

How Islamic Religious Education Fosters Reflective Thinking Skills in a Multicultural and Democratic Context

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ABSTRACT

The low level of students' reflective thinking skills in Islamic Religious Education (IRE) remains a significant challenge, largely due to the dominance of rote-based and textual approaches in instructional practices. This study aims to explore how IRE subject matter contributes to the enhancement of students' reflective thinking, focusing on three key dimensions: problem understanding, evaluation and organization of knowledge, and solution development. Employing a qualitative descriptive approach, the study involved classroom observations and interviews with 58 Pakistan high school students engaged in IRE learning. The findings reveal that IRE content particularly materials with contextual and moral dimensions, such as social justice, tolerance, and prophetic narratives effectively stimulates students' ability to identify real-life problems, evaluate information critically, and develop ethically grounded solutions based on Islamic values. These improvements are reflected in students' increased engagement, thoughtful responses, and growing awareness of the relevance of Islamic teachings to contemporary issues. The study highlights that enhancing reflective thinking through IRE requires not only relevant content but also pedagogical approaches that are dialogical, participatory, and reflective in nature. Therefore, IRE can serve as a strategic educational vehicle in shaping students who are not only religiously committed but also critical, morally aware, and capable of responding to complex challenges in modern society.

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INTRODUCTION

In today's rapidly evolving educational landscape, fostering critical and reflective thinking skills in students is essential to equip them for future challenges [1], [2], [3]. This is especially important in the context of Islamic Religious Education (IRE), where deep understanding of religious teachings, ethics, and values is necessary not only for personal and communal growth but also for navigating the complexities of a multicultural and democratic society [4], [5], [6]. However, recent studies indicate that many students still struggle to engage critically with the subject matter of IRE, often treating it as a discipline that relies heavily on rote memorization rather than active reflection and reasoning [7], [8]. For example, studies have shown that a significant number of students in various regions have been observed to lack a strong understanding of Shari'a principles and concepts [9], [10], [11]. This gap in reflective thinking in Islamic education leads to a limited application of the knowledge acquired, preventing students from translating religious teachings into meaningful actions in their daily lives.

There is a growing body of research addressing the need for modern educational models to improve reflective thinking skills, particularly within Islamic education contexts [12], [13], [14]. For instance, studies highlight the effectiveness of cloud-based learning platforms in enhancing students' reflective thinking skills in various educational settings [15]. Moreover, integrating technology into Islamic education has shown potential in fostering engagement and critical thinking skills, while promoting deeper understanding and application of religious teachings in a way that supports democratic values such as freedom of expression and respect for diversity [16], [17], [18]. Reflective

thinking, as defined by experts, encompasses skills such as critical analysis, problem-solving, and evaluation, all of which are essential for students to engage meaningfully with diverse viewpoints and contribute to a pluralistic society [19], [20], [21].

Despite these promising findings, there remains a lack of widespread adoption of such modern pedagogical approaches in Islamic educational settings, particularly in relation to reflective thinking. While there has been notable research on reflective thinking and its application in various educational disciplines, research specifically targeting its role in Islamic Religious Education remains underexplored [22]. This gap underscores the need for further exploration of how modern teaching strategies, such as cloud computing and digital learning tools, can be utilized to foster reflective thinking in IRE, ensuring that students are better prepared to integrate religious knowledge into their everyday lives and contribute to the broader democratic and multicultural community.

The lack of sufficient integration of reflective thinking in Islamic Religious Education presents a significant challenge in ensuring that students are equipped to apply their religious knowledge meaningfully in their lives [23], [24], [25]. Existing teaching methods, which often emphasize memorization over critical engagement, fail to cultivate essential reflective skills among students, limiting their ability to analyze and apply Islamic teachings effectively in a diverse, multicultural context [26]. Therefore, there is an urgent need for educational models that specifically aim to develop reflective thinking skills in Islamic education, promoting democratic engagement, pluralism, and tolerance in the process.

Researchers have reviewed studies related to reflective thinking in Islamic Religious Education (IRE) and grouped them into three main categories: (1) studies on learning models for reflective thinking, (2) studies on the use of technology in Islamic education, and (3) studies on student engagement and reflective practice.

