

Quantum Learning in a Sufism Perspective: Integration of *Tajalli* Concepts and Holistic Learning Theory

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Submitted: 15-07-2025

Revised : 30-02-2026

Accepted: 27-03-2026

ABSTRACT. This study critically addresses the persistent gap in Islamic Religious Education (IRE) between cognitive-oriented instructional practices and the need for transformative learning that meaningfully integrates spiritual experience. Existing applications of Quantum Learning (QL) within religious education largely remain technical and methodological. At the same time, Sufi epistemology, particularly the concept of *tajalli*, has rarely been theorized as a foundational learning paradigm. This theoretical disjunction limits IRE's capacity to foster holistic transformation encompassing intellectual, emotional, and spiritual dimensions. Employing a philosophical-analytical approach, this study conducts a hermeneutic analysis of classical Sufi texts, systematically deconstructs the core principles of QL, and synthesizes them with transformative learning theory to formulate an integrative conceptual framework, Quantum Sufic Learning (QSL). The findings argue that learning can be reconceptualized as a process of *tajalli*, in which meaning is unveiled through the dynamic interaction of rational cognition (*'aql*), spiritual-emotional awareness (*qalb*), and transcendental consciousness (*ruh*). The study's primary theoretical contribution lies in advancing a spiritually grounded extension of holistic and transformative learning theory by embedding Sufi epistemology into contemporary educational discourse. Conceptually, QSL offers a transferable pedagogical model that transcends specific cultural or institutional settings, providing a new framework for integrating spirituality and modern learning theory without dichotomizing tradition and innovation. This study contributes to the theoretical development of Islamic education and transformative pedagogy, while inviting future empirical research to examine the effectiveness of QSL across diverse educational contexts.

Keywords: *Quantum Learning, Tajalli, Dzauq, Sufism, Islamic Religious Education, Transformative Learning.*

 <https://doi.org/10.31538/munaddhomah.v7i1.2301>

How to Cite Hamzah, H., Firdaus, F., Robiah, S., Hamzah, M. L., & Mere, K. (2025). Quantum Learning in a Sufism Perspective: Integration of *Tajalli* Concepts and Holistic Learning Theory. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 7(1), 185–201.

INTRODUCTION

Islamic Religious Education has a strategic role in the Islamic education management system because it is the foundation for forming the character, moral values, and spirituality of students (Arifin et al., 2025; Ikhwan et al., 2025; Komalasari & Yakubu, 2023). In the context of the multidimensional crisis that is hitting the current generation, ranging from moral degradation, spiritual alienation, to identity crisis, PAI is expected to be able to appear as an instrument that is not only informative, but also transformative (M. Amin, 2025; Kertamukti et al., 2025; Miftah et al., 2024; Wang et al., 2024). This means that Islamic Religious Education (PAI) learning management must be directed toward the holistic transformation of students' personalities, encompassing cognitive, affective, and spiritual aspects. However, in reality, the implementation of PAI in various

educational institutions is still dominated by a reductionist, textual-normative approach. The curriculum and learning strategies focus more on verbal and literal mastery of material, such as memorizing verses, definitions, and propositions, without integrating aspects of meaning and students' spiritual experiences (Badawi, 2025; Kartiko et al., 2025; Sintasari et al., 2026). This is a challenge in the management of Islamic Religious Education learning because it does not reflect the principles of Islamic education which emphasize the unity between knowledge and practice, between the external and the internal, and between intellectuality and spirituality (K et al., 2025; Sa'dullah, 2012). From the perspective of Islamic education management, this condition shows the weak integration between the holistic vision of Islamic education and managerial practices in learning management (Rofiq et al., 2025; Rusmini & Alfiandi, 2025). An innovative managerial strategy is needed that is based on Islamic values, which is able to answer the needs of the times while also grounding the spiritual dimension in the learning process (Bahri, 2017; Hawa et al., 2025). One of the relevant approaches to be studied and implemented is Quantum Learning, which is based on holistic learning theory and can be synergized with Sufi concepts such as *tajalli*, namely the process of spiritual illumination and inner enlightenment which is the core of education in the Islamic Sufi tradition.

Most Islamic Religious Education teaching in formal schools still uses a teacher-centered lecture model, which limits active student participation and narrows cognitive achievement (Assalihee et al., 2024; Jasmi et al., 2022). As a result, religious education often fails to bridge the gap between religious knowledge and students' spiritual experiences in real life (Ikhwan, 2024). A national survey conducted by the Center for the Study of Islam and Society revealed that 72% of students experience a gap between the religious material taught in school and their daily spiritual practices, while 65% stated that Islamic Religious Education content is not relevant to contemporary issues such as mental health, digital ethics, and moral challenges in the digital age. This indicates that Islamic Religious Education learning tends to be less adaptive to the needs of Generation Z and Alpha, who live in a highly connected era with a rapid flow of information and a crisis of meaning (Muawana et al., 2026). This situation is exacerbated by the lack of learning approaches that can integrate cognitive, affective, and spiritual aspects in a balanced manner. However, from the perspective of the Quran, humans are viewed as multidimensional beings with an intellect (*aql*), heart (*qalb*), and soul (*ruh*) that are interconnected (Basith et al., 2024; Rassool, 2024; Warsah, 2020). Therefore, ideal learning is learning that enlightens the heart, not merely fills the mind with information. Unfortunately, current Islamic Education curriculum and pedagogy designs have not widely adopted these integrative principles.

