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## EXPERIENTIAL LEARNING AS AN INNOVATIVE STRATEGY IN IMPROVING HOLISTIC COMPETENCE

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**ABSTRACT:** This study aims to analyze experiential learning as an innovative strategy to enhance holistic competence. Holistic competence is closely related to intellectual, spiritual, emotional, and physical intelligence. It encompasses excellence and achievement in the cognitive (head), psychomotor (hand), and affective (heart) domains, aligning with the goals of education to integrate affective, mental, and psychomotor outcomes. This approach combines comprehensive understanding with hands-on activities. The practical application of this method requires well-planned stages of design, implementation, and evaluation to achieve the desired learning objectives. This research employs a qualitative case study approach to explore experiential learning as an innovative strategy for enhancing holistic competence, utilizing interviews, documentation, and observation as data collection methods. The findings show that experiential learning effectively supports the development of holistic competence in line with educational objectives. For instance, in the Islamic jurisprudence (fiqh) subject matter related to animal slaughtering (niyyah), students engage in group-based projects involving the slaughter, cleaning, and cooking of chickens. In the topic of corpse care (jenazah), students use training mannequins for hands-on practice. Information and Communication Technology (ICT) materials focus on practical skills with tangible outputs. Other implementations include producing short films based on the Lubabul Hadith text, writing books each semester, and developing soft skills such as public speaking.



**Keywords:** Experiential Learning, Holistic Competence. Improve, Innovative Strategy,

**ABSTRAK:** Penelitian ini bertujuan untuk menganalisis pembelajaran eksperiensial sebagai strategi inovatif untuk meningkatkan kompetensi holistik. Kompetensi holistik berkaitan erat dengan kecerdasan intelektual, spiritual, emosional, dan fisik. Ini mencakup keunggulan dan pencapaian dalam domain kognitif (kepala), psikomotor (tangan), dan afektif (hati), yang sejalan dengan tujuan pendidikan untuk mengintegrasikan hasil afektif, mental, dan psikomotor. Pendekatan ini menggabungkan pemahaman yang komprehensif dengan kegiatan langsung. Penerapan praktis metode ini memerlukan tahapan desain, implementasi, dan evaluasi yang direncanakan dengan baik untuk mencapai tujuan pembelajaran yang diinginkan. Penelitian ini menggunakan pendekatan studi kasus kualitatif untuk mengeksplorasi pembelajaran eksperiensial sebagai strategi inovatif untuk meningkatkan kompetensi holistik, memanfaatkan wawancara, dokumentasi, dan observasi sebagai metode pengumpulan data. Temuan menunjukkan bahwa pembelajaran eksperiensial secara efektif mendukung pengembangan kompetensi holistik sejalan dengan tujuan pendidikan. Misalnya, dalam mata pelajaran yurisprudensi Islam (fiqh) yang terkait dengan penyembelihan hewan (niyyah), siswa terlibat dalam proyek berbasis kelompok yang melibatkan penyembelihan, pembersihan, dan pemasakan ayam. Dalam topik perawatan jenazah (jenazah), siswa menggunakan manekin pelatihan untuk praktik langsung. Materi Teknologi Informasi dan Komunikasi (TIK) berfokus pada keterampilan praktis dengan keluaran yang nyata. Implementasi lainnya termasuk memproduksi film pendek berdasarkan teks Hadits Lubabul, menulis buku setiap semester, dan mengembangkan keterampilan lunak seperti berbicara di depan umum.

