

INNOVATION IN FURUDHUL AINIYAH LEARNING IN ISLAMIC BOARDING SCHOOLS: THE LEARNING-BY-DOING APPROACH AS A SOLUTION FOR UNDERSTANDING THE MATERIAL

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Abstract: Learning Furudhul Ainiyah in Islamic boarding schools often experiences obstacles in terms of students' understanding due to the dominance of theoretical teaching methods. This study aims to examine the effectiveness of the learning-by-doing approach as a solution to improve understanding of Furudhul Ainiyah material at the Nurul Jadid Islamic Boarding School, specifically in the Al-Hasyimiyah area of Al-Masruriyah. The method used is a qualitative approach with a case study type through data

collection techniques in the form of observation, interviews, and documentation. The results of the study indicate that the direct practice approach is able to increase the active involvement of students in the learning process, strengthen their understanding of basic fiqh materials, and foster a religious attitude through continuous internalization of values. Data visualization from interviews, observations, and documentation shows that changes in methods have an impact on more active, systematic, and measurable learning behavior patterns. Practice-based learning has been shown to bridge the gap between religious knowledge and practice in Islamic boarding schools. These findings suggest that learning by doing can be an alternative, more contextual, participatory, and transformative learning strategy.

Keywords: Learning innovation; furudhul ainiyah; learning by doing

INTRODUCTION

Islamic education in the era of globalization faces the challenge of remaining relevant to the dynamics of the times without losing its traditional values. One essential aspect of Islamic boarding school education is the teaching of furudhul 'ainiyah, the basic sciences that every Muslim must master¹. However, the learning pattern is still dominated by conventional methods and is centered on one-way lectures, causing students' understanding of the furudhul 'ainiyah material to often be textual and theoretical². This has implications for the weak application of religious teachings in everyday life. Amidst the current of modernization and the increasing need for contextual and participatory learning approaches, methodological innovations are needed to improve the quality of students' understanding, one of which is through a learning-by-doing approach³.

¹ Umami Rifqatur Rafiqah and Rofiatul Hosna, "Pendalaman Furūḍul Ainiyah Dalam Meningkatkan Pemahaman Religius Siswa Baru Madrasah Diniyah Nurul Jadid Paiton Probolinggo," *AKADEMIK: Jurnal Mahasiswa Humanis* 5, no. 2 (2025): 894–907; Ahmad Zubaidi, "Existence of Islamic Boarding Schools: Efforts to Build a Modern Education Mindset," *Edunesia: Jurnal Ilmiah Pendidikan* 4, no. 2 (2023): 749–62.

² Mintasih Indriayu, "Increasing Independent and Active Learning through the Peer Lesson Strategy," *Educational Process: International Journal* 18 (2025): e2025444.

³ Muhammad Imran and Norah Almusharraf, "Teaching Innovation in University Education: Case Studies and Main Practices: Edited by Jose Ramon Saura, Hershey, PA, IGI Global, 2022, 330 Pp., \$165 (Paperback), ISBN 9781668444412" (Taylor & Francis, 2025).

The students' weak understanding of furudhul 'ainiyah (obligatory religious practices) was also evident at the Nurul Jadid Islamic Boarding School, particularly in the al-Hasyimiyah area of the al-Masruriyah region. Based on field observations, many students experienced difficulty understanding basic worship concepts such as thaharah (purification) and prayer ⁴. This difficulty is influenced by teaching methods that lack practical practice and a dominant textual approach that lacks active student involvement. As a result, a gap arises between normative knowledge and practical application skills in religious life. The solution to this problem is to adopt a learning-by-doing approach, where students are invited to directly engage in learning practices through simulations, projects, and other contextual activities ⁵. It is hoped that this approach can bridge the gap between theory and practice and improve the quality of students' understanding as a whole.