The first category focuses on learning models for reflective thinking. Several studies emphasize the importance of creating learning models that specifically promote reflective thinking in Islamic education [27], [28], [29]. These models encourage students to engage deeply with religious content, analyze it critically, and reflect on its relevance to their lives [22]. Additionally, research indicates that traditional teaching methods in IRE, which focus primarily on rote memorization, do not foster reflective thinking. In contrast, modern pedagogical models, particularly those incorporating Information and Communication Technology (ICT), have proven to be more effective in developing reflective thinking skills in student [30]. Furthermore, interactive learning practices, such as debates, group discussions, and peer reviews, have been found to significantly stimulate reflective thinking. These methods help students critically engage with Islamic texts, thereby fostering deeper understanding and reflective engagement with religious teachings [31].

The second category examines the use of technology in Islamic education. Research highlights the role of ICT tools, such as cloud-based platforms and online resources, in enhancing reflective thinking skills in Islamic education. These technologies facilitate interactive learning and offer students greater flexibility in reflecting on their religious studies, both inside and outside of traditional classrooms [32], [33], [34]. Moreover, online learning platforms, such as e-learning modules and virtual classrooms, enable students to analyze, discuss, and reflect on Islamic content in a more flexible manner, fostering critical reflection through self-directed learning [35], [36], [37]. Some studies also explore the potential of gamified learning in IRE, where students engage in scenario-based games that require critical thinking and reflection on ethical dilemmas. These gamified experiences provide an engaging and interactive approach to reflective learning [31].

The third category focuses on student engagement and reflective practice. Research has shown that student-centered learning approaches, where students actively participate in their learning through self-directed activities and collaborative learning, significantly enhance their reflective thinking abilities [32], [38], [39]. These approaches allow students to take ownership of their learning and engage in reflective practices, thus improving their overall critical

thinking skills [40]. Reflective journals have also been identified as an effective tool for encouraging reflective thinking in IRE. Through these journals, students document their thoughts and reflections on religious texts, which promotes deeper engagement with the material and enhances their reflective thinking [31]. Additionally, providing students with opportunities for peer feedback has been shown to enhance their critical thinking and reflective practice. Peer feedback allows students to evaluate each other’s ideas and reflections, thereby encouraging them to consider diverse viewpoints and refine their own reflective processes [30].

After reviewing research related to reflective thinking and grouping it into three categories, academics have identified several potential areas for further study. These include: (1) the classification of reflective thinking in PAI, (2) the development of ICT-based learning media to enhance reflective thinking, and (3) the development of an integrated learning model for reflective thinking in IRE. This study will focus on classifying students' reflective thinking skills in Islamic Religious Education, identifying the indicators of reflective thinking in IRE. The findings will serve as a foundation for future research aimed at improving students' reflective thinking skills in IRE and providing guidance for the development of more effective teaching strategies.

