

Research Article

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Reflection Learning Experience of Islamic Religious Education Based on Spiritual and Social Values

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Abstract

Background/purpose. The way learning experiences are understood is crucial in character-focused education. The various activities that students engage in can influence their character development, contingent on whether they view these experiences in a positive or negative light. This study aims to analyze how students reflect on their learning experiences in the subject of Islamic Religious Education, focusing on spiritual and social values that strengthen their character.

Materials/methods. The methodology employed in this research is quantitative, utilizing a descriptive approach. In this investigation, a purposive sampling technique was utilized to select participants. To gather the necessary data for analysis, both closed-ended and open-ended questionnaires were administered as techniques for data collection. Data analysis involved systematically organizing responses from these questionnaires into meaningful categories; subsequently synthesizing this information into coherent patterns, and drawing conclusions based on findings.

Results. The results indicate that students hold strong beliefs in spiritual and social values that serve as references in their everyday lives. The spiritual and social values adopted by students include optimism, endeavor, resignation, tolerance, honesty, keeping promises, devotion to parents and teachers, manners, and shame as religious principles, as well as their behavior in everyday life. In reflecting on their learning experiences, students employ various approaches, such as self-motivation, imitating the good behavior of others, and seeking advice from teachers based on the spiritual and social values they hold dear. The combination of self-motivation, teacher guidance, and imitation of positive behavior in the social environment is effective in instilling spiritual and social values in students.

Conclusion. Students' self-motivation, teacher guidance, and a supportive social environment can become meaningful learning experiences when students reflect on these experiences in light of spiritual and social values.



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1. Introduction

The concept of experience holds an important position in education aimed at moral formation. All activities experienced by students can shape their character, depending on whether they interpret them positively or negatively. Reflective thinking in students is the starting point for understanding the meaning of moral values. Reflective thinking is the process of rethinking an experience to determine an appropriate action (Choy & Oo, 2012). In reflective learning, teachers not only understand the importance of thinking in students. Teachers also need to be skilled in teaching students to reflect on their learning experiences, enabling them to achieve meaning. A learning experience can be interpreted as the entire process, including feelings and interactions, that someone undergoes when acquiring new knowledge, skills, or understanding. This includes the learning environment, teaching methods, interactions with teachers and peers, and personal reflection on the process. The learning experience encompasses a variety of student activities designed to acquire new knowledge and skills aligned with specific objectives. These experiences must lead to observable changes in behavior, as well as shifts in values, including the development of compassion, responsibility, and a sense of harmony in life (Nisa, 2019).

The Islamic Religious Education learning experience will make a significant contribution in shaping spiritual attitudes and fostering positive social interactions among students. Through Islamic Religious Education, which is based on spiritual and social values, students are taught to be tolerant, empathetic, and respectful of others. These attitudes are important in building a harmonious school environment. For example, through social service activities, students are encouraged to care for others and help those in need. Group work in Islamic Religious Education learning also trains students to be cooperative, respect different opinions, and work together to solve problems.

The success of Islamic Religious Education lies in its ability to form students who are not only knowledgeable about religion but also have high empathy and social awareness. Effective Islamic Religious Education is not just about delivering lesson materials, but also shaping students' mindsets and behaviors to be more moral. Through learning based on spiritual and social values, it is hoped that students will grow into a generation that is not only intellectually intelligent but also has spiritual insight and is socially responsible (Susanti & Nukman, 2024). This character development is the primary provision for students to face future challenges.

In Islamic Religious Education (PAI) learning, the integration of spiritual and social values is crucial for forming individuals with noble character (Mulang & Putra, 2023). Spiritual values teach students to be closer to God through regular worship, prayer, and dhikr (Tambak et al., 2021). Meanwhile, social values encourage students to do good for others, such as helping classmates who are struggling with their lessons or actively participating in community service activities. Together, these values contribute significantly to building a strong and balanced character.

One of the fundamental challenges in implementing spiritual and social values in an educational environment is the lack of a deep understanding of these values. Many students—and even some educators—do not fully understand the meaning and purpose of spiritual and social values in everyday life. Values such as sincerity, empathy, cooperation, and responsibility are often considered mere moral concepts that must be memorized rather than as life principles that must be practiced consistently. As a result, although often taught in Islamic Religious Education or character education subjects, the understanding of these values remains shallow and formalistic (Ulfat, 2023).