Quantum Learning (QL), as a learning approach based on neurophysiological principles, developmental psychology, and accelerated learning theory, offers the opportunity to build more holistic and enjoyable learning experiences (Schwartz et al., 2005). Concepts such as state management, suggestopedia, whole brain learning, and accelerated learning in QL emphasize optimizing the learning climate, emotional engagement, and balancing left and right brain functions (Kronenberg, 2024). However, the application of QL in the context of Islamic Religious Education has so far been limited to technical-methodological aspects such as variations in activities or the use of visual aids, without touching on the epistemological and spiritual dimensions of religious education. On the other hand, Sufism in the Islamic tradition offers a deeply rooted educational paradigm, touching the deepest layers of human consciousness (Nasser, 2022). The concept of *tajalli* developed by Ibn 'Arabi describes the manifestation of divine truth in pure and open human consciousness (Nayab & Hassan, 2025; Taufiqurrahman, 2021; Ulfa, 2017). Education from the perspective of Sufism is not merely a cognitive process, but rather a spiritual transformation that involves *dzauq* (intuitive spiritual sense), *muraqabah* (awareness of the divine presence), and *fana'* (the dissolution of the ego into divine reality (Farhan, 2025; Supriyanto, 2025).

This research seeks to address this gap by designing an integrative learning management model, synergizing the principles of Quantum Learning and Sufi epistemology through the concept of *tajalli*, the process of divine manifestation in the human soul as a form of spiritual enlightenment.

This model aims to reconstruct Islamic Religious Education (PAI) learning to integrate the cognitive, affective, and spiritual dimensions holistically. Thus, Islamic Religious Education (PAI) learning management focuses not only on academic achievement but also on character development and divine awareness in students, in line with the primary goals of Islamic education.

Although Islamic Religious Education (PAI) plays a strategic role in Islamic education management, a gap remains between its ideals of holistic transformation and reductionist, purely cognitive-oriented learning practices. The Sufi approach, particularly the concept of *tajalli*, has not been widely utilized as an epistemological basis for learning management, while Quantum Learning (QL) is often applied technically without addressing the spiritual dimension. Empirical findings indicate that the majority of students experience a gap between Islamic Religious Education (PAI) material and spiritual practices in their daily lives, indicating the need for a more integrative learning model. Therefore, this research is important to be carried out to design a PAI learning management model that combines the principles of QL and Sufism through the concept of *tajalli*, in order to present a learning process that touches on cognitive, affective, and spiritual aspects in a complete manner and is relevant to the needs of today's generation.

METHOD

This study employs a philosophical-analytical approach to formulate a conceptual synthesis between Quantum Learning (QL) theory and the concept of **tajalli** in Sufism, with the aim of developing a holistic framework for Islamic Religious Education (PAI). The philosophical approach was selected because it is particularly suitable for critically examining cross-traditional ideas, interpreting Islamic spiritual epistemology, and integrating them with contemporary educational theories (Creswell, 2022), emphasizing conceptual rigor, interpretive depth, and theoretical coherence rather than empirical generalization. To provide contextual grounding, limited exploratory observations and reflective discussions were conducted at Lembaga Pendidikan Ma'arif Talang Pasuruan, which was purposively selected due to its strong orientation toward integrating Islamic values, character education, and spiritual practices within formal learning, as well as its affiliation with the Ma'arif educational network that promotes moderate Islam and holistic student development, making it a relevant setting for examining the practical resonance of spiritually integrated learning models aligned with the Quantum Sufic Learning (QSL) framework..

The research process was conducted in several systematic stages. First, a hermeneutic analysis was undertaken on classical Sufi texts authored by prominent scholars, particularly Ibn 'Arabi (Fushush al-Hikam, al-Futuh al-Makkiyah) and Al-Ghazali (Ihya' 'Ulum al-Din), to explore the philosophical and pedagogical meanings of *tajalli*, *dzauq*, and *muraqabah*. This stage aimed to uncover the epistemological foundations of Sufism relevant to transformative learning and to interpret how spiritual knowledge is conceptualized as an experiential and consciousness-based process. Second, a theoretical deconstruction was applied to the core principles of Quantum Learning as articulated by (Burmansah et al., 2025; Putri et al., 2025), including state management and whole-brain learning. This analysis focused on identifying conceptual intersections between neuropsychological awareness in QL and Islamic spiritual concepts, particularly regarding emotional readiness, attentional focus, and holistic cognition. Third, an interdisciplinary synthesis was carried out by aligning these findings with Mezirow's transformative learning theory, resulting in an integrative conceptual framework that positions learning as a process of meaning transformation grounded in both cognitive engagement and spiritual awareness (Mezirow, 2018).

In addition to textual analysis, this study incorporated limited qualitative reflection through exploratory observations in a spirituality-based educational setting. These activities involved informal discussions with teachers and non-intrusive observation of spiritual reflection practices in classroom contexts. The purpose of this stage was not to produce empirical claims, but to assess the conceptual feasibility and pedagogical resonance of the proposed framework in real educational environments. Research ethics were carefully considered throughout the study. All qualitative reflections were conducted voluntarily, with participants informed of the academic purpose of the

discussions and assured that no personal identities or institutional details would be disclosed. Observations were non-invasive and focused solely on pedagogical practices rather than individual behavior. As this study relied primarily on secondary data and conceptual analysis, it posed minimal ethical risk and adhered to principles of confidentiality, respect, and academic integrity.