Various studies that discuss the learning of furudhul 'ainiyah and religious education in Islamic boarding schools, especially in the context of the formation of the religious character of students, various previous studies, namely those conducted by: Naomi Fahma, emphasized that religious learning that is too oriented towards cognitive transmission has the potential to weaken the internalization of values when not accompanied by meaningful practical experiences ⁶. Meanwhile, Ainul Yakin pointed out that religious rituals would be more effective in forming religious commitment if they were carried out through active involvement and direct experience, not just symbolic teaching ⁷. Then, Amirudin

⁴ Wahyu Sihab, "The Effectiveness of the UII DPPAI Development Program in Improving the Islamic Character of Students: Implementation Analysis," *An-Nur International Journal of Islamic Thought* 2, no. 2 (2024): 28–47; Nabilah Lubis, "EDUKASI PEMAHAMAN THAHARAH TERHADAP PESERTA DIDIK DI SDN 17 SUNGAI AUR (Understanding Education of Thaharah for Students in SDN 17 Sungai Aur)," *Available at SSRN 5164883*, 2025.

⁵ Stephanie C Sanders-Smith, "Learning by Doing: Exploring Child–Inquiry in Teacher Preparation," *Journal of Early Childhood Teacher Education*, 2025, 1–20; Diana Rochintaniawati et al., "Hybrid Conference Investigation of Student Engagement in Project Based Learning on Motivation and Satisfaction: A Case Study in Making Lesson Plans on Temperature and Heat," *Journal of Advanced Research Design* 134, no. 1 (2025): 14–45; Fawad Naseer et al., "Project Based Learning Framework Integrating Industry Collaboration to Enhance Student Future Readiness in Higher Education," *Scientific Reports* 15, no. 1 (2025): 24985.

⁶ Naomi Fahma et al., "Developing Students' Critical Thinking through Prophetic-Values-Based Learning Media in Indonesian Elementary Schools," *Educational Process: International Journal* 18 (2025): e2025523.

⁷ Ainul Yakin et al., "Transforming Organizational Culture in Islamic Educational Institutions: Cultivating a Quality-Oriented Learning Environment for Academic Excellence," *Journal of Educational Management Research* 4, no. 4 (2025): 1711–31.

Amirudin, Iqbal Amar Muzaki, and Sri Nurhayati highlighted the weaknesses of the traditional approach in Islamic education which tends to position students as passive objects⁸. According to several experts above, which are relevant as previous research, there has not been a study that specifically examines the application of the learning by doing approach in learning furudhul 'ainiyah systematically in Islamic boarding schools, especially in the Al Hasyimiyah area of Nurul Jadid Islamic Boarding School.

The main objective of this study is to examine the effectiveness of the application of the learning by doing approach in the learning of furudhul 'ainiyah in the Nurul Jadid Islamic Boarding School environment, with a focus on the al-Hasyimiyah area, al-Masruriyah Region. This study will answer the following main questions: (1) What are the obstacles faced in conventional furudhul 'ainiyah learning? (2) How is the implementation of the learning by doing approach in this learning? and (3) To what extent does this approach contribute to improving students' understanding and practice of furudhul 'ainiyah material? This study also aims to explore the perceptions of students and educators towards this innovative learning method and its long-term impact on students' religious attitudes and behavior.