Another significant challenge is the less supportive social environment. In the modern digital era, students live in a society that tends to be individualistic and materialistic (Ozimek, 2024). The pressure to excel academically, gain social recognition through social media, or follow popular cultural trends often causes students to focus more on personal achievement than on developing empathy and social awareness. In addition, the lack of effective teaching methods worsens the

situation. Many teachers still rely on one-way lectures, which fail to actively engage students. This approach leaves students feeling disengaged and uninformed about spiritual and social values (Mukhlisin et al., 2024; Tarmizi et al., 2024). However, these values can be internalized more effectively if taught through contextual approaches, such as simulations, group discussions, or project-based learning, that allow students to experience real social interactions (Gannar & Kilani, 2025; Rambe et al., 2024).

In addition, the role of parents and families in fostering spiritual and social values is often limited. Not all families have the same awareness of the importance of character education. Some parents assume that character development is solely the responsibility of the school, resulting in a lack of guidance at home. In fact, effective character education requires consistency between the values taught in school and the values practiced at home (Anasa & Tambunan, 2025).

The primary issue addressed in this research is the reflection of the learning experience in Islamic religious education, focusing on spiritual and social values that strengthen character. The primary objective of this study is to examine in depth the learning experiences of students based on spiritual and social values through Islamic Religious Education (PAI). This study aims to investigate the spiritual and social meanings of PAI learning, encompassing faith, piety, and noble morals, as well as social values such as empathy, cooperation, and social responsibility, in everyday life. Through this understanding, this study aims to provide a comprehensive picture of how students reflect on the PAI learning experience in terms of spiritual and social values and its impact on the development of noble morals.

2. Literature Review

This study examines students' reflections on their learning experiences in Islamic Religious Education (IRE) instruction, focusing on spiritual and social values. Five keywords were examined: reflective learning, learning experiences, Islamic religious education, spiritual values, social values, and character building.

The reflective learning model is a learning model that involves thinking throughout the process. Reflection in the context of learning is an intellectual and affective activity that involves learners exploring their experiences to achieve new understanding and appreciation (Widiyansyah & Saputra, 2021). Reflective learning encompasses five distinct characteristics that illustrate the hierarchy of cognitive processes: 1) Reporting, 2) Responding, 3) Relating, 4) Reasoning, and 5) Reconstructing. The reporting stage is defined by the capacity to articulate situations, phenomena, symptoms, or issues (Bain et al., 2002). The responding stage is marked by the ability to generate an emotional reaction to a challenge. The relating stage involves the capacity to connect various phenomena with the underlying theories that explain them. The reasoning stage is characterized by the ability to elucidate events based on systematic factual analysis, adhering to a methodological approach to problem-solving. Finally, the reconstructing stage is defined by the ability to devise problem-solving strategies informed by theoretical insights and prior experiences (Widiyansyah & Saputra, 2021).

The learning experience is not just memorizing facts, but rather the active involvement of students in the learning process. This involves interaction with the environment and reflection on those experiences to gain new understanding and skills. Kolb's Experiential Learning Theory offers an insightful framework for understanding how we learn through experience and its subsequent transformation. Learning is characterized as a process through which knowledge is generated by transforming experiences. This knowledge arises from the integration of comprehension and the alteration of experiences. This model aims to impact students in three significant ways: (1) altering their cognitive frameworks; (2) modifying their attitudes; and (3) enhancing their existing skills. These three components are interrelated and collectively influence one another, as the absence of any single element undermines the effectiveness of the others. The Experiential Learning Model

empowers students to choose the experiences they wish to cultivate and to interpret the experiences they have encountered (Sutriana, 2019). Learning experiences can include self-motivation, seeking advice from others, and paying attention to optimistic attitudes, behavior, efforts, and trust in others. Self-motivation is crucial at the start of learning, especially when exploring the values of Islamic teachings that guide life. Successful learners, even without clear guidance from others like parents or teachers, begin their learning journey with self-motivation (Cronin-Golomb & Bauer, 2023). The imitation learning technique must be capable of learning instructions from demonstrations that can be applied to scenarios that have never been seen before. Therefore, to address the limitations of direct imitation, an indirect imitation learning pattern also exists, which involves observation and experience (Hussein et al., 2017).