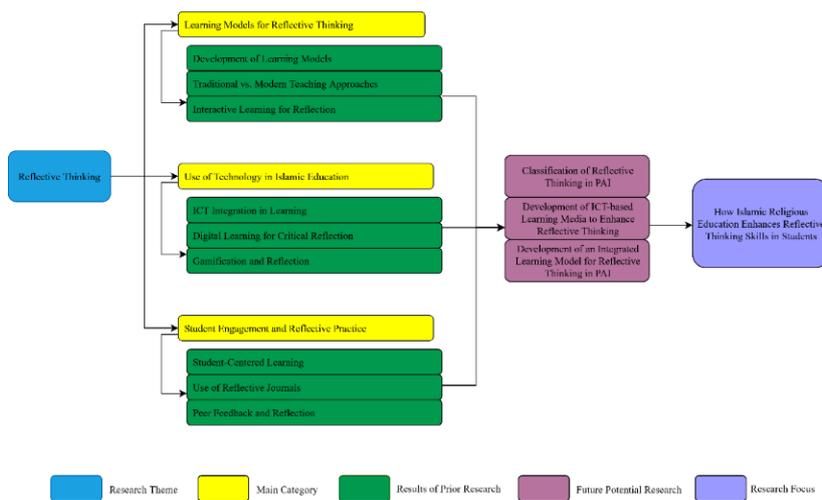


Figure 1. Research Position

The significance of this research is manifold. Without the development of reflective thinking skills, students may continue to treat Islamic education as a set of facts to be memorized rather than a framework for understanding the world in a democratic, multicultural society. This not only impairs students' ability to make informed decisions based on their religious knowledge but also hinders their personal growth, their capacity to engage in democratic processes, and their ability to contribute meaningfully to an inclusive society. In the long term, the lack of reflective thinking in Islamic education could result in a generation of students who are disconnected from the transformative potential of their religious studies and their role in building a just and diverse society. By addressing this gap, the research aims to enhance teaching methodologies in Islamic Religious Education (IRE), promoting a deeper, more reflective approach to learning that aligns with the needs and challenges of the 21st century.

The integration of reflective thinking in Islamic Religious Education is crucial not only for fostering a deeper understanding of religious teachings but also for cultivating a sense of responsibility and engagement in the multicultural and democratic contexts students will encounter. The current educational landscape, however, still lacks effective models to support this development. Through the exploration of modern teaching methods, such as cloud-based learning, this research seeks to bridge this gap, contributing to a more meaningful and impactful educational experience for students.

METHODOLOGY

The methods used in this study were qualitative, exploratory, and descriptive research. Qualitative descriptive research provides a systematic and accurate picture of data based on facts, phenomena, and social processes according to points on the ground without manipulation [41]. In this work, we follow reporting guidelines for qualitative studies. The participants of this study consist of 58 high school students in Pakistan who are enrolled in Islamic Religious Education (IRE) courses. These students were chosen as the target population because they are actively engaged in religious education, providing an opportunity to assess the enhancement of their reflective thinking skills. Purposive sampling was used to select participants who are currently studying IRE and who are representative of the broader student population in terms of age and academic level. The 58 students were selected from two classes within the same grade level, ensuring a balanced representation of both genders and varying academic performance levels. This purposive selection allowed the study to focus on students who have a reasonable baseline in IRE and who are capable of engaging in reflective activities designed for this research.

Instruments for data collection in this study include observations and semi-structured interviews. The observation tool was designed to capture key indicators of reflective thinking in students during IRE lessons. This tool focuses on behaviors such as participation in class discussions, engagement with religious texts, and the ability to reflect critically on the material. A structured observation checklist was developed to ensure consistency across observations and to highlight important aspects of reflective thinking. For interviews, both students and teachers were interviewed to gain insight into their experiences with reflective thinking activities. The student interviews focused on their perspectives regarding the reflective thinking tasks, such as journaling and group discussions, while the teacher interviews explored the effectiveness of the instructional methods used to promote reflective thinking. The interview protocol was developed with input from experts in both Islamic education and reflective thinking to ensure it would elicit valuable, in-depth responses. Following validator feedback from three experts (one in IRE, one in reflective thinking, and one in qualitative research), adjustments were made to the interview questions to clarify some items and ensure they were contextually appropriate for Islamic education settings.

Table 1. Indicators of Reflective Thinking

Aspect	Indicators	Code
Problem	1. Identifying the difficulty or problem faced.	A1
Understanding	2. Analyzing and understanding the core elements of the problem.	A2
Evaluation and Organization of Knowledge	1. Classifying information and discovering relationships between elements.	B1
	2. Evaluating assumptions and testing hypotheses based on available evidence.	B2
Solution	1. Proposing logical solutions to resolve the problem.	C1
Development	2. Assessing potential solutions and selecting the most effective one to apply.	C2

The data collection process was carried out in several stages, beginning with pre-observations and interviews, followed by the instructional intervention, and concluding with follow-up observations and interviews. Initially, pre-observation was conducted to establish a baseline understanding of students' reflective thinking abilities. This was followed by the instructional intervention, which involved using various reflective teaching methods such as group discussions, debates, and reflective journaling. These activities were designed to encourage students to engage deeply with Islamic teachings and reflect on how they apply to their lives. Throughout the intervention period, students were required to maintain reflective journals, documenting their thoughts and insights gained from the lessons. After the intervention, follow-up observations were conducted to assess any changes in students' reflective thinking. These

observations focused on whether students showed increased engagement and critical reflection compared to the initial baseline. Semi-structured interviews with both students and teachers were then conducted to gather their perceptions of the reflective thinking activities. The interviews were transcribed, and both observation and interview data were analyzed to identify key themes and changes in reflective thinking skills.

