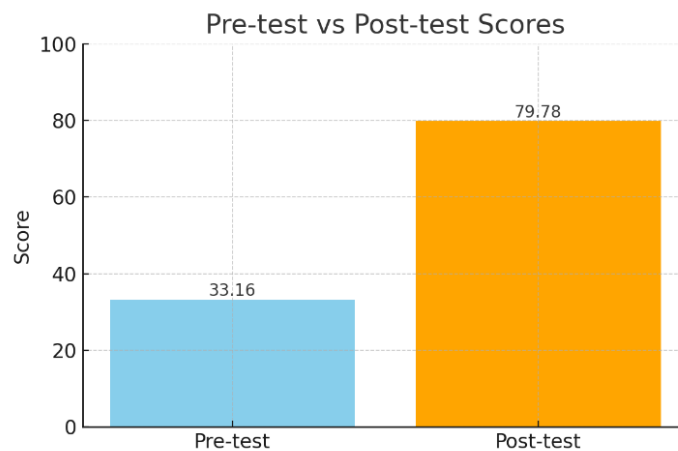


Figure 2. Comparison of Participants’ Pre-Test and Post-Test Scores

Figure 2 illustrates the substantial improvement in participants’ Qur’anic translation skills, with post-test scores significantly surpassing pre-test scores. The normalized gain (n -gain) averaged 0.6858—categorized as “medium to high” according to Hake’s criteria—with 57.5% of participants in the high n -gain zone (≥ 0.70), 35% in the medium range, and only 7.5% in the low range.

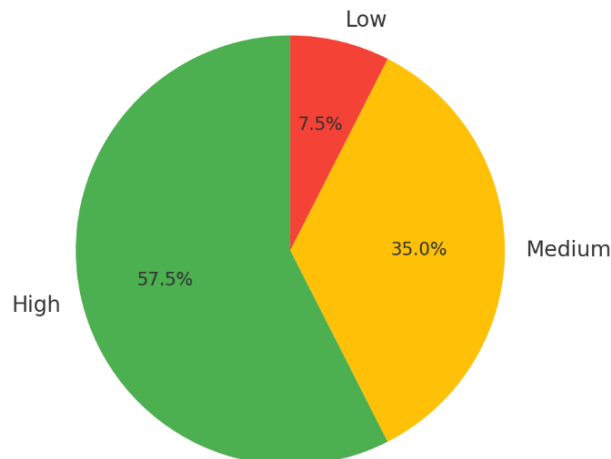


Figure 3. Distribution of Participants’ N-Gain Categories

To further detail the level of improvement, Figure 3 presents the distribution of participants' normalized gain (n-gain) categories. The majority of participants (57.5%) reached the high-gain level, with only a small proportion falling into the low category, indicating consistent effectiveness across the group.

Participants also demonstrated strong affective enthusiasm: 87.5% reported a "very positive" interest in continuing Qur'anic studies, while the remainder expressed a "positive" interest. In interviews, one member, Dhewi Syaputra, described CORMA as: "Breaking the ice; the colors, songs, *tilawah tadabbur*, and games made the verses feel alive."

Discussion

The Qur'an Translation training, integrating the IQRO-Based Learning framework through the CORMA Method, demonstrated substantial effectiveness in enhancing participants' cognitive competence. The mean pre-test score of 33.16 increased markedly to 79.78 in the post-test. A paired-samples t-test yielded $t(39) = 14.06$, $p < .001$, indicating a highly significant statistical improvement. The normalized gain (n-gain) of 0.686 places this achievement within the medium-to-high category according to Hake's classification, with 57.5% of participants achieving a high category and only 7.5% remaining in the low category. These results substantively indicate that IQRO-Based Learning can meaningfully enhance Qur'anic translation comprehension within a relatively short period.

Beyond cognitive attainment, the model's effectiveness was reinforced by correlational and structural analyses. Kendall's tau revealed strong inter-domain relationships, particularly between affective and conative domains ($\tau = 0.689$), as well as between cognitive and affective domains ($\tau = 0.548$). Path analysis further indicated that 86.7% of the variance in learning interest was predicted by these three domains ($R^2 = 0.867$), with the affective variable emerging as the most dominant predictor ($\beta = 0.847$, $p < .001$). In contrast, the conative domain made only a modest contribution ($\beta = 0.190$, $p = 0.077$), while the cognitive domain was statistically insignificant ($\beta = -0.105$, $p = 0.256$). These findings suggest that the training's success was largely driven by participants' emotional engagement—including curiosity, spiritual connectedness, and enjoyment in learning—where positive emotions served as the primary driver for sustained learning practices.