In the context of Experiential Learning, Islamic Religious Education (PAI) encompasses extensive objectives, focusing not solely on imparting religious knowledge but also on transforming learning experiences into the holistic development of students' character. The goals include developing spiritual values, such as faith and piety, as well as social values, including noble morals and responsibility. PAI plays an important role in helping students establish good relationships with God, themselves, other human beings, and the surrounding environment. Islamic Religious Education aims to instill attitudes of honesty, discipline, respect for elders, and trustworthiness. Teachers provide material to students to be discussed and presented, and then students conclude by providing examples of the material. In this way, students can distinguish between commendable and uncommendable morals. Additionally, teachers make reflective efforts by providing advice and motivation to students at the end of learning (Monicha et al., 2021). The instruction of Islamic Religious Education plays a pivotal role in embedding spiritual and social values within the educational framework. The primary objective is the development of an Islamic character, which is accomplished by comprehending religious doctrines and integrating them into daily practices. Additionally, fostering spiritual intelligence is a significant aim of Islamic Religious Education, as it aids students in grasping the meaning of life from an Islamic perspective.

The experience of learning Islamic religious education will be meaningful if it is based on spiritual and social values. Spiritual values are the principles that bind the relationship between humans and their God. Spiritual values take the form of a belief in the conscience. Transcendental intelligence is a relationship of spiritual values that resides in the great, holy conscience and possesses sacred power. The inner spiritual essence, encompassing compassion, inspiration, and creativity, along with spiritual knowledge hidden in a complex nature, is the heart. The ability to see the truth filled with the light of God in the heart is a spiritual understanding. Spiritual values are definite because they originate directly from Allah SWT and have the highest value (Hanafiah et al., 2024). Social values are related to the bonds that regulate human relationships with other humans. Social values are the principles that guide and shape the patterns and direction of human interaction with one another, as manifested in daily behavioral patterns. Social values are standards that contain a set of behaviors and function as guidelines for human life in society, regulating all forms of actions and words of all people within a community group (Widiawati & Ansori, 2023). Awareness of social values encourages a person to incorporate those values into their daily behavior. Islamic values learned through interpreting various learning experiences based on spiritual and social values can easily be realized in the behavior of those who learn them.

A person's success in interpreting learning experiences based on spiritual and social values can strengthen their existing good character. Good character is defined by religious teachings and societal norms that align with those teachings. Character is the distinctive, good values ingrained in a person and manifested in behavior (Ainiyah, 2013; Kosim, 2020).

Research demonstrates that spiritual and social values play crucial roles in character building across educational and community contexts. The integration of spiritual values through hidden

curriculum significantly enhances students' moral development, with values such as faith, piety, gratitude, and empathy fostering positive behavior and social responsibility (Fitriani, 2024). Social and religious values are fundamental in shaping children's character, with parental education serving as a key mechanism for instilling these values derived from customs, traditions, and moral teachings (Rizqi et al., 2024).

Community-based programs in educational settings effectively develop both social character indicators (discipline, honesty, responsibility, cooperation) and spiritual character indicators (ethics, tolerance, sincerity, prayer, gratitude) through activities like community service and religious programs (Rifqoh et al., 2023). Character formation occurs through repetitive actions that become internalized habits, with conservation of social values being essential for preserving community standards of good and bad behavior (Komariah & Nihayah, 2023; Rachman, 2013). These findings emphasize the interconnected nature of spiritual, social, and character development in creating morally grounded individuals.

3. Methodology

3.1. Research Approach

This research employs a quantitative methodology characterized by descriptive techniques. The sample utilized in this study is purposive, selected specifically to align with the objectives of the investigation.

3.2. Types and Sources of Data

The data type for this research consists of quantitative information pertaining to spiritual and social values that students reference while reflecting on their experiences in Islamic Education courses. Rather than being limited by quantity, data sources are chosen through snowball sampling methods. The process for selecting these subjects was dynamic, occurring as requirements emerged throughout the study. Although there was no fixed number of participants established beforehand, the collection cycle primarily focused on students from public junior high schools located within Purwakarta Regency.

3.3. Data Collection Techniques

For the purpose of gathering the necessary data for this study, a questionnaire-based method was employed. This instrument consisted of two sections: one featuring closed-ended questions and another with open-ended inquiries. The closed section comprised various positive and negative statements, each accompanied by alternative response options: (a) very sure, (b) sure, (c) unsure, (d) not sure, and (e) very unsure. In the case of positively framed questions, selecting "very sure" reflects the highest level of positivity in attitude, while "very unsure" denotes a more negative sentiment. Conversely, for negatively phrased questions, answering "very sure" conveys a negative stance whereas "very unsure" represents an extreme negativity in perspective. The open-ended portion allowed respondents to either choose from several provided answers or articulate their responses based on personal experiences.