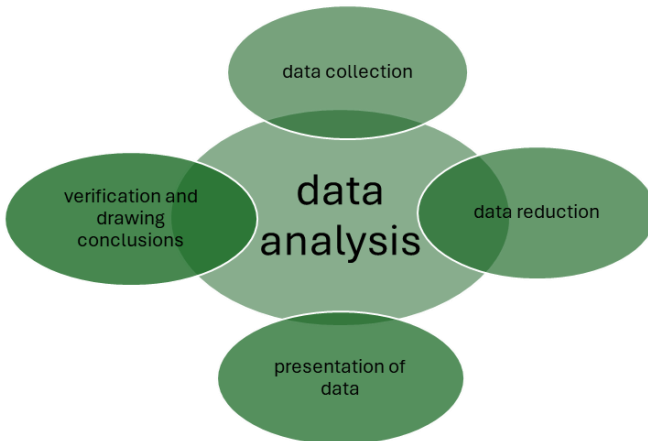
This research uses a qualitative approach with a case study type. This approach was chosen because it allows researchers to explore in depth the dynamics of furudhul 'ainiyah learning through a learning-by-doing approach in a specific context and tied to a particular situation. The case study is deemed appropriate to gain a comprehensive understanding of the phenomena occurring in the research location, namely the Al Hasyimiyah Region, Al-Masruriyah Region, Nurul Jadid Islamic Boarding School. This location is the unit of analysis because it has an intensive and representative student development system in the implementation of dormitory-based learning with a strong Islamic nuance. The focus of the research is directed at how the learning-by-doing approach is applied in furudhul 'ainiyah learning, as well as how its response and effectiveness in improving students' understanding and practice of this obligatory religious material. Data sources in this study were obtained from informants selected purposively, with the criteria of having direct involvement or relevant knowledge of the furudhul 'ainiyah learning process. Informants consisted of educational institution coordinators, heads of dormitory areas

⁸ Amirudin Amirudin, Iqbal Amar Muzaki, and Sri Nurhayati, "Problem-Based Learning as a Pedagogical Innovation for Transforming Higher Education Students' Islamic Religious Comprehension.," *Educational Process: International Journal* 18 (2025): e2025412.

(regions), foster parents of students, and students who participated in the learning activities.

No	Name	Position
1	Alfi wurdatus sholehah	District head
2	Salima	Institution Coordinator
3	Nafisa Masrurroh	Foster Guardian
4	Ravelina Dwi Maizaroh	Learners

Data collection techniques include participant observation, in-depth interviews, and documentation. Observation is used to obtain factual data regarding the learning process in the field, while interviews are conducted to explore perceptions, experiences, and evaluations from informants. Documentation functions as a complement and reinforcement of data in the form of activity archives, photos, learning notes, and internal Islamic boarding school documents. Data analysis is carried out through stages developed by Miles and Huberman, namely: (1) data collection (2) data reduction, namely filtering and organizing data according to the research focus; (3) data presentation (data display), namely compiling data in narrative form to identify patterns and relationships between variables; and (4) verification and drawing conclusions, namely testing data consistency and formulating final findings. These procedures are carried out simultaneously and continuously to ensure the validity and depth of interpretation of the research results.



DISCUSSION

Increasing the Active Involvement of Students in Learning

The Furudhul Ainiyah learning process at the Nurul Jadid Islamic Boarding School, particularly in the Al-Hasyimiyah Region of Al-Masruriyah, showed a significant increase in student engagement after the implementation of the learning-by-doing approach. Based on interviews with several key informants, such as the institution coordinator, regional head, foster parents, and students, it was found that this approach was able to encourage students to be more active in asking questions, discussing, and directly practicing the learning material. Informants also stated that this approach made the classroom atmosphere more lively, encouraged more consistent attendance, and strengthened the link between theoretical understanding and implementation in daily religious practice. In addition, students were also more enthusiastic about participating in lessons because they felt the material presented had direct relevance to their daily lives. This shows that learning is not only an obligation, but a need that is felt to be beneficial.

Table 1. Interview Results: Increasing Student Active Involvement in Learning

No	Informant	Key Findings
1	Institution Coordinator	Students are more active in asking questions and discussing; the classroom atmosphere becomes more lively
2	Head of Dormitory Area	Increasing students' interest in attending on time and participating fully in activities
3	Foster Parents of Students	Students more often practice the worship they learn in class
4	Students (Focus Group)	Students feel that learning is more enjoyable and easier to understand

The data in the table above shows that changes in students' behavior reflect the success of the learning-by-doing method in increasing their active participation. Students are engaged not only cognitively, but also affectively and psychomotorically. This improvement is evident in their willingness to ask questions, experiment, and apply the material learned in their daily lives. This information also reflects a transition from conventional methods to a more humanistic and contextual approach,

where students are not merely recipients of information but also active learners.