**Kata Kunci:** Kompetensi Holistik, Pembelajaran Eksperiensial, Peningkatan, Strategi Inovatif,

## INTRODUCTION

The inability to fully develop students' intellectual, emotional, spiritual, aesthetic, and physical qualities is considered a pressing issue in contemporary education. According to Fitria, this supports the statement by Primarni and Khairunnas, who argue that affective, psychomotor, spiritual, social, emotional, and other forms of intelligence receive inadequate attention in today's educational paradigm, which tends to focus predominantly on cognitive components.<sup>1</sup> In the book *Holistic Education* by Amie and Khairunnas, Malili is cited as stating that the current educational approach tends to emphasize cognitive aspects while neglecting affective and psychomotor dimensions. Education also places excessive emphasis on intellectual intelligence, technical skills, and sensory perception, while

<sup>1</sup> Yenni.Fadriati Fitria, "Model Pembelajaran Pendidikan Agama Islam Holistik," *Jurnal Tarbawi STAI Al-Fithrah* 11 (2022): 25–28.



giving insufficient attention to emotional, spiritual, social, and other forms of intelligence. As a result, educational outcomes and outputs remain incomplete. The root of this issue lies in an educational framework that heavily adopts a Western-centric worldview, while sidelining philosophical and religious perspectives.<sup>2</sup>

The goals of Indonesia's national education, as stated in Law Number 20 of 2003 on the National Education System, clearly do not align with the aforementioned realities. The national education aims to develop learners into individuals who have faith in and devotion to the One Almighty God, possess noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. In addition to fostering academic intelligence and developing strong and healthy bodies, the law explicitly states that education is intended to cultivate moral character, enhance ethical conduct, and strengthen religious beliefs.<sup>3</sup>

The experiential learning approach, recognized as one of the most effective teaching methods, can be utilized to create instructional innovations that address these educational challenges. Through this approach, students are able to acquire essential skill-based values. These values integrate the experiences gained during the learning process with meaningful learning opportunities that extend beyond the classroom. The foundation of experiential learning lies in a set of assumptions about experience-based learning, where knowledge is constructed through direct engagement and reflection on real-life experiences.<sup>4</sup>

According to Hartanto, as cited in Hakima and Hidayati, there is a well-known Confucian philosophical principle that states: "*What I hear, I forget. What I see, I remember. What I do, I understand.*" This statement reinforces the theory of experiential learning, which asserts that in order for students to remember and truly understand the soft skills being taught, they must actively engage in the learning process itself. Silberman (2006) further expands on this idea by stating: "*I forget what I hear, but I remember some of what I see and hear. I begin to understand what I see, hear, question, and discuss with others. I learn a great deal from what I see, hear, discuss, and apply. I master what I teach to others*".<sup>5</sup>

According to Boediono, as cited in Yusuf, we learn 10% of what we read, 20% of what we hear, 30% of what we see, 50% of what we see and hear, 70% of what we say, and 90% of what we say and do. This indicates that students are likely to retain up to 90% of the material when they are asked to perform a task and report on it, but only about 20% when teachers primarily rely on lecture-based methods (Yusuf dkk, 2021)

<sup>2</sup> Amriah Malili, Yanti Hasbian Setiawati, and Amie Primarnie, "Implementasi Pendidikan Holistik Islami Pada Pembelajaran Pendidikan Agama Islam Di Sekolah Dasar Muhammadiyah Bojong Gede Bogor," *Jurnal Dirosah Islamiyah* 5, no. 1 (2022): 95-121, <https://doi.org/10.47467/jdi.v5i1.1763>.

<sup>3</sup> Fitria, "Model Pembelajaran Pendidikan Agama Islam Holistik."

<sup>4</sup> Muya Barida, "Model Experiential Learning Dalam Pembelajaran Untuk Meningkatkan Keaktifan Bertanya Mahasiswa," *Jurnal Fokus Konseling* 4, no. 2 (2018): 153, <https://doi.org/10.26638/jfk.409.2099>.

<sup>5</sup> Azizatul Hakima and Lutfiyah Hidayati, "Peran Model Experiential Learning Dalam Pendidikan Berbasis Keterampilan Tata Busana," *E-Journal* 09, no. 03 (2020): 51-59.