3.4 Data Processing and Analysis

During the data processing phase, the gathered information was recognized, evaluated, and elucidated following the research methodology, with content analysis employed for examination. The findings from this analysis are ultimately compiled into a research report. The process of data analysis involves systematically organizing responses from questionnaires into meaningful categories derived from reflective contemplation on learning experiences. This includes synthesizing information, arranging it into recognizable patterns, identifying key elements, and formulating conclusions.

4. Results

Students' efforts to reflect on the experience of learning Islamic Religious Education, based on spiritual and social values, are revealed through an attitude scale. Reflection on the experience of learning Islamic Religious Education based on spiritual values means that students carry out learning activities by motivating themselves, asking for advice from others and paying attention to the attitudes and behavior of others to achieve the competence of believing that optimism, endeavor and surrender, tolerance for differences in understanding and practicing religious practices, believing that honesty, keeping promises, being devoted and obedient to parents and teachers, being devoted and obedient to manners, politeness, and shame are religious commands. While reflection on the experience of learning Islamic Religious Education based on social values means that students carry out learning activities by motivating themselves, asking for advice from others and paying attention to the attitudes and behavior of others to achieve the competence of behaving optimistically, endeavoring and surrendering, tolerance for differences in understanding and practicing religious practices, believing that honesty, keeping promises, being devoted and obedient to parents and teachers, being devoted and obedient to manners, politeness, and shame in everyday life. The following is a description of research data regarding students' spiritual and social values, as well as their efforts to reflect on learning experiences based on these values.

4.1. Students' Spiritual and Social Values are Used as a Basis for Reflecting on The Experience of Learning Islamic Religious Education

The learning outcomes acquired by students regarding spiritual and social values that shape their attitudes are expressed through an attitude scale. The following section presents a data description of the research findings on students' spiritual attitudes, illustrating their perspectives on the spiritual values they believe in.

The attitudes that students consider as religious obligations based on their level of confidence scale are outlined in Table 1 below:

Table 1. Attitudes Believed to Be Religious Obligations Based on Students' Level of Confidence Scale

Attitude	Percentage of Total Respondent Choices on Attitude Scale					
	0	1 (STY)	2 (TY)	3 (R)	4 (Y)	5 (SY)
Be generous in trying to achieve your goals (optimistic)	4 (2,37%)	0 (0%)	3 (1,78%)	10 (5,92%)	65 (38,46%)	87 (51,58%)
Striving to achieve ideals (efforts)	2 (1,18%)	0 (0%)	1 (0,59%)	9 (5,33%)	64 (37,87%)	93 (55,03%)
Surrender yourself in achieving your goals (tawakkal)	6 (3,55%)	1 (0,59%)	4 (2,37%)	8 (4,73%)	68 (40,24%)	82 (48,52%)
Tolerance towards differences in the understanding and practice of your friends' religious practices	8 (4,73%)	1 (0,59%)	5 (2,96%)	36 (21,30%)	62 (36,69%)	57 (33,73%)
Honest	7 (4,14%)	1 (0,59%)	3 (1,78%)	17 (10,06%)	59 (34,91%)	82 (48,52%)
Keep promises	5	1	4	15	76	68

	(2,96%)	(0,59%)	(2,37%)	(8,88%)	(44,97%)	(40,24%)
Be devoted and obedient to parents and teachers	4	1	1	4	53	106
	(2,37%)	(0,59%)	(0,59%)	(2,37%)	(31,36%)	(62,72%)
Dutiful and obedient to etiquette, courtesy and shyness	6	1	1	13	59	89
	(3,55%)	(0,59%)	(0,59%)	(7,69%)	(34,91%)	(52,66%)

Description:

0 = no choice

1 (STY) = very unsure

2 (TY) = Unsure

3 (R) = Undecided

4 (Y) = Sure

5 (SY) = Very Sure

Beliefs that are considered as religious truths, based on the scale of students' belief levels, are described in the following table 2:

Table 2. Beliefs that are Considered as Religious Truths, Based on the Scale of Students' Belief Levels

Attitude Objects	Scores on the Attitude Scale					
	0	1=STY	2=TY	3=R	4=Y	5=SY
The existence of the Last Day	4	2	0	5	10	148
	(2,37%)	(1,18%)	(0%)	(2,96%)	(5,92%)	(87,57%)
Your failure and success in learning are the will and destiny of Allah	4	4	5	13	56	87
	(2,37%)	(2,37%)	(2,96%)	(7,69%)	(33,14%)	(51,48%)
The truth of the provisions of Islamic sharia in giving zakat	5	2	1	6	61	94
	(2,96%)	(1,18%)	(0,59%)	(3,55%)	(36,09%)	(55,62%)

Based on Tables 1 and 2 above, students believe in being generous in trying to achieve their goals (optimistic), trying to achieve their goals (ikhtiar), surrendering in achieving their goals (tawakkal), tolerance for differences in understanding and practicing religious practices, honesty, keeping promises, being devoted and obedient to parents and teachers, being devoted and obedient to manners, politeness, shame, the existence of the final day, failure and success in your studies are Allah's will and destiny, the truth of the provisions of Islamic law in paying zakat.