This pattern of student engagement can be described as the result of learning that provides space for exploration, experience, and reflection. When learning is participatory, students feel valued and involved in the process, thus fostering an intrinsic drive to learn. Direct, experiential learning also allows for adaptation to students' varied learning styles. These results demonstrate that this method creates a conducive, interactive, and motivating learning climate. This approach also creates space for dialogue and collaboration between teachers and students, enriching the learning process.

The interpretation of these interview findings confirms that learning by doing is not simply a method, but a pedagogical approach capable of creating a contextual and meaningful learning environment. In the context of Islamic boarding schools, this approach is highly relevant because it strengthens the appreciation of Islamic values through direct practice, not just memorization of texts. These findings reinforce the view that an effective learning process must integrate cognitive, affective, and psychomotor aspects in a balanced manner. Thus, learning not only produces knowledge but also tangible attitudes and skills needed in the lives of students.

The Urgency of Learning Furudhul Ainiyah in the Context of Islamic Boarding School Education

Direct observations conducted by researchers revealed that Furudhul Ainiyah learning is highly urgent in developing students' basic religious understanding. Observations were conducted during several learning sessions and religious activities within the Islamic boarding school. The observations indicated that theoretical learning alone was insufficient to encourage students to internalize and apply the teachings effectively. Conversely, when a practical approach was implemented, improvements were seen in students' discipline, courage to act, and ability to perform religious duties. Observations also noted that students demonstrated a greater sense of responsibility for their religious duties after being given space to practice and receiving direct guidance from the muallimat and guardians.

Table 2. Observation Results: The Urgency of Furudhul Ainiyah Learning in the Context of Islamic Boarding School Education

Activity Categories	Before Practice (%)	After Practice (%)
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Attend and actively participate	58%	88%
Able to explain the material	43%	79%
Performing worship practices	53%	85%

The data shows a significant increase in all engagement categories after the implementation of the practical method. This indicates that students' understanding of the material becomes more comprehensive when they directly put what they learn into practice. The table also shows improvements in the cognitive and performative dimensions, indicating that direct experience helps students better understand the meaning of worship and the importance of applying religious values in their daily lives.

The pattern of change in students' behavior from passive to active, from simply understanding concepts to implementing them, is a key indicator of the success of a practical approach to learning. This approach not only transfers information but also forms consistent religious habits. This change reflects that students not only know what to do but also have the ability and readiness to do so. This is a crucial foundation for developing a generation of Islamic boarding school students who not only understand religion but also practice it responsibly.

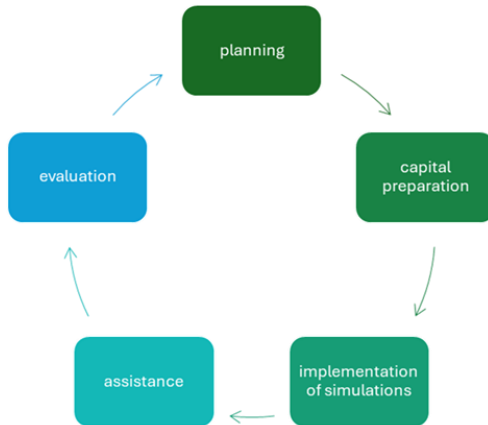
Interpretatively, practice-based *Furudhul Ainiyah* learning offers significant opportunities for developing the religious character of students. In the context of Islamic boarding schools (*pesantren*), where students' daily lives are filled with worship activities, religious skills acquired through real-life experiences are essential. These findings suggest that successful learning in Islamic boarding schools depends not only on academic intelligence but also on the ability to integrate learning into daily life. Therefore, a practical approach is the right choice for achieving the goals of Islamic education holistically.

