

The Impact of Reflective Practice on Developing Pedagogical Skills for Future Islamic Education Teachers in Islamic Higher Education

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ABSTRACT

Reflective practice has become more and more important in the professional development of lecturers especially in Islamic education. This study aims to look into how Islamic education lecturers engage with reflective practices and how these practices contribute to their professional expertise and spiritual growth. Using mixed-methods approach, the research combines quantitative data from 100 Islamic education students with qualitative insights from lecturers. The findings show that reflective practices such as journaling, self-assessment and peer discussion are widely seen as useful tools to improve teaching effectiveness. However, practical challenges such as heavy workloads and lack of institutional support impede the implementation of these practices. The study also highlights the duality of reflection in Islamic education context where professional growth is intertwined with spiritual values. Practices rooted in *ilm* (knowledge) and *tazkiyah* (self-purification) not only enhance pedagogical skills but also deepen sense of purpose in teaching. To address these challenges, the study suggests the Holistic Reflective Integration Model (HRIM). This framework encompasses professional, ethical and spiritual dimensions of reflective practice. HRIM stresses the need for strong institutional support to make reflective practices effective and sustainable. By using this model, Islamic education institutions can create an environment that fosters both professional and spiritual growth of lecturers.

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Introduction

In Islamic education, there is a critical need for well-trained teachers to meet the evolving needs of learners and society (Purwanto et al., 2023a). The Qur'an and the teaching of the prophet have been combined in the first place especially to offer the right stance to matters pertaining to the teachers and to ensure that

instructors possess a variety of teaching styles, which is ideal for the effective transmission of knowledge (Najadat & Alomari, 2020), (Ayub et al., 2020), (Ananda, 2023), (Mt & Mustaffa, 2019). To be an effective teacher of Islamic education, reflective practice has to be one of the advanced critical thinking skills (Mahmood et al., 2023). After teaching, there is a self-reflection part that every teacher possesses, for effective learning enhancement what the teacher has been conducted needs to be analyzed continuously and improved (Zuhaeriah et al., 2020). Teacher learners who reflect on their actions, suffer less from the changing demands of their pupils and the pupils' education as a whole (Tsangaridou & Siedentop, 1995).

In a teaching role, one needs to have a critical self-study of his or her teaching in such a way that it could respond to student needs better (Hardaker & Sabki, 2012). In Islamic education, it is important for a teacher to not only know the subject content, but also apply Islamic teachings and values into the process of instruction. (Davidova & Minakova, 2011). According to Amin and Mustaffa (2019), reflective practices have been found to be useful in achieving that equilibrium.

Reflective practice – a process of looking back to one's teaching and modifying it if necessary – is critical in the development of one's pedagogy (Ahsan Ali & Maratib Ali, 2022). In Islamic education, this is critical in meeting the different ways of learning of the students and their various needs (Dahari et al., 2019). Thus, it is appropriate indeed to suggest that reflective practices should be embedded into both pre-service and in-service training of the teachers. (The Reflective Practitioner, n.d.). Teachers need a well-defined framework of support like workshops on reflective teaching, learning, and writing so that they can enhance their reflective capacity.

The National Council for Accreditation of Teacher Education also stresses the importance of embedding traits like a commitment to continuous improvement into teacher training programs. This principle aligns with the Islamic view that teaching is a noble profession requiring a wide range of skills and expertise (Gholampour et al., 2020).

Given the rapid growth of the educational landscape, there is an increasing demand for teachers who can quickly adapt, especially in specialized fields like Islamic education. Reflective practice has emerged as a key strategy for enhancing teaching effectiveness, enabling educators to critically evaluate their experiences and identify areas for improvement.

For future Islamic education teachers, reflective practice is not optional—it is a necessity. Effective teaching requires a deep understanding of Islamic principles and values, along with the ability to engage students both intellectually and spiritually. By practicing reflection, educators can refine their methods to create a learning environment rooted in Islamic ethics and responsive to students' diverse needs.

Additionally, reflective practice serves as a bridge between theoretical knowledge and practical application. It allows prospective teachers to critically assess their approaches, adapt to new challenges, and pursue continuous personal and professional growth. In Islamic education, reflection is not just a pedagogical tool but a spiritual and moral exercise intertwined with Islamic teachings. The concept of "tafakkur" calls for deep introspection, promoting self-awareness and ongoing development. The Qur'an encourages believers to contemplate their actions and the world around them, highlighting self-awareness as a key trait for Muslims.