4.2. Students' Learning Experiences of Islamic Religious Education are Reflected Based on Spiritual Values

Students' efforts to believe that optimism, endeavor and trust are religious commands are described in the following table 3:

Table 3. Students' Efforts to Believe that Optimism, Endeavor and Trust are Religious Commands

Student Effort	Amount	Percent
Motivate yourself	116	69%

Asking for advice from others	46	27%
Pay attention to the optimistic attitudes and behavior, efforts and trust in others	74	44%

In addition to these efforts, some students strive to be generous and always pray, emulating the behavior of others.

Students' efforts to believe that tolerance for differences in understanding and practicing religious practices of friends is a religious commandment are described in the following table 4:

Table 4. Students' Efforts to Believe that Tolerance for Differences in Understanding and Practicing Religious Practices is a Religious Commandment

Student Efforts	Amount	Percent
Motivate yourself	67	40%
Asking for advice from others	51	30%
Pay attention to attitudes and behaviors regarding differences in understanding and practice of other people's religious practices.	106	63%

Based on the table above, students believe that being tolerant involves paying attention to the attitudes and behavior of others to better understand and practice their religion. In addition to these efforts, students also try to ask for advice from teachers (14 respondents). This shows that teachers are the main reference in students' efforts to gain religious beliefs, although one respondent stated that "looking for information from books or cellphones because now is a sophisticated era".

Students' efforts to believe that being honest, keeping promises, being devoted and obedient to parents and teachers, being devoted and obedient to manners, being polite, and feeling ashamed are religious commands are described in the following table 5:

Table 5. Students' Efforts to Believe That Being Honest, Keeping Promises, Being Devoted and Obeying Parents and Teachers, Being Devoted and Obeying Manners, Being Polite, and Feeling Shame Are Religious Commands

Effort	Amount	Percent
Motivate yourself	79	47%
Asking for advice from others	63	37%
Pay attention to honest attitudes and behavior, keep promises, be filial and obedient to parents and teachers, be filial and obey the manners, manners and shame of others	91	54%

Based on the table above, students' efforts to increase their belief in honesty, keeping promises, being devoted and obedient to parents and teachers, being devoted and obedient to manners, politeness, and a sense of shame are religious commands through role models, namely 54% of respondents. While motivating themselves and asking for advice from others are also widely done by students, but not as high as role models. Asking for advice is more dominantly done by students to teachers (stated by 3 respondents), compared to parents (one respondent). This indicates that, in line with the development of junior high school students, teachers are more influential than their own parents.

4.3. Students' Learning Experiences of Islamic Religious Education are Reflected Based on Social Values

In realizing social values from the learning experiences obtained by students, the following research data related to students' efforts to behave optimistically, strive and trust in everyday life are described in the following table 6:

Table 6. Students' Efforts to Behave Optimistically, Endeavor and Trust in Everyday Life

Effort	Amount	Percent
Motivate yourself	116	69%
Asking for advice from others	58	34%
Pay attention to the optimistic attitudes and behavior, efforts and trust in others	81	48%

Based on the table above, students' efforts to behave optimistically, strive, and trust in their daily lives are mainly driven by self-motivation (69%). Next is through efforts to emulate others, which is 48% and asking for advice from others, which is 34%. This shows that students' daily behavior is more driven by internal circumstances. Likewise, the data provided by respondents, which were written freely, showed that improving themselves, praying to Allah, and having good thoughts are the main factors that drive student behavior (5 respondents).

Students' efforts to be tolerant of differences in understanding and practicing their friends' religious practices in their daily lives are shown in the following table 7:

Table 7. Students' efforts to be tolerant of differences in understanding and practicing their friends' religious practices in their daily lives

Effort	Amount	Percent
Motivate yourself	79	47%
Asking for advice from others	63	37%
Pay attention to attitudes and behaviors regarding differences in understanding and practice of other people's religious practices.	91	54%

Based on the table above, students' efforts to be tolerant of differences in understanding and practicing their friends' religious practices in everyday life are mainly determined by examples from others, which is 54%. Motivating yourself is 47%, and asking for advice from others is 37%. These data indicate that the behavior of others, which students pay attention to, determines a tolerant attitude. Suggestions from others, particularly those from teachers, are more accepted by students. In this case, teachers are important authorities for students' personalities.