Data were drawn from secondary sources, including classical Sufi literature, contemporary learning theories, and national survey reports PPIM UIN Jakarta, 2023. Thematic analysis was employed as the primary analytical strategy, involving systematic identification, categorization, and synthesis of recurring concepts across sources (Ahmed et al., 2025). To ensure thematic reliability, themes were developed through iterative reading, constant comparison across texts, and conceptual triangulation between Sufi epistemology, Quantum Learning theory, and transformative learning literature. This process enhanced analytical consistency and reduced interpretive bias by grounding themes in multiple theoretical traditions rather than single-source interpretations.

This study employs a philosophical-analytical approach to formulate a conceptual synthesis between Quantum Learning (QL) theory and the concept of *tajalli* in Sufism, in order to develop a holistic framework for Islamic Religious Education (PAI). The philosophical approach was chosen because it is relevant for deeply examining cross-traditional ideas, interpreting Islamic spiritual values, and integrating them with modern educational theories (Hirose & Creswell, 2023; Kerlinger, 1966). The research stages began with a hermeneutic analysis of key works by prominent Sufi scholars, such as Ibn ‘Arabi (Fushush al-Hikam, al-Futuhat al-Makkiyah) and Al-Ghazali (Ihya’ Ulum al-Din), to explore the philosophical and pedagogical meanings of *tajalli*, *dzauq*, and *muraqabah*. This analysis aimed to interpret the epistemological potential of Sufism in supporting transformative learning.

Next, a theoretical deconstruction was conducted on the principles of Quantum Learning as developed by (Acat & Ay, 2014; Zeybek, 2017), such as state management and whole-brain learning, to identify intersections between neuropsychological awareness and Islamic spirituality. Subsequently, an interdisciplinary synthesis was carried out with Mezirow’s transformative learning theory, resulting in a conceptual framework of learning based on the integration of QL and Sufi values. In addition, this study utilized limited qualitative reflection through exploratory observations in a spirituality-based educational school. These activities included informal discussions with teachers and observation of spiritual reflection practices in the classroom, aiming to assess the feasibility and potential implementation of the proposed conceptual framework.

The research data were drawn from secondary literature, including classical Sufi references, modern learning theories, and national survey reports. Data analysis was conducted thematically, involving the identification, organization, and synthesis of key ideas underlying this integrative framework (Denzin & Lincoln, 2011). The limitation of this study lies in the absence of systematic empirical testing in actual classroom experiments, so the findings remain conceptual and require practical validation in further research. Nevertheless, this philosophical-analytical approach is expected to open new perspectives on an integrative and transformative PAI learning paradigm and stimulate further evaluation in the future.

RESULT AND DISCUSSION

Result

This study produced a conceptual framework of Quantum Sufic Learning (QSL) as an instructional model for Islamic Religious Education (PAI) that integrates the principles of Quantum Learning (QL) with the epistemology of Sufism. The findings are described in the following four subsections:

Exploration of the Concept of *Tajalli* in Sufi Epistemology

The exploration of Sufi epistemology in this study focuses on identifying core concepts related to spiritual and transformative learning processes. An in-depth review of classical Sufi literature, especially the works of Ibn ‘Arabi such as *Fushush al-Hikam* and *al-Futuhat al-Makkiyah*, reveals that the concept of *tajalli* holds a central position in the structure of Sufi knowledge. *Tajalli*

is defined as the process of unveiling or manifesting divine attributes within human consciousness. In the framework of Sufi epistemology, knowledge is not merely obtained through symbolic representation or logical-rational processes, but through *dzauq* a direct, intuitive, and present spiritual taste (*'ilm hudhūrī*). Ibn 'Arabi emphasizes that *dzauq* is the gateway to true knowledge, in which learners do not merely understand concepts textually but also sense the presence of meaning within themselves. Another crucial concept is *muraqabah*, or the continuous spiritual awareness of God's presence. *Muraqabah* is not limited to formal ritual practices but is an inner attitude that trains vigilance and sincerity in receiving knowledge. This supports the spiritual readiness of learners to acquire meaningful knowledge, as *muraqabah* teaches the purity of heart and humility to accept the truth. Furthermore, the principles of *fanā'* (ego dissolution) and *baqā'* (the continuity of divine awareness) are also relevant as foundations of Sufi epistemology in learning. *Fanā'* describes the process of dissolving the ego and releasing self-centered pretensions to become open to the ultimate truth from God. Following this, *baqā'* affirms the rebirth of a new awareness living with a more complete orientation toward divine values. In an educational context, this means that learners do not merely memorize religious values but experience personal transformation to embed those values in daily behavior.

Thus, Sufi epistemology offers an alternative paradigm of learning that positions knowledge as a transformative, not merely informative, process. Knowledge becomes a direct experience that touches the heart, sharpens intuition, and opens the way to higher spiritual awareness. This exploration serves as the foundation for integration with the principles of Quantum Learning, enabling students to experience a learning process that harmoniously unites cognitive, affective, and spiritual dimensions.