Analysis of the Impact and Effectiveness of Learning by Doing on Students' Understanding

Learning documentation is a crucial resource for understanding the effectiveness of the learning-by-doing approach in teaching *Furudhul Ainiyah*. The documentary data reviewed included learning modules, student diaries, evaluation reports from teachers and guardians, and photographs of worship practices. Based on these data, it can be concluded that the practice program was implemented in a structured, scheduled, and systematic manner. Furthermore, the documentation demonstrates continuity and repetition in learning activities,

demonstrating the consistency of this approach in fostering deep and sustainable understanding. The presence of daily evaluations and weekly reflections from students further strengthens the experiential learning process.

Figure 3. The following documentation illustrates the flow of practice-based learning activities.



Documentation shows that the activities were not only technical but also contained reflective values. Modules were designed with clear steps, simulations were repeated, and each process was accompanied by in-depth evaluation. This made learning more meaningful because every action was accompanied by understanding and assessment. Students' reflections demonstrated a deeper understanding of the meaning of worship and the relevance of the material to their lives. This process also enabled teachers to make direct adjustments to students' needs and development.

The patterns depicted in the documentation indicate that students learn through a continuous cycle of practice and reflection. This approach strengthens religious skills and makes students more confident in carrying out their religious obligations. The documentation process also creates a learning archive that can be reviewed and used as a basis for long-term evaluation. This creates room for continuous improvement and innovation in practice-based learning methods within the Islamic boarding school environment.

Interpretation of the documentation data confirms that learning by doing is an approach capable of enhancing in-depth understanding while simultaneously shaping the Islamic character of students. The effectiveness of this method is evident in the alignment between learning objectives and the systematically documented practical results of students. Therefore, this innovative method is worthy of being used as a reference in developing Islamic education curricula in Islamic boarding schools. This

approach demonstrates significant potential for creating transformative and adaptive learning that meets the needs of contemporary Islamic education.

The results of this study are in line with the findings of several previous studies, as expressed by ⁹ which emphasizes that experience-based learning methods can increase the active involvement of students. Similar research by ¹⁰ It also demonstrates the effectiveness of practical methods in improving understanding of religious material in Islamic boarding schools. Within the framework of constructivism theory, the learning-by-doing approach provides space for students to construct knowledge through direct experience ¹¹. This research strengthens this theory with empirical evidence that this method can encourage active involvement, deep understanding, and real practice in the daily lives of students.

In terms of observation, the results demonstrate the urgency of implementing practical methods in Furudhul Ainiyah learning. This aligns with Kolb's experiential learning theory, which states that direct experience is a key component in the learning process ¹². Study by ¹³ also confirms that direct practice accelerates the internalization of religious values. Thus, these observational data confirm that Furudhul Ainiyah learning requires a contextual approach to have a real impact on students' religious behavior.

Learning documentation shows that the learning-by-doing approach is effective in strengthening the religious character of students. This result

⁹ Catherine Bruen et al., "Medical Student Experiences of Case-Based Learning (CBL) at a Multicultural Medical School," *BMC Medical Education* 25, no. 1 (2025): 152; Ece Dogantan, "Project Based Learning and Technology Integration on Vocational Students' Learning Experience," *Journal of Hospitality & Tourism Education*, 2025, 1–10.

¹⁰ Euis Latipah, Andewi Suhartini, and Heris Hermawan, "THE DEVELOPMENT OF A QURAN-BASED SCIENCE CURRICULUM MODEL TO ENHANCE ISLAMIC CHARACTER AT SMP BOARDING SCHOOL ZAD CIANJUR AND SMP BOARDING SCHOOL BAITUL ILMI CIANJUR," *Malaysian Journal Of Islamic Studies (MJIS)* 9, no. 1 (2025): 123–32; Masturin, "Religious Education in Agricultural Environments: Integrating Islamic Teachings and Agricultural Practices for Holistic Student Development," *Religious Education* 120, no. 1 (2025): 58–75.