Data analysis in this study was conducted using the Constant Comparative Procedure (CCP), a qualitative method that systematically compares data across categories. In this study, CCP was applied to both the observation data and interview transcripts to identify patterns and themes related to students' development of reflective thinking. The observation data were analyzed by coding key behaviors associated with reflective thinking, such as participation in class discussions, engagement with the material, and reflective journaling. These behaviors were compared across different observation sessions to identify any changes over time. The interview transcripts were also analyzed using thematic analysis, with the goal of identifying recurring themes regarding students' and teachers' experiences with reflective thinking activities. Themes such as engagement in reflective journaling, the effectiveness of group discussions, and perceived changes in students' reflective thinking abilities were identified and analyzed. The CCP allowed for the continuous comparison of data, ensuring that the findings were grounded in the participants' experiences and reflective processes.

RESULTS AND DISCUSSION

Main Findings

Problem Understanding

Problem Understanding represents the initial dimension of reflective thinking ability, encompassing two main indicators: the ability to identify problems (A1) and the ability to analyze the core elements of a problem (A2). Research findings indicate that the content of Islamic Religious Education (IRE) significantly contributes to the development of this ability. Instruction that incorporates themes such as social justice, the exemplary lives of the prophets, and teachings on daily moral conduct has served as a catalyst for students to engage more deeply with the issues they face.

Before engaging fully in IRE instruction, many students tended to passively absorb the material, focusing primarily on rote memorization without connecting the content to their lived experiences. However, following exposure to more applicable IRE content, students demonstrated improved abilities in recognizing and analyzing problems. This improvement is reflected in the increase in average scores across the two Problem Understanding indicators, as shown in Table 1:

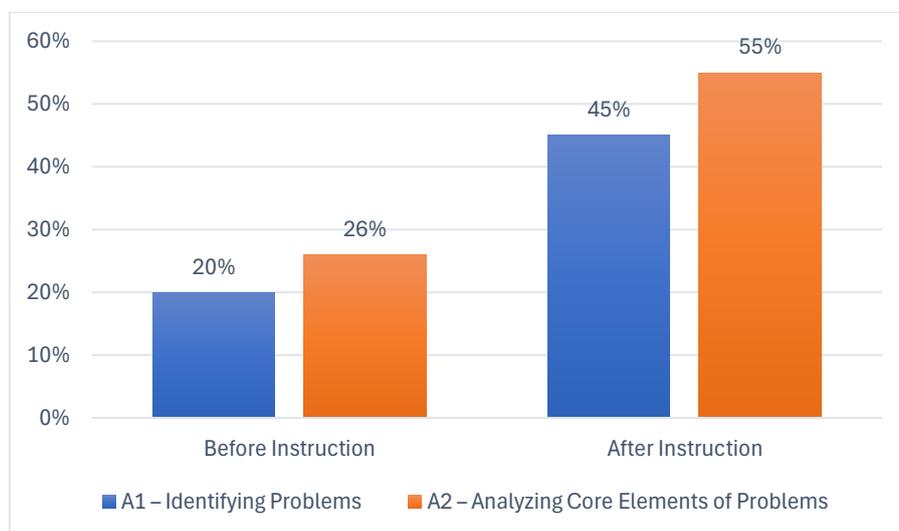


Figure 2. Average Problem Understanding Scores Before and After IRE Instruction

This score increase suggests that IRE content functions not only as a source of religious information but also as a medium for fostering students’ reflective awareness of real-life issues. One student (S3) noted, “*At first, I just memorized the verses without understanding what they meant in today’s context.*” However, after engaging with material on social justice in Islam, the student began to see the relevance of those values to the surrounding community.