Fostering a reflective mindset among future Islamic educators is essential for enhancing their pedagogical skills and aligning their practices with Islamic values. This research investigates how reflective practice can improve the pedagogical abilities of prospective Islamic education teachers in higher education. By examining the implementation and effects of reflective practices on educators' personal and professional growth, this study aims to provide a deeper understanding of effective teaching in Islamic education. It also seeks to identify the challenges educators face when incorporating reflection and offers strategies for integrating reflective practices into teacher training programs.

Methods

Literature Review

Reflective Practice in the Context of Muslim Teacher Professional Development
As it has been explained, both the role of reflection and self-assessment for teachers has been targeted, active practitioners of teaching along with expectational improvement of their professionally active life span. This is again problematic because it limits too far what might be considered reflection. John's concepts of reflection in practice where the complicating aspect of 'reflection in action' is then refined by both Schön and furthermore under a broader definition by (John Dewey et al., n.d.). Reflexion in action can be then theoretically linked with plans making, where events to achieve such plans are located and where further construction has been taken to the next level to incorporate every step and interaction for better outcome at every stage.

Models of Reflective Practice

In the field of teacher education, several models of reflective practice have been applied. However, (Schon & Bennett, 1987). The distinction between the two types of reflection is whether someone engaged it in real time ("reflection-in-action") or later on as an evaluation ("reflection-on-action"). These techniques equip teachers to address the issues of the learners and to refine their teaching approaches progressively.

The Role of Reflective Practice in Developing Pedagogical Skills

It has been shown that reflective practice is of great importance in improving pedagogical skills, especially for prospective Islamic education teachers. In Islamic education, one must not only master the religious material, but also know how to convey it to strong interests for different listeners (Fatimah Abd Rahman et al., 2019). As critical reflective practitioners, teachers are able to scrutinize their approaches and ensure that the mental and moral development of the learners is met.

Reflective practices parallel Islamic educational philosophies

The concept of reflective practice is consistent with Muslim educational philosophies that focus on seeking knowledge (ilm) and self-discipline (tazkiyah). Within the context of Islamic education, there is the nurturing of the heart as well as the intellect, and the aims of reflective practices accomplish these students' goals by fostering ongoing awareness of teaching and its evaluation (Alrayes et al., 2021).

Difficulties in applying Reflective Practices

The first of the problems in using reflective practices within Islamic teacher training is a lack of coherent philosophy. Adler (1993) points out that for reflection to be meaningful, there must be an adequate grasp of the core concepts which undergird those practices. Such ambiguity may also lead to practitioners having a low view of the relevance of engaging in critical reflectiveness around their practices.

Cultivating Reflective Practices for Islamic Religious Education Teachers

It is important to note the progress of Islamic religious education teachers by emphasizing their reflective practices. According to Purwanto et al., (2023), reflection improves pedagogical competence because it enables educators to look back, create new approaches, balance and integrate Islamic principles into their practice. The purpose of such practices is to make teaching methods more effective and students more active.

Merging Reflective Practice with Islamic Traditional Teaching

Reflective practice can fill the gap between the traditional Islamic way of teaching and the modern methods of teaching. According to Halstead (2004) there is some wisdom in mixing these approaches, and he asserts that reflective practice is one of the ways in which teachers can be able to use old traditions while coping with modern requirements in education. It has been argued that conventional

Islamized pedagogies lack depth in the usage of reflection, however this could discourage the modernization and enhancement of practices.

In the Contemporary Context of Islamic Education: Challenges and Solutions The issue of the application of western educational practices in Islamic education is quite a difficult one to discuss. As Sahin (2018) notes, such practices can be addressed by Islamic educators being reflective about their practices and thereby modify their teaching methods. Such a challenging approach enables to conserve the Islamic context while employing workable contemporary strategies.

Commercialisation in Pedagogy: New Directions Of Development Reflective practices involve migration away from traditional ways of thinking and doing things so that there is enhancement of the working population. It is the case with Najadat and Alomari (2020) who say that for critical reflective practice to transform institutions such as Muslim education systems without altering their core functions has to be embraced. However, comprehensive professional development policies and frameworks that embrace critical reflective practices are critical in ensuring that such teachers have the requisite skills to be able to improve continuously (Purwanto et al., 2023).

Research Gap

Despite the importance of reflective practice within teacher education, there is a conspicuous absence of research investigating its use in Islamic Education settings. More precisely, there is not enough research on reflective practice models designed to fit within the framework of Islamic education. Furthermore, studies that do exist are often devoid of a well-defined philosophical basis intended to assist teachers in their reflective practices resulting in shallow or disjointed engagement within reflection. This study seeks to address these issues by suggesting ways of incorporating Islamic education into practice emphasizing those cultures, which are pertinent to Islamic norms aiming at school improvement communication strategies.