Analysis of Quantum Learning Principles

The analysis of Quantum Learning (QL) theory in this study focuses on identifying its core principles that align with Sufi values, enabling their integration into an Islamic Religious Education (PAI) learning framework. QL itself was developed by Bobbi DePorter and her team based on neurophysiological approaches, developmental psychology, and accelerated learning theory. In general, the main QL principles relevant for adoption in spiritual-transformative learning encompass three key aspects: State management, This principle emphasizes the importance of managing students' emotional and psychological conditions to optimize their absorption of learning materials. QL teaches that mood, motivation, self-confidence, and positive attitudes can significantly enhance learning capacity. In the PAI context, this serves as a bridge toward learners' inner readiness to connect with spiritual values, similar to the readiness of the heart found in the Sufi concept of *muraqabah*.

Whole-brain learning, this principle strives to balance left-brain activities (related to logic, analysis, language) with right-brain functions (related to creativity, intuition, emotion). QL promotes learning strategies that combine rational activities with imagination, art, music, or kinesthetic exercises to enhance learning meaningfulness. This perspective resonates with the *dzauq* experience in Sufism, which also integrates reasoning and feeling to achieve deeper understanding of divine values. Accelerated learning, The principle of accelerated learning emphasizes creating a conducive learning environment, using multi-sensory media, meaningful repetition, and active student engagement. In a relaxed, joyful, and positive environment, learning processes can proceed more quickly and effectively. This principle parallels the concept of *tajalli* in Sufism, where divine meanings are revealed more rapidly to an open heart within a supportive spiritual environment.

These three principles demonstrate that QL is not merely a technical method but also carries opportunities to support learners' affective and even spiritual dimensions, if applied reflectively and profoundly. In other words, QL can be integrated with Sufi values to design a more holistic PAI learning strategy that simultaneously engages intellect, emotion, and spiritual awareness. This analysis forms the basis for the synthesis of Quantum Sufic Learning (QSL), in which QL principles

are harmonized with Sufi transformative values to create a learning process that not only enlightens the mind but also touches the heart and nurtures learners' spiritual awareness.

Table 1. Integration of Quantum Learning Principles with Sufi Concepts in QSL

Quantum Learning Principle	Sufi Concept	Integration in Quantum Sufic Learning (QSL)
State Management	Muraqabah (awareness of God's presence)	Managing students' inner and spiritual readiness
Whole-brain Learning	Dzauq (spiritual taste experience)	Synergizing reasoning, intuition, and emotion in understanding religion
Accelerated Learning	Tajalli (unveiling of divine meanings)	Accelerating transformative meaning through openness of the heart

Synthesis of the Quantum Sufic Learning (QSL) Framework

The synthesis between the principles of Quantum Learning (QL) and Sufi epistemology results in a conceptual model called Quantum Sufic Learning (QSL). This model is designed to address the needs of Islamic Religious Education (PAI) that not only focuses on the transfer of cognitive knowledge but also facilitates the affective and spiritual transformation of learners. QSL is built upon three interrelated pillars, namely:

Holistic Awareness, this pillar emphasizes the importance of integrating the three elements of human consciousness intellect (‘aql), heart (qalb), and soul (ruh) in every learning activity. Teachers are not merely transmitters of material, but also spiritual facilitators who guide students to integrate knowledge, attitudes, and inner experiences into daily life. Thus, the learning process is not separated between cognition and spirituality, but proceeds synergistically. **Spiritual Experience**, The second pillar stresses that ideal learning should not only be informative but must also present spiritual experience (dzauq) as a source of authentic knowledge. Within QSL, students are encouraged to directly experience divine values through practices of contemplation, narrative reflection, and meaningful engagement. Through this approach, PAI content does not stop at memorization but is internalized as a transformative life experience.

Transformation of Meaning and Self, the third pillar positions learning as a process of personal transformation, in which students are invited to dissolve the ego (fanā) and rebuild a new awareness (baqā) that is more aligned with divine values. This process is consistent with the goal of tajalli in Sufism, namely the unveiling of spiritual meaning within the learner's consciousness. With this transformative orientation, QSL aims for religious education not only to produce academically intelligent students but also spiritually grounded and morally noble individuals.

Table 2. Pillars of the Quantum Sufic Learning (QSL) Framework

Pillar	Description
Holistic Awareness	Integration of intellect, heart, and soul within the learning process
Spiritual Experience	Cultivating dzauq through reflection, contemplation, and meaningful worship practices
Transformation of Meaning & Self	Encouraging personal transformation toward awareness of divine values, in line with the Sufi concept of tajalli

QSL ultimately offers a conceptual framework that enables Islamic Religious Education (PAI) to adapt to the challenges of Generation Z and Alpha in the digital era, which demands more meaningful, authentic, and transformative education. This model also opens opportunities to

integrate modern learning technologies with Islamic spirituality without creating a dichotomy between traditional values and pedagogical innovation.

Preliminary Conceptual Validation

The preliminary conceptual validation in this study was conducted on a limited basis to assess the feasibility of the Quantum Sufic Learning (QSL) framework before it is further developed in empirical studies. Validation was carried out through reflective observation as well as informal discussions with teachers in a spirituality-based educational school in City X. During these activities, the researcher observed ongoing PAI learning practices, particularly activities related to the integration of spiritual values such as collective dzikir, routine moral value discussions, and daily reflections. The observations showed that elements of holistic awareness and spiritual experience, which are the pillars of QSL, have naturally emerged in learning activities, although they have not yet been structured within an integrated pedagogical model.