A similar sentiment was expressed by another student (S6), who stated, “*After the lesson about helping others, I started thinking about whether I’ve been caring enough toward friends who are struggling.*” This indicates that IRE materials have encouraged students to critically and reflectively evaluate their own attitudes and actions. Even in seemingly simple tasks such as summarizing a lesson, students showed evidence of value internalization. Student S1 shared, “*Writing a summary of the lesson about Prophet Ibrahim made me think do I have the courage to be honest and consistent like he was?*”

Based on observation and interview data, it can be concluded that IRE materials effectively enhance students’ abilities to identify and analyze problems. Exposure to religious content that is narrative, normative, and applicable has stimulated students’ reflective capacities regarding their social and spiritual lives. Thus, IRE serves not only as a means of character education but also as a pedagogical tool that strengthens the foundational aspect of reflective thinking: Problem Understanding.

Evaluation and Organization of Knowledge

The Evaluation and Organization of Knowledge aspect within the framework of reflective thinking encompasses two key indicators: students’ ability to classify information and identify interrelationships among elements (B1), and their ability to evaluate assumptions and test validity based on evidence (B2). Observational data indicate a significant improvement in both indicators following students’ engagement with Islamic Religious Education (IRE) materials, particularly those involving the analysis of values, scriptural evidence, and social contexts.

IRE content such as the study of Islamic legal sources (the Qur’an, Hadith, Ijma’, and Qiyas), the principle of *amar ma’ruf nahi munkar* (enjoining good and forbidding wrong), and discussions on justice in Islam requires students not only to understand textual teachings, but also to critically assess the validity and relevance of these teachings in contemporary contexts. Exposure to such material encourages students to organize their knowledge, evaluate arguments, and compare diverse scholarly opinions along with their modern-day applications. This development is evidenced by the increase in average observation scores across the two main indicators, as shown in Table 2 below:

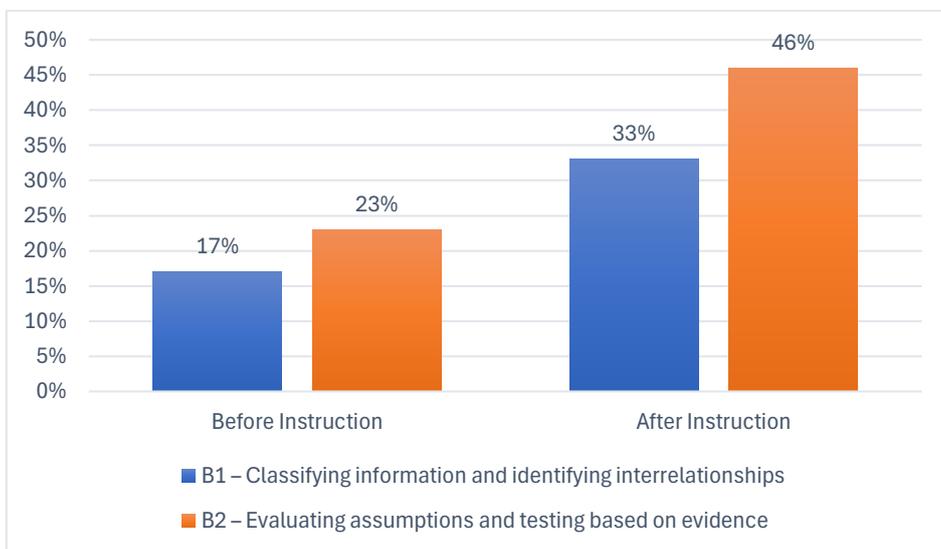


Figure 3. Average Scores in Evaluation and Organization of Knowledge Before and After IRE Instruction

This increase in scores indicates that students have begun to distinguish between information derived from scriptural sources, scholarly opinions, and historical context, and have become more adept at relating religious topics to real-world issues. One student (S5) shared, “*When learning about zakat law, I became able to differentiate between what is obligatory and what is recommended, and I realized it’s also connected to social justice.*” This reflects the development of classification skills and the ability to analyze relationships among religious concepts.