Research Methods

Research Design

For our study, the design that was adopted is a mixed approach which used both quantitative and qualitative data to establish the use of reflective practice for effective teaching among Islamic education teachers. A questionnaire was circulated among a hundred (100) randomly selected respondents who are students in Islamic education degree programs. The aim was to determine how

the students participated in the reflective practices and some of the strategies that they believe can be used to assist in improving teaching practice skills. The target population was determined on the principles of obtaining a variety of educational experiences in students.

In order to gather more information, a semi-structured interview was carried out with five Islamic education lecturers, who were selected in this respect on purpose. The interviews in question, in particular, sought to know how the interviewed teachers had reflective practice and its relevance to Islamic teaching values. Also, classroom observations were carried out in order to witness the performance of reflective practices and to see the actual execution of such practices.

Data Analysis

For the quantitative data, engagement levels rated by participants and engagement's perceived effectiveness were obtained and analyzed through descriptive statistics using SPSS. For the qualitative data, thematic analysis was performed and NVivo software was used in the process of analysis. The analysis was able to provide several aspects including, the difficulties faced in implementing the reflective practices, and how such practices are embedded within Islam.

Result

Research Findings

Figure 1. The Students Responses on self-reflection exercises.

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
How often do you do learn self-reflection exercises?	100	1	4	2.63	.747
How effective do you think self-reflective practice is in improving your teaching skills?	100	1	4	1.18	.479
Do you believe that the practice of self-reflection is in line with the values of Islamic education?	100	1	4	1.82	.744

To what extent do you believe the practice of self-reflection contributes to your understanding of Islamic principles in education?	100	1	3	1.07	.355
What challenges do you face when trying to implement self-reflective practices in learning?	100	1	4	2.67	1.146
Valid N (listwise)	100				

The statistics obtained from the students' survey are helpful in understanding how self-reflection exercises are performed and viewed by prospective teachers of Islamic education. It shows the significance of a reflective practice in fostering professional attributes and its compatibility to Islamic principles of education, the obstacles that were encountered, and the effects towards development.

Under the survey, item "How often do you do self reflection exercises?" recorded a mean score of 2.63 meaning to say that the students moderate self reflection. In spite of this regard, they view the effect of such practices, especially in teaching skills, to be quite low, the mean rating being 1.18. This difference indicates that while the students are involved in reflective activities, the reflectors do not report significant changes in relation to their skills. This suggests a possible gap in the practice and perhaps the quality of reflective practice that can be resolved and enhanced through the use of other approaches that are more effective and focused.

The item "Do you believe that the practice of self-reflection is in accordance with the values of Islamic education?" was given a mean of 1.82, which indicates that, in general, students seem to affirm that there is a link between self-reflective practice and the Islamic culture. However, the fact that this response scored moderate suggests that this perception is not uniform or strong. In the same manner, the question "To what extent do you believe the practice of self-reflection enables you to comprehend how Islamic principles are integrated in education practices?" fared even worse with a mean of 1.07. This finding indicates that there exists a gap between the self reflective practices deliberately elucidated and the self reflective practices that are found to be relevant to Islamic principles as espoused in the social institute.

The problems in relation to the implementation of self reflective practices were brought out in the question "What challenges do you face when trying to implement self reflective practices in learning?" which had a mean of 2.67 with a relatively high standard deviation

of 1.146. This would therefore imply that most students to some extent have no or only a little problem engaging in reflective practices. The wide standard deviation means that some students experience considerable difficulties in this practice that could be attributed to heavy workloads, limited institutional support or insufficient training in reflective methods.

Even so, as much as the study highlights student attitude, the overall outcomes also provide hints as to the possible factors that might influence the professionalism of the subsequent teachers. The low mean scores for perceived effectiveness and contribution to understanding Islamic principles suggest that the recent reflective practices are not of much value in enhancing the professional performance of Islamic Education teachers. This emphasizes the importance of the role of TPD in determining how effectively reflective practices are incorporated into teacher training curricula.

The results show a concern that students are only moderately practicing reflective exercises and hence their effectiveness has to be improved. Recognition of Islamic values is to a degree, but the application and significance of the reflective practices in terms of Islamic educational principles need more work. Further, the different problems experienced by the students strengthen the case for the need for all-round provision of assistance and materials to enable deep reflection. Improving these areas would better prepare the Islamic Education teachers of tomorrow as it would develop in them both the teacher training and the spirituality of the subjects.