Learning that is grounded in students' own reflections and experiences is known as experiential learning. According to Kolb, as cited in Hakima, experiential learning emphasizes the unique learning process experienced by each student. The most effective way to learn, according to this student-centered learning model, is through direct experience. When all phases of the learning cycle—goal setting, observation, experimentation, and action planning—are properly implemented, the learning experience becomes successful. If carried out effectively, this process enables students to develop skills, attitudes, and new perspectives (mindsets) that enhance their overall approach to learning.<sup>6</sup>

Experiential learning seeks to engage multiple senses in the learning process, as multisensory involvement can optimize learning and foster meaningful, experience-based education. As demonstrated in Pipit Puspitowati's study, the implementation of the experiential learning model using visual media in teaching essay writing significantly improved the writing skills of fourth-grade students at MI Riyadlatul Uqlul Kranggan, Geger Subdistrict, Madiun Regency. The benefits of applying experiential learning with visual media include the creation of a conducive learning environment, increased student motivation in each phase of the learning process, and the stimulation of more creative thinking among students. However, a notable limitation of this approach is that it requires considerable time for both planning and implementation.<sup>7</sup>

Through the experiential learning approach, students can engage in personalized and active learning activities. As articulated by Iman, drawing from the ideas of John Dewey, experiential learning—also known as the concept of “learning by doing”—offers students a series of learning scenarios involving direct, real-life engagement designed by the teacher. This concept is based on the belief that active and personal interaction provides students with a richer and more meaningful learning experience than passive exposure to materials or concepts.<sup>8</sup> Furthermore, Sandjaja explains that experiential learning presents real-life problems encountered by students in the form of activities—often structured as games—that are to be performed, felt, observed, and discussed collaboratively. Through this process, students are guided toward formulating concepts, discovering general principles, identifying values, and developing the necessary skills to solve the problems at hand. Experiential learning has proven effective in stimulating and enhancing the development of students' cognitive, affective, and

<sup>6</sup> Hakima and Hidayati.

<sup>7</sup> Pipit Puspitowati, “Penerapan Model Pembelajaran Berbasis Pengalaman (Experiential Learning) Dengan Menggunakan Media Gambar Dalam Pembelajaran Menulis Karangan Deskripsi Pada Siswa Kelas IV MI Riyadlatul Uqlul,” *Linguista: Jurnal Ilmiah Bahasa, Sastra, Dan Pembelajarannya* 3, no. 2 (2019): 120, <https://doi.org/10.25273/linguista.v3i2.5734>.

<sup>8</sup> Saipul Iman, Maghfirotul Fatha, and Saftuni Juliyanah, “Efektivitas Pembelajaran Permainan Role-Playing Berbasis Pengalaman Untuk Meningkatkan Keterampilan Berbicara Bahasa Inggris Siswa Sekolah Dasar,” *Alim | Journal of Islamic Education* 3, no. 1 (2021): 105–18, <https://doi.org/10.51275/alim.v3i1.205>.



psychomotor domains.<sup>9</sup> Experiential learning has been proven to encourage students to construct their own knowledge based on the experiences they undergo. Utami reports that the implementation of the experiential learning model actively engages students, enabling them to assimilate and accommodate knowledge derived from their personal experiences..<sup>10</sup>

The direct instruction model is an instructional approach that helps students understand fundamental skills and acquire information through lecture-based delivery. This method is particularly beneficial for learners who are less inclined to read or lack the skills to organize and present information effectively. The direct instruction model emphasizes listening during lectures and observing during demonstrations, which greatly supports students' learning. Another advantage of the Experiential Learning model is its ability to enhance students' self-confidence, improve communication skills, planning, and problem-solving abilities. Additionally, it fosters a sense of responsibility and resilience in facing adverse situations, as well as strengthens trust, cooperation, and compromise within group settings.<sup>11</sup>

Holistic education is often applied within more democratic and humanistic educational models. This approach aims to develop the individual's potential in a learning environment that is enjoyable, stimulating, democratic, and humanistic. Through experiential interaction with their surroundings, students are expected to gain psychological freedom, make sound decisions, learn in ways that suit their personal needs, acquire social skills, and develop both their emotional and spiritual character.<sup>12</sup>