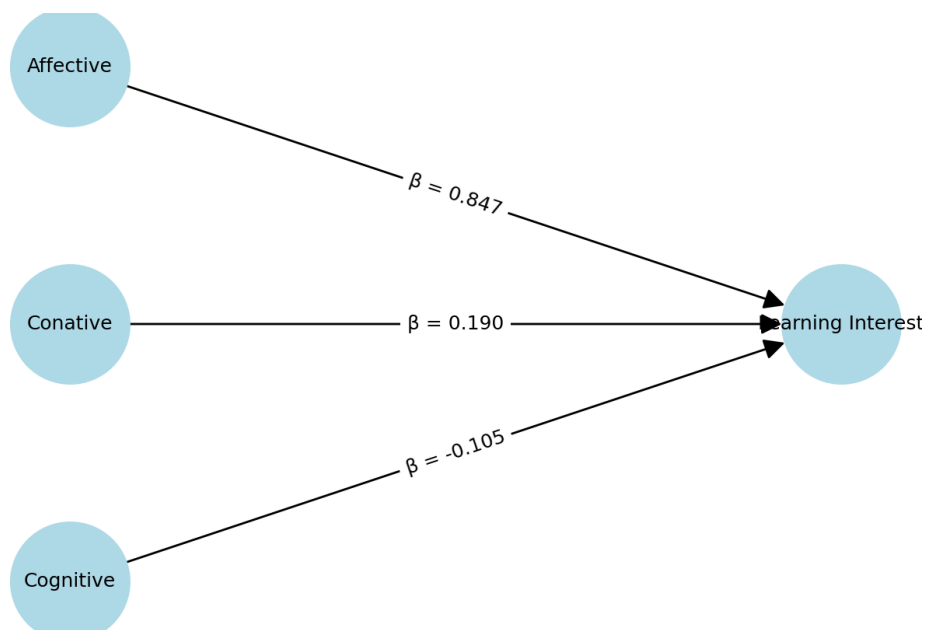


Figure 4. Path Analysis

Figure 4 presents the structural model derived from the path analysis, underscoring the dominant role of affective engagement in driving learning interest. These findings can be explained through the integration of modern theories and the legacy of Islamic pedagogy. From a constructivist perspective, the jump in n-gain reflects the success of the Interactive Inquiry strategy in stimulating the processes of assimilation–accommodation (Piaget, 1970) and activating the Zone of Proximal Development (Vygotsky, 1978). From a social standpoint, the dominance of affective influence aligns with Bandura’s Social Learning Theory (1977), which states that observation, modeling, and peer teaching are effective pathways for internalizing behavior. This resonates with the concepts of *talaqqi* and *suhbah* in Islamic tradition, where learning is not only textual but also cultural and spiritual through companionship with teachers and fellow students. Community interaction, *sorogan*, and real-time feedback play a vital role in activating the affective and conative aspects of the learning process.

The Islamic epistemological framework, particularly *tawhīd al-‘ilm* as formulated by al-Attas (1993), further explains why learning must touch all human dimensions: cognition, affection, and action. The Reflection and Tadabbur (R) and Ongoing Moral Action (O) elements bridge intellectual understanding with concrete action, realizing what is known as *tazkiyat an-nafs*. In this context, IQRO-Based Learning surpasses conventional interdisciplinary learning models because it not only hones higher-order thinking skills but also builds a transcendental orientation. The emphasis on integrating affective, spiritual, and social dimensions in the Islamic education system is also reinforced by Badrudin (2024b), who highlights the need for

a holistic approach capable of fostering value awareness and ethics in the learning process, particularly in the context of Qur'anic education.

These findings support the meta-analysis by Zhou, Wang, and Chen (2024), which concluded that constructivist learning environments can improve higher-order thinking skills with an effect size of 0.48. However, IQRO-Based Learning goes beyond the STEM or modern PjBL frameworks by incorporating spiritual elements that have often been neglected in many 21st-century educational approaches (Halstead & Taylor, 2000). In other words, this model successfully fills the gap in integrating cognitive skills and character formation within a comprehensive Islamic education framework. From a practical perspective, three primary recommendations emerge:

1. Qur'an-based affective design—such as tajwid songs, inspirational narratives, and simple online games—should be prioritized, as the affective domain has been shown to be the most influential factor in fostering learning interest.
2. Intensive scaffolding by more knowledgeable others (e.g., teachers and tutors) should be maximized to ensure that cognitive skills are not merely understood but transformed into actionable practice.
3. Digital platforms such as WhatsApp and Quizizz, proven effective in the OWOJ Community, should be replicated to establish systems of learning accountability and strengthen commitment to daily moral action.

Nonetheless, several limitations warrant consideration. First, the homogeneous sample (40 members of the OWOJ community) constrains the generalizability of the findings. Second, the absence of longitudinal data prevents conclusions regarding the model's long-term impact. Third, 13.3% of the variance remains unexplained, potentially attributable to external factors such as family support, social norms, and participants' digital literacy. Future research should therefore adopt cross-regional quasi-experimental designs and mixed-method approaches to examine learning retention, behavioral changes in home-based worship, and character validation through standardized instruments.