Thematic Coding Analysis

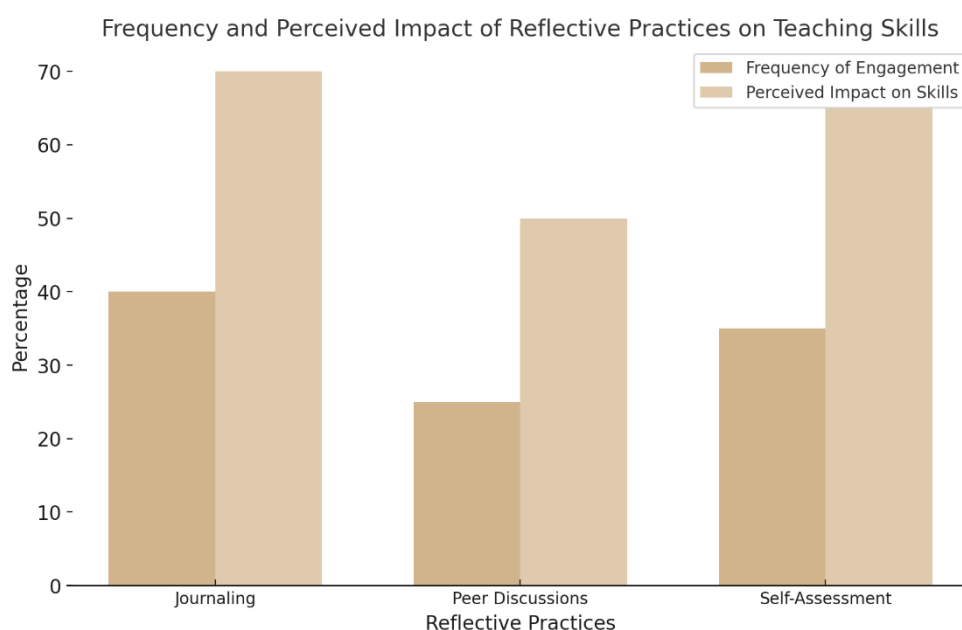


Figure II. Frequency and Perceived Impact of Reflective Practices.

The bar chart depicts two crucial aspects on how the Islamic community of teachers in future educational institutions interacts during the engagement: firstly, the frequency of engagement, and secondly and most importantly, the perception on the role of those practices on the enhancement of teaching skills. The first aspect that we can tear apart is the frequency of engagement, which is quite self explanatory. Self-studying, for example, assumes the highest percentage of engagement at 40%, meaning that most of the educators are tend to frequently use this technique in self assessment when they need more practice or require improvement on teaching strategies. This practice means that the majority of teachers, 35% to be precise, review what they've done and how they could do it better in order to increase their practice. Finally, this activity is least common where only 25% of instructors reflect with their fellow teachers in professional discussions. This may mean that a collaborative engagement in that regard tends to be undervalued or that there are few chances available for that to happen.

The second practice is the perceived impact or rather the effectiveness of those practices, where teachers say that reflective practices greatly impact their teaching abilities. The most effective techniques from the surveys are journaling and self-assessment, which are scored values of 70% and 65% respectively. This implies that active engagement teachers women in these practices feel that their adept pensmanship skills are quite effective in enhancing their teaching, perhaps by helping them better understand student needs and adapt their strategies. Peer discussions, despite being less frequently used, are still viewed as impactful, with a 50% perceived benefit. This suggests that when teachers do engage in reflective conversations, they find them valuable for sharing ideas and gaining fresh insights.

All in all, the graph stresses out a very important aspect: while teachers are the main determinant of the use of types of reflective practices due to the positive return they bring to teaching, their use is done depending on the practice and this may be their individual choices or what the institution endorses. This relationship between perceived engagement and perceived effectiveness reinforces the argument for the development of stronger structures to promote collaborative reflection and greater self assessment and reflective journalling in the future.