In addition to observation, the researcher also held informal dialogues with four PAI teachers and one spiritual guidance teacher to introduce the QSL framework, explain its pillars, and seek their initial views on its relevance and potential implementation. From these conversations, most teachers expressed positive appreciation for the idea of QSL. One PAI teacher stated, *“In my opinion, this concept is very interesting because it helps children feel religious values, not just memorize them.”* Another teacher added, *“This model fits today’s children who need meaning and an enjoyable learning environment.”*

Nevertheless, some teachers also highlighted challenges in implementing the QSL model. One spiritual guidance teacher emphasized, *“If this is to be applied, there needs to be technical training so that other teachers are not confused about how to combine Sufi methods with modern theories.”* This statement underscores the need for specific training and mentoring so that the implementation of QSL can run optimally and not stop merely at the discourse level.

Overall, this initial validation indicates that the QSL framework is logically and conceptually acceptable to education practitioners, although it still requires further research and empirical implementation studies. Therefore, these findings provide a foundation for optimism that QSL has the potential to be adopted in PAI learning, especially if followed by technical assistance and systematic field evaluation.

Visualization of the Quantum Sufic Learning (QSL) Framework

As a reinforcement of the research synthesis results, the Quantum Sufic Learning (QSL) framework is visualized in the form of a conceptual diagram to make it easier to understand for both practitioners and academics. This visualization depicts the relationships among the main pillars of QSL, which include holistic awareness, spiritual experience, and the transformation of meaning and self. These pillars mutually support the achievement of transformative Islamic Religious Education (PAI) learning.

The conceptual depiction is illustrated as follows:

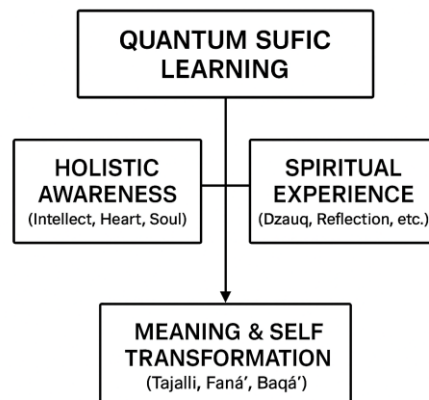


Figure 1. Visualization of the Quantum Sufic Learning Framework

The visual diagram above illustrates the structure and interrelationships among the key components of the Quantum Sufic Learning (QSL) framework. The diagram positions three pillars as the main foundation of the model: holistic awareness, spiritual experience, and the transformation of meaning and self. These pillars are interconnected and form a unified learning process. Holistic Awareness occupies the initial foundational position. This pillar emphasizes that effective religious education should holistically address the three dimensions of the human being: 'aql (intellect) for rational understanding, qalb (heart) for emotional sensitivity and moral values, and ruh (soul) for a transcendental connection with the Creator. By integrating these three aspects, learners are expected to balance knowledge, attitudes, and behaviors in their daily lives.

Spiritual Experience serves as the second pillar, focusing on providing authentic spiritual experiences through the process of *dzauf*, namely an intuitive spiritual taste that arises directly rather than merely through logical reasoning. With this approach, learning is not only oriented toward memorization or cognition but also builds an open-hearted atmosphere ready to receive divine values through contemplative practices, narrative reflection, and meaningful worship routines. Transformation of Meaning and Self is placed at the top of the diagram, highlighting the ultimate goal of QSL as a transformative process for learners. This transformation includes changes in thinking, feeling, and acting so that students not only understand religious teachings but also embed these values as a consistent spiritual identity in their behavior. The principle of *tajalli* serves as the foundation of this process, representing the unveiling of profound meanings within human consciousness as a result of holistic learning.

The structure of the diagram also shows the dynamic interconnection among the pillars. Holistic awareness provides the foundation of readiness, spiritual experience serves as the process of internalizing values, while the transformation of meaning and self becomes the ultimate outcome. Their relationship is cyclical and continuous, reflecting a learning process that constantly refines and perfects the spiritual potential of learners. This visualization is expected to help teachers, practitioners, and educational policymakers better understand how QSL can be implemented concretely in PAI classrooms, while also opening opportunities to develop evaluation instruments that align with its spiritual and transformative dimensions.

Discussion

Relevance and Advantages of the Quantum Sufic Learning Framework in Islamic Religious Education

The results of this study indicate that the Quantum Sufic Learning (QSL) framework has very high relevance in the context of Islamic Religious Education (PAI) learning in the contemporary era. QSL offers a holistic approach that is able to bridge the gap between cognitive religious knowledge and authentic spiritual experience. The integration of the three dimensions of human consciousness, intellect ('aql), heart (qalb), and soul (ruh), becomes a foundation aligned with the essential objectives of Islamic education, namely forming *insan kamil*, or a complete human being who is knowledgeable and possesses noble character (amp et al., 2003; Budiyantri et al., 2020; Noaparast, 2012). Previous studies have emphasized that PAI learning in schools is still dominated by normative and textual approaches, which focus on memorizing dogmas but do not build meaningful awareness or transformative values (H. Amin, 2024; Falaqi et al., 2025; Ludigdo & Mashuri, 2021). Such models risk creating a fragile and formalistic spirituality, making it difficult for learners to reflect on religious values in their daily lives (King, 2003). Furthermore, Generation Z and Alpha, who grow up in the digital era, face an information flood without depth of meaning (meaning crisis), as described by (Baumeister & DeWall, 2005a), which potentially distances them from genuine spiritual values.