¹¹ Richard E Mayer, "The Past, Present, and Future of the Cognitive Theory of Multimedia Learning," *Educational Psychology Review* 36, no. 1 (2024): 8; Pourya Javahery and Zahra Bavandi, "Kolb's Experiential Learning Theory in Action: Fostering Empathy and Practical Skills in Language Teacher Education," *Reflective Practice*, 2025, 1–15.

¹² Javahery and Bavandi, "Kolb's Experiential Learning Theory in Action: Fostering Empathy and Practical Skills in Language Teacher Education."

¹³ Joy Ott and Jennifer Vonk, "Passing the Torch: The Mediating Role of Internalization in the Intergenerational Continuity of Catholic Religious Value Transmission in American Parents," *The Journal of Genetic Psychology*, 2025, 1–15.

is consistent with findings and relevant to behaviorist theory, which emphasizes the importance of repetition and reinforcement in forming habits¹⁴. Systematic module documentation, evaluation records, and practical activities demonstrate that this approach not only enhances understanding but also forms strong worship habits¹⁵.

The finding of increased student engagement in learning can be explained by a shift in approach that empowers students. When students are directly involved in learning practices, they feel a sense of responsibility for the learning process¹⁶. This intrinsic motivation arises from a more interactive learning environment that values active participation. This change creates a more lively, democratic, and meaningful learning space for students.

The urgency of learning Furudhul Ainiyah can be explained by the context of Islamic boarding schools which place great emphasis on understanding and implementing religious teachings¹⁷. If learning is solely theoretical, the material will be easily forgotten and have no significant impact on behavior. Conversely, a practical approach allows for a more natural internalization of the teachings through habits and direct experience, so that students not only know but also are able and accustomed to practicing Islamic teachings.

¹⁴ Ahmad Yusam Thobroni, Achmad Alhady Ahdan, and Alif Akbar Hidayatullah, "Integrating Behaviorist and Cognitive Approaches in Qur'anic Learning: A Theoretical and Comparative Literature Study," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 8, no. 1 (2025): 191–207; Shilpa Shinde, "The Role of Reinforcement Strategies in Employee Retention: A Conceptual Analysis Based on Skinner Theory," *International Journal of Management and Development Studies* 14, no. 5 (2025): 18–24.

¹⁵ Laura Benjamins, "Habituation Formation Through Contemporary Worship Music in Two Church Cases: Implications for Intergenerational Worship," *Religions* 16, no. 2 (2025): 237; Susan San Htay, Ei Thet Hmoo Po, and Piyada Kaewkanlaya, "Building Student Character through Worship in Elementary Schools," *Muaddib: Journal of Islamic Teaching and Learning* 1, no. 2 (2025): 55–63.

¹⁶ Pongphan Sathatip et al., "Cultivating Ethical Culinary Practices and Sustainability Awareness in Culinary Education: Fostering Responsible Future Chefs," *Journal of Hospitality, Leisure, Sport & Tourism Education* 36 (2025): 100531; Maemunah Maemunah et al., "The Effect of Active Learning Methods on Motivation and Learning Achievement of Elementary School Students," *INJOSEDU: International Journal of Social and Education* 2, no. 1 (2025): 222–37; Osnat Zorde and Noam Lapidot-Lefler, "Sustainable Educational Infrastructure: Professional Learning Communities as Catalysts for Lasting Inclusive Practices and Human Well-Being," *Sustainability* 17, no. 7 (2025): 3106.

¹⁷ Nirdayanti Mustarih et al., "ANALYSIS OF THE APPLICATION OF TEACHING METHODS IN TEACHING MANDARIN VOCABULARY AT UNIVERSITY LEVEL," *KLASIKAL: JOURNAL OF EDUCATION, LANGUAGE TEACHING AND SCIENCE* 7, no. 1 (2025): 455–67; Bruen et al., "Medical Student Experiences of Case-Based Learning (CBL) at a Multicultural Medical School."