Students' efforts to behave honestly, keep promises, be devoted and obedient to parents and teachers, be devoted and obedient to manners, be polite, and have a sense of shame in everyday life are shown in Table 8.

Table 8. Students' efforts to behave honestly, keep promises, be devoted and obedient to parents and teachers, be devoted and obedient to manners, be polite, and have a sense of shame in everyday life

Effort	Amount	Percent
Motivate yourself	109	64%
Asking for advice from others	44	26%
Pay attention to attitudes and behaviors regarding differences in understanding and practice of other people's religious practices.	95	56%

Based on the table above, students' efforts to act honestly, keep promises, be devoted and obedient to parents and teachers, follow etiquette, practice politeness, and maintain a sense of shame in daily life are primarily determined by self-motivation, accounting for 64%. This is followed by observing the honest, disciplined, and respectful behavior of others, which stands at 56%, and seeking advice from others, which accounts for 26%. Additionally, some students stated that they actively seek constructive criticism, maintain positive assumptions about others, and always remain optimistic and think positively.

The data presented above indicate a high level of confidence among students in spiritual values and their manifestation in social behavior. Students' ability to reflect on their learning experiences based on their beliefs and values is demonstrated through self-motivation and observing others' behaviors. Their ability to motivate themselves and utilize their environment as a means to continue behaving in accordance with spiritual and social values aligns with the Self-Directed Learning Theory. This theory is also known as Self-Motivated Learning, which emphasizes internal motivation and self-regulation in the learning process.

5. Discussion

Learning is a dynamic process through which students acquire new knowledge, attitudes, and skills that lead to relatively lasting changes within themselves, as reflected in their behavior, thoughts, or emotions as they interact with their surroundings. The learning experience entails active participation from students in the educational journey; this includes engaging with the environment and reflecting on those interactions to foster new insights and competencies. Kolb's Experiential Learning theory provides a framework for understanding how we learn through experiences and how those experiences are transformed into knowledge. This transformation involves integrating comprehension with experiential change. The model of Experiential Learning gives students the autonomy to select which experiences they wish to cultivate while also interpreting past encounters (Sutriana, 2019). The instruction of Islamic Religious Education plays a pivotal role in embedding spiritual and social values within the educational framework. The primary objective is the development of an Islamic character, which is accomplished by comprehending religious doctrines and integrating them into daily practices. Additionally, fostering spiritual and social attitude is a significant aim of Islamic Religious Education, as it aids students in grasping the meaning of life from an Islamic perspective.

In the realm of experience-oriented Islamic Religious Education, its execution is aimed at fulfilling comprehensive goals that extend beyond mere transmission of religious knowledge. It emphasizes transforming learning experiences into the overall development of students' character. These objectives encompass fostering spiritual values, such as faith and piety, alongside social principles, including noble character and responsibility. The significance of Islamic Religious Education lies in its

capacity to aid students in forming positive relationships with God, themselves, others, and their environment.

The curriculum strives to cultivate attitudes characterized by optimism, diligence, and trust in God, tolerance, integrity, discipline, and reliability in promises made to parents and teachers alike. It also promotes respect for elders, along with other commendable virtues. In this framework, educators do more than just present material for discussion or conclusion; they offer illustrative examples from the content that enable students to discern between virtuous conduct and undesirable behavior while encouraging them to embody these morals throughout their daily lives. Furthermore, educators engage in reflective practices by providing guidance and motivation at the conclusion of each lesson (Monicha et al., 2021).

The results of this study show that students strongly believe in spiritual and social values when understanding their learning experiences related to Islamic values. Spiritual values are reflected in the idea that learning about Islamic values is a religious duty, while social values are evident in the students' responsibility to incorporate Islamic values into their daily lives. The Islamic values that students learn include hopefulness, honesty, trust, patience, truthfulness, keeping promises, respect for parents and teachers, politeness, and feeling shame as part of their religious teachings and daily behavior. While learning about Islamic teachings, students gather experiences in the form of self-motivation, seeking advice from others, and copying the positive actions of those around them. In understanding these three learning experiences, students refer to spiritual and social values.