In this context, QSL becomes an innovative offering that combines modern learning strategies based on the principles of state management and whole-brain learning from Quantum Learning with a Sufi epistemology that emphasizes spiritual transformation. The concept of state management helps to prepare a positive emotional climate so that students are open to spiritual

experiences, while whole-brain learning promotes harmony between reason and feeling. This is in line with Abdurrahman Wahid's view that Islamic education must open space for inner experiences, not merely instill normative concepts (Armansyah, 2005; Saefudin et al., 2023). Furthermore, the concepts of dzauq (spiritual taste) and tajalli (unveiling of divine meanings) in QSL allow learning to go beyond the cognitive aspect by encouraging learners to experience religious values as spiritual realities. This perspective enriches the transformative learning approach (Chasokela, 2025; Taylor & Cranton, 2012), which emphasizes that education must trigger profound perspective change, not just add new information. When spiritual experiences are integrated into the learning process, learning becomes more meaningful and awakens self-awareness rooted in divine values (Jenuri et al., 2025). The QSL framework also addresses the need for PAI learning to create a contextual, relevant, and enjoyable learning atmosphere. The principle of accelerated learning in QL, when combined with Sufi contemplative and reflective approaches, creates a learning experience that is non-threatening yet profound, thereby supporting the achievement of value internalization (DePorter et al., 1999a; Mundofi, 2025). Thus, QSL provides a foundation so that PAI no longer merely emphasizes cognition but can foster learners' spiritual and moral intelligence as a manifestation of rahmatan 'il'alamin (Norman & Al Walid, 2025; Zulkarnain et al., 2023).

Overall, QSL has advantages in addressing the challenges faced by today's generation, who live amid globalization and digitalization. It serves as an innovation capable of combining the heritage of classical Islamic epistemology with modern learning theories, while offering meaningful, authentic, and liberating spiritual learning experiences for learners. Therefore, the QSL framework is highly worthy of consideration as a practical and theoretical contribution to the renewal of PAI learning in the future. Beyond its theoretical relevance, the QSL framework also provides important implications for pedagogical practice and curriculum development in Islamic education. By integrating experiential spirituality into structured learning strategies, QSL encourages educators to redesign classroom practices that emphasize reflection, contemplation, and personal meaning-making. Learning activities may include guided spiritual reflection, narrative learning, contemplative dialogue, and experiential projects that connect religious teachings with real-life ethical challenges. Such pedagogical strategies enable students not only to understand religious concepts but also to internalize them as guiding principles for personal and social behavior. In this sense, QSL aligns with contemporary educational paradigms that emphasize learner-centered approaches and experiential learning, while simultaneously maintaining the spiritual depth characteristic of the Islamic intellectual tradition.

Moreover, the integration of Sufi epistemology with modern educational frameworks demonstrates that classical Islamic intellectual heritage remains highly relevant for addressing contemporary educational crises. Rather than positioning tradition and modernity as opposing forces, QSL illustrates how both can interact productively to create a more balanced educational paradigm. This synthesis highlights the potential of Islamic education to contribute to global discussions on holistic and spiritually grounded learning models. As modern societies increasingly face crises of meaning, identity, and ethical orientation, frameworks such as QSL offer a promising pathway for developing educational systems that nurture intellectual competence, emotional balance, and spiritual awareness simultaneously. Consequently, the QSL framework not only enriches the discourse of Islamic Religious Education but also provides a valuable reference for broader conversations on transformative and spiritually integrated education in the twenty-first century.

Relationship of Findings to Theoretical Framework and Previous Studies

The findings of this study demonstrate that the Quantum Sufic Learning (QSL) framework does not emerge in isolation but is closely linked to the development of Islamic education concepts and modern learning theories as outlined by various previous researchers. One of QSL's contributions is its integration of the principles of state management, whole-brain learning, and accelerated learning from Quantum Learning (DePorter et al., 1999a) with Sufistic values such as

muraqabah, dzauq, and tajalli. This integration addresses a gap in Islamic Religious Education (PAI) practices, which tend to prioritize the cognitive dimension while neglecting the spiritual transformation of students.

Several other studies have also emphasized the importance of innovation in PAI so that it does not become trapped in a normative-textual approach that is less relevant to Generation Z and Alpha. (Salamuddin et al., 2025) highlighted that PAI materials often fail to relate religious values to contemporary challenges, thus lacking the ability to motivate students to apply these values in their daily lives. This is a serious challenge given that the digital generation is experiencing a crisis of meaning (Baumeister & DeWall, 2005b), where spiritual values are easily displaced by popular culture and the fast flow of information. QSL responds to this condition by offering a more authentic and reflective learning approach. The principle of whole-brain learning allows students to balance rational abilities with intuition, while the value of dzauq in Sufism emphasizes the importance of spiritual feeling to understand deeper meaning. This perspective aligns with (Putra et al., 2025) explanation that dzauq is a Sufistic epistemological method prioritizing direct knowledge through inner experience rather than mere theory. In this way, QSL is able to embrace the concept of experiential learning, which is widely recommended in modern pedagogy, while embedding Islamic spiritual values within it.