The effectiveness of the learning-by-doing approach is due to its strong alignment with the characteristics of Islamic boarding school education, which emphasizes daily religious life. This approach allows for the development of understanding and character through direct practice, not simply cognitive mastery of material¹⁸. The existence of systematic documentation also allows for a continuous, measurable, and objectively evaluable learning process. Therefore, this approach not only improves the quality of learning but also strengthens the integration of religious theory and practice in Islamic boarding schools.

This research makes an important contribution to the development of Islamic learning methodology in Islamic boarding schools¹⁹. Theoretically, the results of this study enrich the study of practice-based contextual learning. Practically, the learning-by-doing approach can be used as a model in curriculum design and learning activities, particularly in applied subjects such as Furudhul Ainiyah. Thus, Islamic boarding schools can strengthen their function of transforming knowledge and shaping the character of their students through meaningful, participatory, and transformative learning²⁰.

CLOSING

This study shows that the innovation of Furudhul Ainiyah learning through a learning-by-doing approach has a significant impact on increasing student engagement, understanding of the material, and integrating religious values into daily life practices. The main findings indicate that the direct practice method is more effective in forming religious character and strengthening the understanding of Islamic teachings compared to conventional theoretical approaches. Students who

¹⁸ Rizki Apriva Hidayana and Nestia Lianingsih, "Contextual Learning as a Means to Improve Elementary School Students' Mathematical Literacy Skills," *International Journal of Ethno-Sciences and Education Research* 5, no. 2 (2025): 46–50; Rahma Raudatul Azizah et al., "PEMANFAATAN PEMBELAJARAN STORY TELLING INTERAKTIF UNTUK MENINGKATKAN MINAT BELAJAR SISWA," *Jurnal Multidisiplin Ilmu* 1, no. 1 (2025).

¹⁹ Ferry Yanto et al., "The Effectiveness of Internalizing Moral Values through Qur'anic Learning at Children's Boarding School," *Ngaos: Jurnal Pendidikan Dan Pembelajaran* 3, no. 1 (2025): 12–20; Seftika Nur Asyiah and Puput Puspita Sari, "Islamic Education in Traditional Pesantren: A Comprehensive Analysis of Teaching Methods and Their Variations," *Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 2025, 69–76.

²⁰ Jiny Kuriakose and Bidyut B Jena, "Poetry Writing Can Enhance Character Formation in School Students through the Application of Rational Emotive Behavior Theory," *Journal of Poetry Therapy* 38, no. 2 (2025): 151–67; Li Feng et al., "Transforming Undergraduate STEM Education: The Learning Assistant Model and Student Retention and Graduation Rates," *Research in Higher Education* 66, no. 1 (2025): 4.

are actively involved in the learning process show increased interest, understanding, and more consistent and meaningful worship habits.

The implications of this research add to the body of knowledge in Islamic education, particularly in the development of contextual and participatory learning models in Islamic boarding schools. The learning-by-doing approach has been shown to not only improve cognitive aspects but also shape the affective and psychomotor aspects of students. These findings support the strengthening of an integrative learning paradigm relevant to the needs of modern Islamic education, which emphasizes religious practice as an integral part of the learning process.

However, this study has limitations in terms of scope and approach. The study was conducted within a single Islamic boarding school area, namely Al-Hasyimiyah in the Al-Masruriyah area of the Nurul Jadid Islamic Boarding School, so the results cannot be generalized comprehensively. The qualitative research method also did not reach quantitative measurements regarding the level of learning achievement numerically. Furthermore, the study only involved adolescents, which may show different results if applied to other age groups. Therefore, further research is recommended with a broader scope, a mixed methods approach, and long-term exploration of the effectiveness of practice-based learning in various Islamic boarding school educational contexts.

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