5.1. Reflection of Learning Experiences of Islamic Religious Education that Refer to Spiritual Values in the Form of Self Motivation

Reflection Learning Experiences of Islamic Religious Education, based on students' belief in spiritual values, reveal that self-motivation is the primary experience linked to spiritual values among the three mentioned. This is particularly true for aspects related to students' efforts to act positively, put in hard work, and trust in God. To reinforce the connection between optimism, hard work, and trust as core religious values, the learning experience selected by students emphasizes self-motivation. Self-motivation is crucial at the start of learning, especially when exploring the values of Islamic teachings that guide life. Successful learners, even without clear guidance from others like parents or teachers, begin their learning journey with self-motivation (Cronin-Golomb & Bauer, 2023). Learning the values of optimism, hard work, and trust requires more than just structured lessons in the classroom; it is also essential to practice these values in daily life. This practice includes encouraging and guiding oneself to turn these values into actions when interacting with others.

It is important for learners to use their own initiative to grow their knowledge as a foundation for their daily actions. Learning that is self-directed and self-motivated helps people build their own unique understanding (Cleary & Zimmerman, 2004; Hajijah, 2023; Muayadah, 2024). The process starts with learners first encouraging themselves to begin learning due to gaps in their knowledge (starting information-seeking activities on their own), then pushing themselves to keep learning (growing their knowledge), and finally deciding when they have learned enough to fill those gaps (stopping information-seeking activities on their own) (Hiemstra, 1994; Knowles, 1975; Silen & Uhlin, 2008). The experience of learning Islamic Education related to the moral material above, through self-motivation, based on spiritual values, can strengthen the character of students.

5.2. Reflection of Learning Experiences of Islamic Religious Education that Relate to Spiritual Values Through Observing and Imitating the Attitudes and Behaviors of Others

Another goal of Islamic education is to strengthen students' faith in accepting differences in understanding and practicing religious rituals among others, behaving honestly, keeping promises, respecting and obeying parents and teachers, adhering to etiquette, being polite and courteous, and

having a sense of shame is seen as a religious obligation. In exploring the values of Islamic teachings to foster faith in these values, the main learning experience that students undertake involves observing and imitating the attitudes and actions of others.

This type of learning experience is connected to the idea of imitation learning. The imitation learning process occurs when students observe examples of actions that have been performed to learn how to complete the tasks assigned to them (Nabilah et al., 2023). Imitation learning works by gathering information about the teacher's actions and the surroundings, including the objects being handled, as well as understanding the connection between situations and the actions shown (Ghasemipour et al., 2019). There are two types of imitation learning: direct and indirect. Direct imitation learning occurs when learners acquire skills or actions by observing a teacher demonstrate how to perform a specific task. This method is often more effective in teaching certain values to become everyday actions. For instance, teaching desired behaviors to students through a series of examples. However, simply copying a teacher's movements can sometimes be inadequate due to differences in tasks, like the arrangement of objects or unclear demonstrations. The imitation learning technique must be capable of learning instructions from demonstrations and applying them to scenarios that have never been seen before. Therefore, to address the limitations of direct imitation, there is also an indirect imitation learning pattern, which involves observation and experience (Hussein et al., 2017).

The Islamic Religious Education (PAI) learning process, through imitation of observed examples, makes the learning process more effective in achieving its objectives. When students reflect on their learning experiences by imitating appropriate examples, based on the belief that this is a religious command, whether directly or indirectly, it can facilitate their development into individuals with character in accordance with the values of the teachings they have learned.

5.3. Reflection of Learning Experiences of Islamic Religious Education Based on Social Values Through Self-Motivation

Islamic teachings emphasize the importance of positivity, hard work, trust in God, honesty, keeping promises, obeying parents and teachers, following rules, being polite, and feeling a sense of shame. These teachings are part of Islamic education. The skills students are expected to develop from learning these values include acting according to them in their everyday lives. To incorporate these values into their behavior, students participate in learning experiences that inspire them based on social values. The most important learning experience in learning these values is self-motivation.

Self-motivation is a driving force that becomes active and works on its own without requiring outside encouragement because the person already wants to do something. Self-motivation is sometimes called internal motivation. It is important in daily life, as it can help a person achieve their goals. A person with strong self-motivation for a task will likely put in their best effort to succeed. Self-motivation can be seen as the desire to progress, the ability to take initiative and act effectively, and the ability to deal with setbacks. The stronger a person's self-motivation, the more excited they will be and the more willing they will be to invest their energy and thoughts in their objectives (Pramudya & Mardikaningsih, 2021).

Students learn Islamic Religious Education values through self-motivated learning experiences. In interpreting their learning experiences, students use social values as a basis for reflecting on their learning experiences. Interpreting learning experiences based on social values leads students to develop character that aligns with the values they learn.