Meanwhile, the accelerated learning principle in QL can also be harmonized with the concept of tajalli, namely the unveiling of divine meaning in an open heart. The experience of tajalli teaches that the transformation of consciousness can happen quickly if students are in a spiritually prepared state (Isgandarova, 2019). Through this integration, QSL can accelerate the internalization of values without separating the spiritual and pedagogical dimensions. This affirms QSL's alignment with transformative learning theory, which demands that learning is not merely the transfer of information but a fundamental change in students' perspectives. The initial validation results of the study also support these findings. The positive responses from PAI teachers toward the QSL framework indicate a real need for religious education that is more meaningful, authentic, and touches the students' souls. This is consistent with (Komariah & Nihayah, 2023) idea that the goal of religious education should be directed toward the formation of a religious personality and civilized character, not merely the ability to answer exam questions.

Therefore, QSL is not merely a methodological innovation but an integrative approach that combines the Islamic spiritual tradition with modern learning technology. QSL has the potential to solve the classic problem in PAI: bridging the gap between religious knowledge and students' daily practice through learning experiences that liberate spiritual awareness. This model is in line with the rahmatan lil 'alamin principle that is the ideal of Islamic teaching and can strengthen the moral resilience of the younger generation amid the powerful currents of globalization and digitalization. In addition to bridging the gap between theory and practice, the QSL framework also contributes to the broader discourse on holistic education. Contemporary educational scholars increasingly recognize that effective learning requires the integration of cognitive, emotional, and spiritual dimensions. QSL resonates with this perspective by emphasizing that spiritual awareness can serve as a catalyst for deeper intellectual engagement and ethical commitment. Within the QSL model, the process of learning becomes a transformative journey in which students actively construct meaning through reflection, contemplation, and experiential engagement with religious teachings. This holistic orientation positions Islamic education not only as a vehicle for transmitting religious knowledge but also as a means of cultivating balanced individuals capable of navigating complex social realities with wisdom and moral responsibility.

Furthermore, the integration of Sufi epistemology within the QSL framework highlights the continued relevance of classical Islamic intellectual traditions in addressing contemporary educational challenges. The works of classical Sufi thinkers, particularly Ibn Arabi, demonstrate that knowledge is fundamentally connected to the purification of the heart and the awakening of spiritual consciousness. By incorporating such epistemological insights into modern pedagogical strategies, QSL illustrates how traditional Islamic wisdom can interact constructively with contemporary

educational theories. This synthesis provides a strong conceptual foundation for developing innovative learning models that remain rooted in Islamic values while remaining responsive to modern educational needs.

Finally, the findings of this study also suggest that QSL has significant potential for broader application beyond the context of Islamic Religious Education. The emphasis on reflective awareness, experiential learning, and value internalization can contribute to global discussions on transformative and character-based education. In an era marked by rapid technological change and increasing moral complexity, educational systems around the world are searching for approaches capable of nurturing both intellectual competence and ethical integrity. In this regard, QSL offers a distinctive contribution by demonstrating how spirituality can be meaningfully integrated into modern learning frameworks. Such an approach not only enriches the development of Islamic education but also provides a valuable reference for constructing educational paradigms that support the formation of morally grounded and spiritually aware global citizens.

Implications, Contributions, and Limitations of the Study

The results of this study provide several significant implications, both theoretical and practical, for the development of Islamic Religious Education (PAI) learning. From a theoretical perspective, the Quantum Sufic Learning (QSL) framework offers a new synthesis between modern learning principles based on neurophysiology such as Quantum Learning (DePorter et al., 1999b) and the spiritual epistemology of Islam derived from the Sufi tradition. This synthesis enriches the body of Islamic education theory, as learning approaches have generally tended to separate cognitive and spiritual domains, even though these can, in fact, be meaningfully integrated.

QSL also contributes to expanding the understanding of transformative learning (Mezirow, 2018) in the context of Islamic education. This model emphasizes that students' perspective transformation does not occur solely through rational critical reflection, but can also be strengthened through spiritual experiences such as *dzauq* and *tajalli*. It broadens the transformative learning framework to be more inclusive of transcendental values that have rarely been accommodated within Western educational literature (De Angelis, 2018; Nurwahyuni & Za, 2025). Practically, QSL offers inspiration for teachers, curriculum developers, and policymakers to design Islamic Religious Education that is more contextual and meaningful. By integrating state management and whole-brain learning approaches into spiritual reflection activities, QSL can help students build awareness of religious values not only in terms of knowledge, but also in daily behavior. This has the potential to narrow the gap between teaching materials and students' religious practice, as highlighted in a PPIM UIN Jakarta survey where 72% of students felt that PAI materials had no impact on their spiritual lives. However, this study also has several limitations. The validation conducted was still conceptual in nature and based on reflective discussions with teachers, without empirical testing through classroom action research or experimental designs. Therefore, the effectiveness of QSL in improving learning outcomes, motivation, and students' spiritual transformation needs to be further demonstrated through quantitative research or mixed-methods approaches. Evaluation instruments specifically designed to measure changes in students' spirituality have also not yet been developed, making this an important agenda for future research.