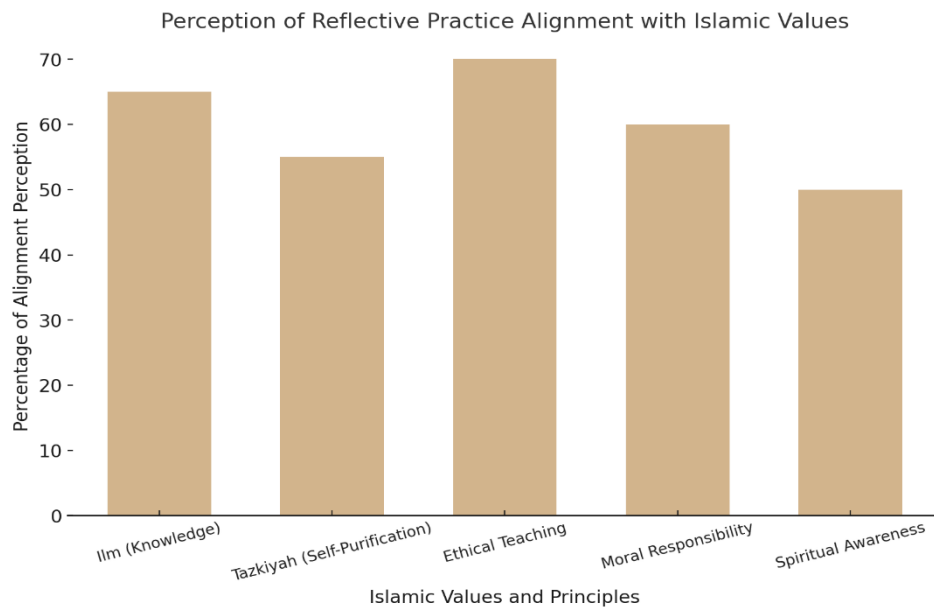


Figure III. Perception of Reflective Practice Alignment with Islamic Values

The clustered bar chart shows how participants perceive the connection between reflective practices and core Islamic values. It gives us a glimpse into how well educators feel their reflective habits align with important principles like gaining knowledge (*ilm*), self-purification (*tazkiyah*), and maintaining ethical and moral standards. *Ilm* (knowledge), which scores a solid 65%. This means that a majority of educators believe that engaging in reflective practices helps them deepen their understanding of what they teach and how they teach it. Since seeking and sharing knowledge is a fundamental part of Islamic education, many teachers see reflection as a tool for ensuring they're delivering content that's not only accurate but also meaningful. Moving on to ethical teaching, we see an even higher alignment at 70%. This tells us that educators strongly feel reflection helps them stay ethical and fair in their teaching. For many, taking the time to reflect on their actions and decisions helps them make sure they're setting a positive example for their students, which is crucial in the context of Islamic values.

Moral responsibility comes in at 60%. This shows that many educators feel reflection helps them uphold their duties as role models and mentors. It encourages them to think about whether they're acting in a just and compassionate way, which is essential in teaching environments that emphasize strong moral values. Tazkiyah (self-purification), which relates to the idea of spiritual self-improvement, scores a bit lower at 55%. This suggests that while some teachers find reflection helpful for personal growth and spiritual cleansing, others might not feel the connection as strongly. Still, there's a sense that reflective practices can encourage educators to be more self-aware and work on their character. Lastly, spiritual awareness is at 50%, making it the lowest but still notable. This indicates that while teachers do see a link between reflection and being spiritually mindful, it might not be as pronounced. Reflective practices are seen as a way to stay aware of the deeper purpose and spiritual impact of teaching, but for some, this might not be a consistent or direct experience. In summary, the chart shows that most educators believe reflective practices align well with key Islamic values, especially when it comes to knowledge and ethics. However, there's a bit of variation in how strongly they feel about the spiritual aspects, like self-purification and awareness, suggesting there might be room to better integrate these deeper elements into their reflective routines.