Meanwhile, students’ capacity to evaluate religious assumptions has also begun to mature. In an interview, student S7 remarked, “*I used to think everything I heard from an ustaz was automatically correct, but after learning about ijthad and differing scholarly opinions, I’ve become more cautious in evaluating religious rulings.*” This illustrates the growth of a more reflective evaluative awareness concerning Islamic intellectual authority. Such a critical approach strengthens indicator B2, where students are no longer passive recipients of religious teachings but are instead capable of assessing them based on scriptural evidence and contextual understanding.

IRE materials that engage with both normative and analytical concepts have proven effective in prompting students to organize and evaluate their knowledge more systematically. As students’ classification and evaluation abilities improve, they demonstrate progress in higher-order reflective thinking. This reinforces the argument that IRE is not merely a subject of memorization, but a strategic platform for cultivating critical and reflective thinking skills.

Solution Development

Solution Development represents the final stage in the dimension of reflective thinking. It involves students’ ability to develop solutions to problems they encounter (C1) and to evaluate the effectiveness of various alternative solutions (C2). Based on observational and interview data, it was found that the materials in Islamic Religious Education (IRE) play a crucial role in encouraging students not only to understand problems but also to adopt a solution-oriented and applicative mindset in addressing life’s challenges from an Islamic perspective.

Content such as the command to help one another (*ta’awun*), interreligious tolerance, social ethics, and principles of justice in Islam requires students to analyze social problems and formulate responses that are both ethically and spiritually appropriate. After engaging with these topics, students began to demonstrate the ability to formulate logical solutions aligned with Islamic values and to evaluate the consequences of implementing those solutions in real-life contexts. This improvement is reflected in the significant increase in observation scores, as shown in Table 3 below:

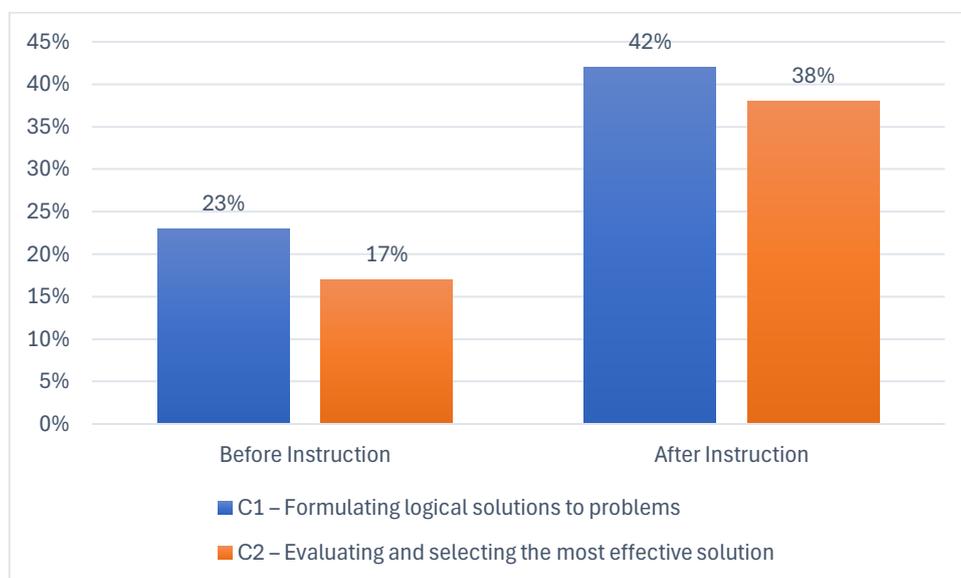


Figure 4. Average Scores of Solution Development Before and After IRE Instruction

These findings indicate that IRE instruction not only broadens students' normative understanding but also cultivates their applicative competence in making decisions grounded in Islamic ethical considerations. In an interview, student S9 stated, "After learning about the importance of maintaining relationships and forgiving, I started thinking that if a friend makes a mistake, maybe it's better to forgive them first rather than retaliate." This statement illustrates a decision-making process that is not merely emotional but guided by religious values.