In addition, the implementation of QSL requires teachers to be well-prepared, particularly in understanding Sufistic principles and combining them with active learning strategies. This calls for intensive training and ongoing supervision to prevent interpretive bias and minimize resistance to curriculum innovation. The researchers also acknowledge the need to adapt QSL to various cultural and school contexts so that it does not fall into either an overly textual approach or an excessively spiritual one without a solid pedagogical foundation. Overall, QSL presents great opportunities to address the challenges of religious learning in a digital era filled with distractions and instant culture. By balancing the potential of the intellect, heart, and soul, QSL is expected to strengthen the religious character of young generations, build authentic spiritual awareness, and foster moral resilience in facing the challenges of globalization. Cross-sector support from academics,

educational practitioners, and the government to the broader community will be key to the successful implementation of QSL in the future.

This research presents a novelty through the development of the Quantum Sufic Learning (QSL) model, which innovatively integrates the principles of Quantum Learning with Sufi epistemology in the context of Islamic Religious Education (PAI). QSL offers a transformative learning paradigm that emphasizes the unity of the mind, heart, and spirit, and makes direct spiritual experience (dzauq) and the tajalli process the core of knowledge acquisition and validation. This approach provides an alternative to the PAI learning model that has tended to be textual and cognitive, by presenting a learning process that is more authentic, reflective, and touches the inner consciousness of students. In addition, QSL contextually addresses the challenges of the digital generation experiencing a crisis of meaning, while also opening up space for the development of spiritual evaluation instruments that have so far been largely untouched in Islamic education practices. The following is a visualization of the description.

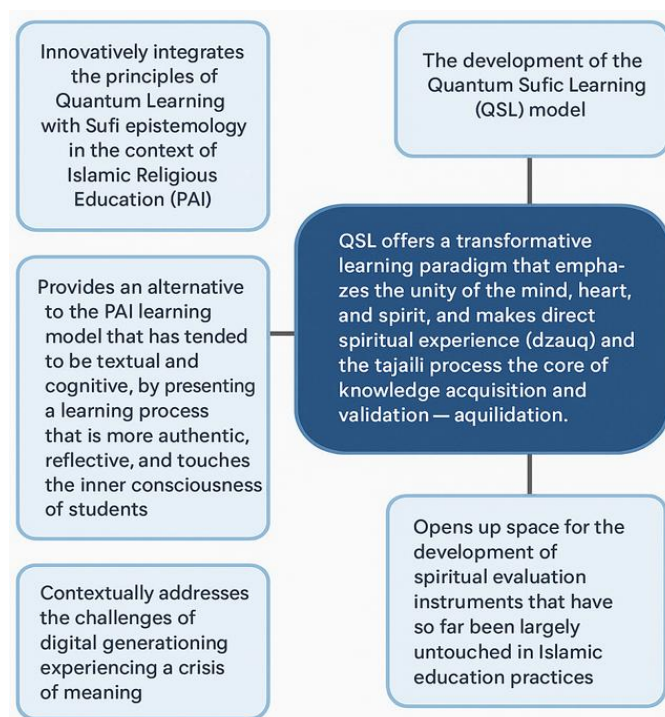


Figure 2. Conceptual Map of the Novelty of the Quantum Sufic Learning (QSL) Model in Islamic Religious Education

CONCLUSION

This study reveals a significant and novel insight by conceptualizing learning as a process of tajalli the unveiling of meaning through the dynamic integration of intellect, heart, and soul within the framework of Quantum Sufic Learning (QSL). The most compelling finding lies in the successful synthesis of Quantum Learning principles with Sufistic epistemology into three interrelated pillars: holistic awareness, spiritual experience, and transformative meaning-making. This integrative framework shifts Islamic Religious Education (PAI) from a predominantly cognitive-oriented approach toward a more authentic, reflective, and spiritually grounded learning paradigm. Preliminary conceptual validation further indicates that QSL is contextually relevant and

resonates with educators, particularly in fostering meaningful engagement, contemplative depth, and the internalization of religious values in students' lived experiences.

The primary contribution of this study is twofold. Theoretically, it advances the discourse on transformative and holistic learning by embedding Sufi epistemology especially the concept of tajalli into contemporary educational theory, thereby offering a novel extension of spiritually grounded pedagogy within Islamic education. Practically, QSL provides an alternative pedagogical framework that can guide educators in designing learning environments that integrate cognitive, emotional, and spiritual dimensions in a balanced and meaningful way. This contribution is particularly relevant in addressing the challenges faced by the digital generation, who often experience a disconnect between religious knowledge and existential meaning.

However, this study is not without limitations. The framework remains conceptual and has not yet been empirically tested through rigorous research designs such as experiments or classroom action research. In addition, the absence of standardized instruments to measure students' spiritual transformation limits the ability to evaluate the effectiveness of QSL in practice. Therefore, future research should focus on empirically validating the QSL model across diverse educational contexts, developing reliable measurement tools for spiritual learning outcomes, and exploring its integration with technology-enhanced learning environments. Such efforts are essential to strengthen the applicability, scalability, and academic rigor of QSL as a transformative model for Islamic education in the contemporary era..

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