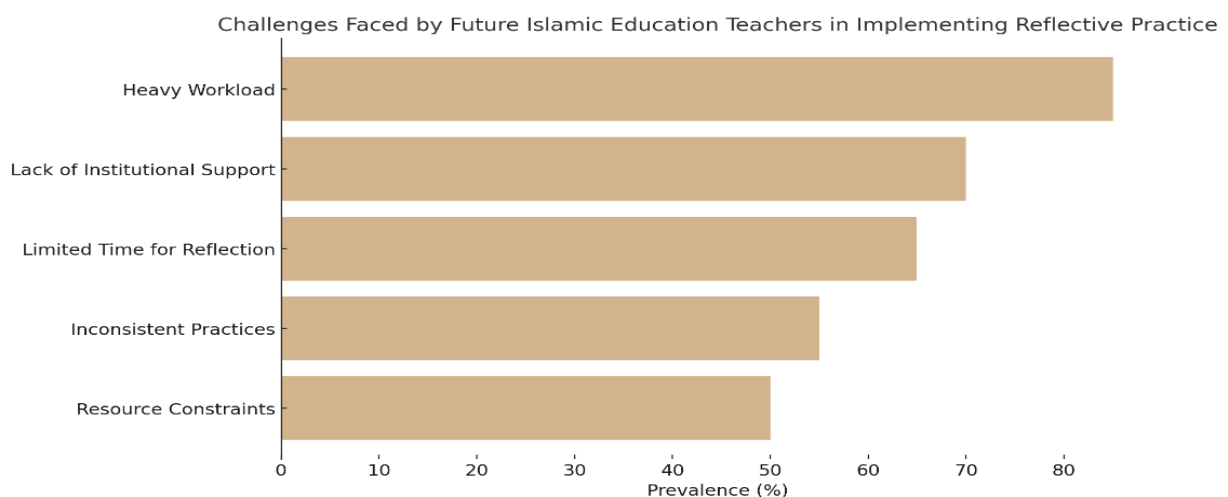


Figure IV. Challenges Faced by Future Islamic Education Teachers in Implementing Reflective Practice.

The horizontal bar chart gives us a clear look at the main challenges that future Islamic education teachers face when trying to engage in reflective practices. Let's break down what these obstacles are and how frequently they were mentioned. First up, the biggest challenge is heavy workload, mentioned by 85% of participants. It's clear that teachers are juggling a ton of responsibilities – lesson planning, grading, administrative tasks, and more. There is so much on their plates and that makes it almost impossible to find time and mental energy for reflection. Next, lack of institutional support comes in at 70%. Many teachers feel that their schools or institutions just aren't providing the support they need to make reflection a necessity. This could mean a lack of training and

mentorship or even just the fact that the environment does not encourage self-assessment. Even the most zealous teachers can begin to feel dispirited without the proper backing. Then there is a lack of time for reflection as mentioned by 65% of the respondents. This challenge goes hand in hand with the overwhelming fatigue experienced by the teachers. Teachers find themselves so engaged that it becomes extremely difficult to even spare a few minutes to concentrate on how they teach. Reflection often turns out to be one of those things that they wish they could do but never have the opportunity to.

It was also highlighted by 55% of the participants who complained about inconsistent practices. It's understandable that even if teachers are able to take time out to reflect on their lives, it would be very challenging for them to make it a part of their life. Due to the nature of work a teacher does, things can vary, and sometimes those very things, like a bad day, can make it so that there isn't the amount of time needed to reflect. Last but not the least, resource constraints were indicated by 50% of the participants. This can be depicted as including the absence of materials that are useful, mentors, and programs which are in an organized sequence that ends up making reflection less of a task. In the absence of such appropriate resources, teachers who are willing to take part in activities which are on the topic of reflective thinking will find it extremely difficult to achieve during the course of their work. In short, this graph shows a familiar picture: teachers want to reflect and improve but real life barriers like heavy workloads, lack of support and time constraints get in the way. If institutions could provide more support and resources, it would make reflective practices more feasible and effective for teachers.