Another student (S11) expressed, "The lesson about *amar ma'ruf nahi munkar* made me realize that I, too, can encourage my friends to do good things, like inviting them to pray in congregation." This reflects the emergence of initiative to act as a proactive agent of solution within the social environment, in line with the values learned. Students are no longer merely recognizing problems; they begin to position themselves as part of the solution, evaluating which actions are most appropriate and effective within their social contexts.

In conclusion, IRE content effectively facilitates students' development of higher-order reflective thinking, particularly in the areas of formulating and evaluating solutions to life's challenges. Instruction that explicitly integrates values, ethics, and social themes strengthens students' ability to make decisions that are both argumentatively sound and reflective, grounded in Islamic principles. This affirms the strategic potential of IRE in shaping learners who are not only spiritually intelligent but also critical and solution-oriented in facing real-world problems.

Discussion

The findings of this study reveal that the content of Islamic Religious Education (IRE) significantly contributes to enhancing students' reflective thinking abilities. These findings align with the constructivist view, which positions students as active agents in the learning process, where meaning is constructed through experience, dialogue, and reflection on reality [42], [43], [44]. IRE content rich in values, morals, and normative teachings offers ample space for students to contemplate the relationship between religious texts and their own lived experiences [27], [45], [46]. This reflection occurs not only on a cognitive level but also engages the affective and spiritual domains.

In the aspect of problem understanding, students learn to identify problems not merely as external objects but as issues that affect their moral and social lives. For instance, lessons on social justice or the importance of *ukhuwah Islamiyah* (Islamic brotherhood) require students to assess real-life situations around them and relate them to the principles of *shariah* [47]. This process closely aligns with Paulo Freire's (1970) concept of critical consciousness, in which education encourages students to become aware of the moral and social structures that shape their realities and empowers them to act transformatively [48]. In the Islamic tradition, this is parallel to the concept of *tadabbur* reflecting on the verses of God not only textually but also contextually.

Within the evaluation and organization of knowledge dimension, students move beyond memorizing or understanding Islamic teachings; they begin classifying information, identifying conceptual relationships, and evaluating various assumptions. For example, when studying the concept of *ijtihad* and scholarly disagreements, students are guided to see Islam as a religion that values intellectual exploration, not dogmatism [18], [49], [50]. This process reflects what Mezirow (1991) refers to as transformative learning, where individuals experience a disorientation of prior understandings, critically reassess old assumptions, and adopt more inclusive and rational perspectives [51].

Mezirow's theory also emphasizes the importance of critical reflection the ability to rationally evaluate sources of authority, including teachers, religious texts, or religious leaders [52]. In IRE, this becomes especially relevant when students are introduced to the diversity of Islamic schools of thought (*mazhab*), the historical contexts behind legal rulings, and the necessity of considering *maqāṣid al-sharī'ah* (the objectives of Islamic law) [17], [53], [54]. As such, IRE content has the potential not only to internalize values but also to develop an analytical and ethical mindset.

The final dimension, solution development, shows that students equipped with IRE materials do not stop at understanding or evaluating problems but begin to formulate ethical and value-based solutions. This demonstrates the close connection between reflection and action, as articulated by John Dewey (1933), who asserted that reflective thinking is not merely an intellectual exercise but must lead to rational and responsible action [55], [56]. In Islam, this resonates with the integration of *īmān* (faith), *‘ilm* (knowledge), and *‘amal* (action). The values taught in IRE such as compassion, honesty, and social responsibility provide a moral foundation for students in decision-making processes [57]. This cultivates not only ritual piety but also critical and solution-oriented character. As emphasized by Nasir (2022), Islamic education should aim to develop individuals capable of transforming themselves and their environments through a synthesis of spirituality and rationality [58].