In sum, IQRO-Based Learning has been shown to enhance not only technical competencies in Qur'anic reading and translation but also to fortify the spiritual and moral foundations of learners. It thus emerges as a promising paradigm for addressing the comprehensive, contextual, and revelation-based needs of 21st-century Islamic education.

The Position of IQRO-Based Learning in the Contemporary Pedagogical Landscape

The IQRO-Based Learning model did not emerge as a derivative development of a single established model such as Problem-Based Learning (PBL) or Project-Based Learning (PjBL). Rather, it represents a reconstruction of Islamic pedagogy that combines revealed sources, constructivist learning principles, and the demands of 21st-century skills. This model elevates Qur'anic spirituality as its primary epistemological foundation, embodied in a complete and structured instructional

syntax (I–Q–R–O). Within this structure lies the integration of interactive inquiry, collaborative qira’ah, reflective tadabbur, and ongoing moral action, rendering it structurally equivalent to modern learning models while possessing a distinct transcendental depth.

The fundamental difference lies in its ontological basis and teleological orientation. Whereas many 21st-century learning models such as PBL and PjBL tend to focus on problem-solving or projects rooted in the empirical world, IQRO-Based Learning is grounded in an awareness of maqāṣid al-sharī’ah and tazkiyat al-naḥs as the ultimate aims of learning activity. Here, the integration of knowledge and action, as well as the unity of revelation and reason, is emphasized, in line with Syed M. Naquib al-Attas’s vision of ta’dib and tawḥīd al-‘ilm as the ideal objectives of authentic Islamic education (Al-Attas, 1993; Huringiin & Azfathir, 2018). Values such as true happiness (sa’ādah), the sanctity of knowledge, and moral consciousness are cultivated through a learning process that not only transfers knowledge but also guides learners toward comprehensive self-transformation.

In contemporary Islamic educational philosophy, very few models explicitly integrate multi-method learning with a syntactic structure that tangibly includes the spiritual-affective dimension. In this regard, IQRO-Based Learning makes an important contribution as a bridge between tawhidi epistemology and modern educational needs. This framework can be readily adapted across diverse learning ecosystems—whether formal (madrasahs, general schools) or non-formal, such as community-based majelis taklim—as long as its core principles are preserved. Seyyed Hossein Nasr’s view, which emphasizes the balanced integration of revelation, knowledge, and technology, underscores that IQRO-Based Learning is not merely an alternative approach, but rather a transformative framework for the Muslim community in navigating the rapid pace of the information age (Nasr & Iqbal, 2007).

Thus, this model offers a unique synthesis: it not only addresses modern pedagogical challenges but also restores the spirit of Islamic education as a means to attain human perfection (al-insān al-kāmil) through liberating knowledge and formative action. Its contribution to the contemporary Islamic pedagogical landscape holds strong potential to revolutionize approaches that have often been predominantly informative, transforming them into a model that is more reflective, collaborative, and spiritually meaningful.

CONCLUSION

The Qur’anic translation training based on the IQRO-Based Learning model within the OWOJ Community has been empirically proven effective: translation scores increased by nearly 47 points, the average n-gain reached 0.686, and 90% of participants are now at a medium-to-high competency level. Path analysis confirms that affect—not merely knowledge—serves as the primary driver of the desire to understand the Qur’an.

This framework integrates constructivism, social learning theory, and Islamic epistemology into a single ecosystem that nurtures cognitive skills, spiritual depth, and sustained moral action. With robust field evidence, IQRO-Based Learning is worthy of implementation in madrasahs, general schools, and non-formal institutions seeking to integrate Qur'anic reading, comprehension, and application in a holistic manner. Learning Management System-based implementation will accelerate national replication, while multi-site studies will enrich external validity and ensure that this model genuinely shapes Muslims of integrity in the digital era.

IQRO-Based Learning offers a comprehensive, interdisciplinary, and multi-methodological approach, developing learners' cognitive, spiritual, and moral capacities holistically. This model holds strong potential to become a leading learning paradigm in global Islamic education.

Limitations

Homogeneous sample, short training duration, and the absence of longitudinal data. Future research: multi-site quasi-experimental designs and long-term character retention studies.

ACKNOWLEDGEMENTS

The authors would like to express their sincere appreciation to the Doctoral Program in Islamic Education, Postgraduate School, UIN Sunan Gunung Djati Bandung, for its academic guidance and institutional support throughout the course of this study. Special thanks are also extended to the One Week One Juz (OWOJ) Community for their enthusiastic participation, which greatly contributed to the successful implementation of the training program. The authors also gratefully acknowledge the assistance of the research team in facilitating data collection, processing, and analysis. This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

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