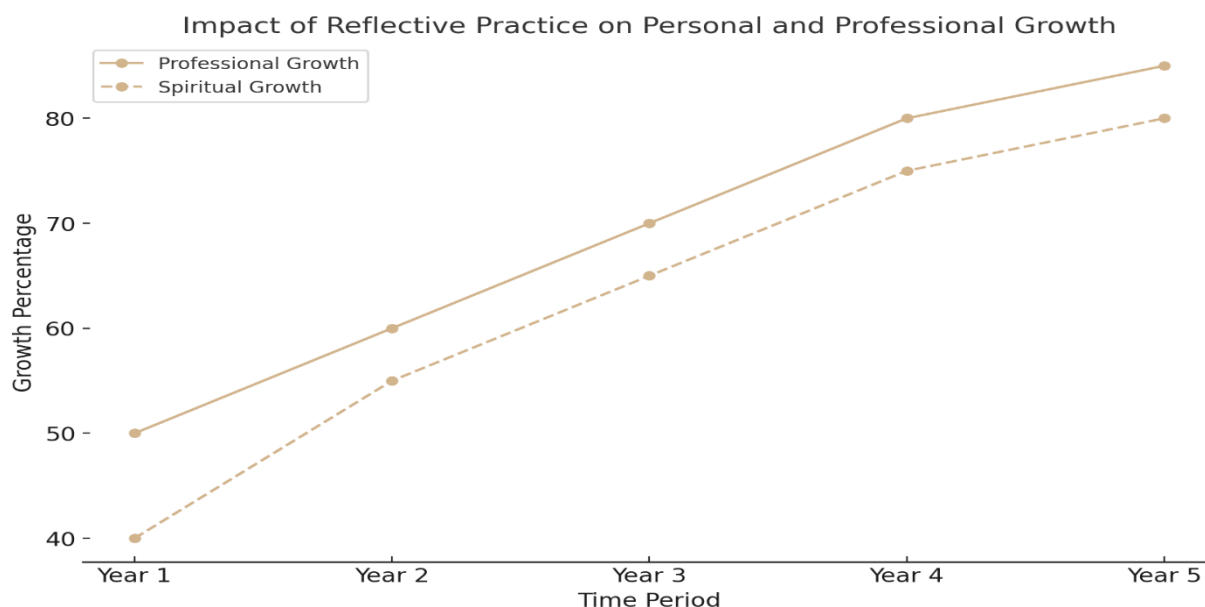


Figure V. Impact of Reflective Practice on Personal and Professional Growth

The bar chart shows two aspects regarding the participation of future Islamic education teachers in the above stated reflective practices, namely their level of practice

and their perception regarding the contribution if such reflective practices in elevating their teaching skills.

As for the level of practice, we see that some educators are engaged in these reflective practices while others are not. For example, journaling engages approximately 40% which is the highest level of engagement with the method, which means a considerable number of teachers are able to reflect on their teaching methods and enhance their approaches. In second place is self-check, where 35% of the teachers reported about checking their evidence of performance, showing that a large proportion of the instructors evaluate their work and ways in which they can enhance its effectiveness. Lastly, peer discussions are rated the least at 25%, where teachers took part in reflective dialogues with the other professionals in the field. This could mean that teachers encourage team reflection much less or they have not much chance to hold such sessions.

Shifting to the perceived impact of these practices, the chart indicates that teachers feel quite strongly that reflective practices are quite useful in improving their teaching skills. Writing in their journals and self assessments both rate quite highly at 70% and 65% respectively. This shows that teachers who practice these believe that they are indeed helping in improving their teaching, probably as they assist them in better comprehending the needs of the students and changing their approaches to meet those needs. Though less frequently used than the others, peer discussions are still considered useful, with 50% benefit. This implies that peer talking is indeed useful for the teachers whenever teachers use it to talk about different ideas or whenever they would like to get new ideas.

Big picture, the chart confirms an important lesson: The favoring of different types of reflective practices apparently for their effects on teaching does not necessarily mean that all of them are widely used, probably due to personal choices and institutional backing. This equilibrium between the level of use and the effectiveness of use calls for greater provision of coordinated opportunities for group based reflection and continued motivation for self reflection and journal writing.

Research Discussion

This study explores the benefits and challenges of reflective practices in Islamic education. By looking at teachers' perspectives alongside the data, the findings provide a holistic view of how reflection impacts teaching on professional, ethical and spiritual levels.

Reflective Practices and Pedagogical Skills

From the findings, it is noteworthy that particular aspects such as journaling, self-assessment, and peer discussions are among the aspects which teachers consider as most helpful self-improvement or instructional improvement. Educators also indicated

that practicing such reflection increases their flexibility, sensitivity to students, and their teaching approaches. (Schon & Bennett, 1987) this is reflection, a moment of thinking about what has been done and what has to be done in order to devise better results. However, this study does not restrict itself to Schon's framework, as it highlights the additional aspect of the Islamic education's reflective practices' holy dimensions. Even though Dewey (John Dewey et al., 1933) and Schön are purists of so-called practical applications of reflection, this work shows that reflection fosters the spiritual perspective of the educators. For educators in Islam, reflection is not only for the enhancement of teaching and learning strategies but also for the reconsideration how the efforts are geared towards a higher cause of spirituality. This is in line with Novelly's belief that teaching and learning should engage both head and heart.

Alignment with Islamic Values

It's also the case that reflective practices observe the tenets of Islam particularly *ilm*, *tazkiyah* and ethical fathering. A good number of the educators tend to consider such practices as instruments of preserving the moral and ethical tenets that are crucial in the teaching of Islam. Hashim and Zayid (Fatimah Abd Rahman et al., 2019b) maintain that the practice of teaching Islam calls for the combine bearing moral responsibility and having a high degree of spiritual consciousness, and the results of this study support that view. However, these findings also point to some imbalance: though the teachers acknowledge the ethical effects of reflecting, they may find it difficult to practice the deeper layers of spirituality such as *tazkiyah* within their professional context. This gap justifies the search for other approaches that are systematic and practical in linking professional work to spiritual development of the teachers.