This discussion reinforces that IRE content should not be seen merely as doctrinal or rote material. It must be positioned as a pedagogical instrument that is epistemologically rich and pedagogically transformative. Materials such as prophetic stories, commercial and civil laws (*muamalah*), and concepts of *adab* and *akhlaq* possess narrative structures, universal values, and complex moral dilemmas ideal components for fostering higher-order thinking skills [59], [60]. This is further supported by research from Suntiah (2022), which shows that students exposed to applicative IRE materials demonstrate significant improvement in both moral and critical reflection abilities [22]. This study confirms that the strengthening of reflective thinking is not solely the result of teaching methods or approaches, but is also deeply rooted in the richness of the IRE content itself provided it is delivered through relevant and contextualized pedagogical practices [61].

However, it is important to note that this potential will not be fully realized if IRE materials are delivered in a purely verbal and textual manner. Teachers play a critical role in actualizing the reflective potential of the content. IRE materials must be bridged with students' real-life contexts, anchored in current social realities, and explored through open-ended questions that stimulate value exploration rather than mere memorization of rulings.

In the context of 21st-century education which emphasizes critical thinking, value literacy, and ethical decision-making IRE holds a strategic position. By leveraging the reflective dimension already embedded in Islamic teachings, IRE is well positioned to address the challenges of the modern era: shaping a generation that is not only morally upright but also capable of engaging life's complexities with wisdom and value-based reasoning. Through the enhancement of the dimensions of problem understanding, evaluation of knowledge, and solution development, students are not merely learning about Islam they are learning about the world *through* Islam, and how to live meaningfully within it. Thus, an IRE curriculum developed through a reflective lens is not only relevant but also urgently needed to meet the demands of a liberating and holistic education.

Research Limitations

This study has several limitations that should be acknowledged. First, the participant scope was limited to a specific educational institution, which restricts the generalizability of the findings to other schools with differing social, cultural, and religious characteristics. Second, although the primary focus was on the contribution of IRE content, the study did not fully distinguish the influence of the material itself from the method of its delivery despite the fact that pedagogical approaches employed by teachers significantly affect students' reflective capacity. Third, while the use of qualitative instruments such as observations and interviews yielded in-depth data, these methods inherently carry limitations in terms of external validity and the potential subjectivity of interpretation. Fourth, the relatively short duration of the study did not allow for the capture of students' reflective thinking development over time. Lastly, this research did not account for individual student factors, such as family background or prior religious experience, which may influence their reflective abilities. These limitations present opportunities for future research to broaden the scope, employ mixed-method approaches, and explore the interaction between content, pedagogy, and student characteristics in a more comprehensive manner.

CONCLUSION

The content of Islamic Religious Education (IRE) plays a significant role in developing students' reflective thinking skills. Through the contextual teaching of Islamic values such as social justice, prophetic exemplars, and universal moral principles found in the Qur'an and Hadith students demonstrate improvements in their ability to identify problems, organize information, and formulate ethical and relevant solutions. IRE functions not only as a vehicle for moral education but also as a learning platform that encourages critical and contemplative analysis of life's realities. Reflective thinking skills are enhanced when IRE materials are deeply understood and connected to students' personal experiences. However, the strength of the content must be supported by a dialogic, open, and exploratory approach to instruction. Without reflective and participatory methods, the transformative potential of IRE content in fostering reflective awareness will not be fully realized. Therefore, IRE teachers are expected to design learning experiences that facilitate value-based discussions, journal writing, and relevant case studies. The curriculum should also explicitly emphasize higher-order thinking indicators. Further research is recommended to explore broader contexts, employ mixed-method approaches, and consider factors such as students' backgrounds and classroom dynamics. With synergy between content, pedagogy, and context, IRE has the strategic potential to shape a generation.

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Author Contribution

All authors contributed substantially to the conception, design, analysis, and preparation of this manuscript. Mirzael Rafi formulated the conceptual framework, supervised the data collection and analysis, and coordinated the overall research process. Naufal Qameer conducted classroom observations and interviews, organized the qualitative data, and contributed to the interpretation of findings. Eric Salonen was responsible for theoretical synthesis, manuscript refinement, and ensuring the alignment of the discussion with contemporary educational frameworks. All authors discussed the results collaboratively, provided critical revisions for intellectual content, and approved the final version of the manuscript.

Conflicts of Interest

All authors declare no conflict of interest.

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