5.4. Reflection of Learning Experiences of Islamic Religious Education that Refer to Social Values Through Observing and Imitating the Attitudes and Behaviors of Others

The reflection of learning experiences influenced by social values, as demonstrated by the imitation of others' behavior, appears to be a key experience, particularly in terms of accepting differences in understanding and practicing religious beliefs among friends in everyday life. Copying is at the core of role modeling. Copying can happen when students copy their teachers, children copy adults, children copy their parents, students copy their teachers, and when community members copy their leaders (Juwita & Yunitasari, 2024; Munawwaroh, 2019). The copying process in role modeling can happen either knowingly or unknowingly. In role modeling, copying happens both knowingly and unknowingly. Unconscious copying occurs when someone imitates something they regularly admire, watch, see, or hear without realizing they are copying it (Suhono & Utama, 2017). Unconscious copying occurs when the person being copied does not expect the imitator to follow their actions or words. On the other hand, intentional copying is when someone imitates with an understanding of the importance or benefits of what they are copying. Students who recognize the value and helpfulness of a specific character in life will intentionally try to emulate that character, as seen in their teachers. Students who have experienced the value of a character will consciously and intentionally copy that character from their teacher. In simpler terms, intentional copying in role modeling happens when the imitator, in this case, the student, already has knowledge about the character (character knowing) and an awareness of its importance (character feeling) (Narvaez & Lapsley, 2008).

The Social Learning Theory, developed by Albert Bandura, has made a significant contribution to understanding the human learning process. Bandura emphasized that learning does not only occur through direct experience, but also through observation of the behavior of others and its consequences. This concept is known as observational learning or modeling, where individuals can learn new behaviors by observing and imitating models around them (Putri et al., 2024). In the context of education, this theory highlights the importance of the role of teachers as models observed by students. Teachers not only deliver lesson materials but also demonstrate attitudes, values, and behaviors that students can imitate. This modeling process involves four main components: attention, retention, reproduction, and motivation. By understanding and applying these components, teachers can create an effective learning environment and support student development (Novia & Listiana, 2023). The meaning of learning experiences, which involve imitating the good behavior of others based on social values, leads students to develop character in accordance with the values they learn.

6. Conclusion

Based on the findings presented, it can be concluded that students have a strong belief in spiritual and social values that are used as references in everyday life. The spiritual and social values embraced by students include optimism, sincerity, trust, tolerance, honesty, keeping promises, devotion to parents and teachers, politeness, and shame as religious commands and the basis for reflecting on learning experiences that can shape their behavior in everyday life. The majority of students expressed a strong belief in these values, as indicated by their responses in the categories "Sure" and "Very Sure" on the attitude scale given. In reflecting on learning experiences, students draw on self-motivation, seek advice from others, and imitate good behavior, using spiritual and social values as their reference. Among these learning experiences, imitating the behavior of others seems to be the dominant experience, especially in aspects related to tolerance and the application of moral values. This finding highlights that the social environment, including peers and teachers, has a significant influence in shaping students' spiritual beliefs. Teachers, in particular, play an important role in providing guidance and advice on religious and social values. Social values are the main

reference for reflecting on learning experiences, encompassing self-motivation, imitation of others' behavior, and advice from teachers and parents. Overall, the results of this study indicate that students have a strong awareness of spiritual and social values, which play an important role in shaping their daily behavior. Aspects that are meaningful learning experiences for students, such as self-motivation, observing positive behavior, and seeking advice from others, are obtained by reflecting on these experiences based on spiritual and social values. Therefore, efforts that involve teacher guidance and providing positive role models in the school environment are effective strategies for instilling positive values in students.

7. Suggestion

This research found that reflection on Islamic Education learning experiences based on spiritual and social values can strengthen students' character. This study presents recommendations for Islamic Religious Education teachers to enhance the learning experience for students. This can be achieved by reflecting on the learning experiences of students, based on the spiritual and social values they encounter in their daily lives. For students, this study presents recommendations so that learning religion is not just about memorizing, but also about reflecting on the learning experiences encountered through discussions with peers and planning the most meaningful follow-up religious behavior.

Declarations

Author Contributions. A.S.: Literature review, conceptualization. A.N.: methodology, data analysis. H.B. and M. E.: Review-editing and writing. T.H.: Original manuscript preparation. All authors have read and approved the final version of the article

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Data Availability Statement. The data supporting the findings of this study are available from the authors based on academically conducted and accountable research. All data sets were collected and stored in accordance with ethical research guidelines and data source privacy.

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