Challenges in Implementing Reflective Practices

Difficulties in Putting Reflective Practices into Action Even though they help reflective practices run into big problems in Islamic education. The horizontal bar chart shows that heavy workloads little support from schools, and not enough time stop teachers from thinking about their work. These roadblocks match what Purwanto et al. (2023) found: real-world issues can get in the way of even the most dedicated teachers. Zeichner (1991) also points out how crucial school support is to keep reflective habits going, which this study backs up. Also, the lack of steady reflective practices links to Kolb's (2024) hands-on learning theory. This theory stresses how important it is to learn all the time in an organized way. Without regular routines and enough backing from their schools, teachers can't get all the good stuff that comes from reflecting on their work. Toward a Holistic Framework: The Holistic Reflective Integration Model (HRIM).

Current theories offer useful insights into reflective practices, but they don't capture the unique mix of professional, ethical, and spiritual aspects at the heart of Islamic education. To address this, our study suggests the Holistic Reflective Integration Model

(HRIM)—a thorough framework designed for Islamic educators. 1. Professional Reflection: This part builds on Schön's and Dewey's ideas focusing on practical self-evaluation and teamwork with peers to improve teaching methods. It pushes educators to change their approaches to meet students' needs well. 2. Ethical Reflection: this aspect stresses moral responsibility. It prompts educators to think about questions like, "Do I show Islamic values in my classroom?" This helps make sure ethical thinking guides their actions. 3. Spiritual Reflection: Taking inspiration from Islamic ideas like tazkiyah and tafakkur (deep thinking), this part links teaching practices with spiritual beliefs. It aims to help educators think about how their work fits with a higher purpose and boosts spiritual growth in themselves and their students. 4. Institutional and Community Support: To tackle the obstacles we found in our research, this part highlights the need for institutional programs. These could include mentoring organized workshops, and resources that keep reflective practices going.

Implications and Future Research

The HRIM model offers a meaningful way for Islamic teachers to reflect on their work, combining professional skills with ethical values and spiritual growth. It's not just about improving teacher training programs—it's about making them more relevant, fulfilling, and impactful for educators. Future research could look into how the HRIM model works in different cultural and educational settings. By exploring its effectiveness and making adjustments where needed, researchers can help educators achieve a meaningful balance between professional success and their ethical and spiritual development. This study doesn't just add to academic conversations about reflective practices—it also gives Islamic teachers a practical way to improve both their teaching and their spiritual journey.

Conclusion

This study looked into reflective practice in Islamic education and found it has a huge potential to improve teaching skills and also the challenges educators face. Through a mixed methodology, the research showed how reflective practices such as journaling, self-assessment and peer discussions can improve lesson planning, student engagement and adaptability. This is in line with Schön and Dewey's theory who have long emphasized the transformative power of reflection in professional development. A unique contribution of this study is the focus on the spiritual dimension of reflection in Islamic education. Unlike traditional educational theories which mainly focus on professional growth, this research highlights how reflective practices can foster deeper spiritual awareness and alignment with core Islamic values. Educators said that reflection helps them uphold ilm (knowledge), tazkiyah (self-purification) and ethical teaching, adding a deeper meaning to their professional development.

At the same time the study shows the practical challenges educators face; heavy workloads, limited institutional support and not enough time for sustained reflection. These barriers prevent consistent application of reflective practices even when its value is acknowledged. This is in line with Zeichner's emphasis on institutional support and Kolb's idea that structured and continuous reflection is necessary for growth. In response to these challenges the study introduces the Holistic Reflective Integration Model (HRIM) a comprehensive framework that integrates professional development, ethical responsibility and spiritual growth. Designed for Islamic education the HRIM model redefines reflection as a multifaceted process that not only improves teaching techniques but also nurtures the educator's spiritual and moral character. It also highlights the need for institutional support such as mentorship programs and structured workshops to sustain reflective practices and maximize its impact.

It is important to note that the findings of this study are context specific and influenced by the cultural and institutional setting of the study. Local values, community needs and organisational structures play a big role in shaping the outcome. So applying the findings in other contexts requires consideration of cultural and educational differences. In the end this study shows that reflective practice in Islamic education is a powerful yet complex thing. Individual effort is not enough; educators need structured approaches and robust support systems to integrate reflection into their professional lives. By using the HRIM model, institutions can have a more holistic and contextually relevant approach to teacher training – one that acknowledges the cultural and spiritual dimensions of Islamic education. Future research can further test the HRIM model in different educational settings and contexts, and explore its effectiveness and flexibility. Longitudinal studies can also look into the impact of reflective practices on teaching and educators' spiritual well being over time. This study provides a starting point to delve deeper into how reflection can enrich not only teaching practices but also the personal and spiritual growth of educators, and ultimately Islamic education.

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