Essentially, education needs to expose students to various important humanitarian issues and offer solutions to these challenges. As a result, students become aware of their true nature, including who they are, what they are, and how they relate to the world. When an individual can bring happiness, tranquility, and enlightenment to those around them, their life gains meaning. Holistic education is the term used to describe education with such a vision. It refers to education that aligns with these characteristics. Theoretically, education has long been comprehensive or complete, even without explicitly using the term holistic. Complete education aims to develop learners who are knowledgeable, emotionally and spiritually intelligent, and skilled. This approach also extends to curriculum design, teaching strategies, instructional media, and assessment methods. Education is a deliberate and planned effort to create a learning environment and process in which students actively develop their potential to possess spiritual religious strength, self-control, personality, intelligence, noble character, and skills

<sup>9</sup> S S Sandjaja, "Pendidikan Karakter Berbasis Pembelajaran Eksperiensial," *Metamorfosis*, 2011, 21-28.

<sup>10</sup> (Vidiastuti 2022)

<sup>11</sup> Hakima and Hidayati, "Peran Model Experiential Learning Dalam Pendidikan Berbasis Keterampilan Tata Busana."

<sup>12</sup> Masfi Sya'fiatul Ummah, "No 主観的健康感を中心とした在宅高齢者における 健康関連指標に関する共分散構造分析 Title," *Sustainability (Switzerland)* 11, no. 1 (2019): 1-14.



needed by themselves, society, the nation, and the state. This is, for example, articulated in Article 1, Chapter 1, Number 20 of the 2003 National Education System Law. However, in practice, deviations often occur, especially in madrasahs and schools lacking strong leadership and a clear mission. Achieving educational success requires careful planning, implementation, and evaluation. Therefore, it is not an instant procedure that can be carried out casually, especially not supervised or executed by unqualified staff. For instance, if instructors do not hold a bachelor's degree and have never undergone a series of professional training, how can we ensure the quality of a madrasah?.<sup>13</sup>

In the study conducted by Malili et al. at SD Muhammadiyah Bojong Gede Bogor, Islamic Religious Education implements a holistic educational approach that fosters children's academic, spiritual, emotional, and physical intelligence. Developing openness, honesty, and consistency is one component of intellectual intelligence development. Cultivating the ability to think and act logically in accordance with intended goals is another component of intellectual intelligence growth. The capacity to recognize one's own emotions and those of others, self-motivate, and manage emotions constitutes a key element in the development of emotional intelligence. Physical strength is also gained through learning to apply Islamic teachings that encourage the consumption of healthy, wholesome (thayyib), and halal foods. Cooperative learning methods, presentations, and simulations are employed to implement holistic Islamic education effectively.<sup>14</sup>

In his teachings, Prophet Muhammad (peace be upon him) encouraged his followers to develop competencies across various fields. The ability to succeed and excel in the cognitive domain, or intellectual capacity (head), skills (hand), and emotions (heart), is known as holistic competence.<sup>15</sup> Lebih lanjut Furthermore, Zulherma states that in enhancing holistic competence, teachers act more as friends, companions, and facilitators rather than as leaders or controllers of the learning process. According to Forbes, teachers serve as companions on an enjoyable and engaging journey. Students and instructors must collaborate in schools to achieve goals that benefit both parties. Cooperation is more important than competition, individual differences are respected, and open and honest communication is essential.<sup>16</sup>

The goal of holistic education is to support the growth of each individual's potential within a learning environment that is friendly, democratic, and humanistic. This is achieved through experiential interaction with the environment, rather than merely providing theoretical textbook content that burdens students. The ability of students to become their authentic selves (learning to be) is the ultimate aim of holistic education.<sup>17</sup> According to Megawangi, as cited in Lathifah,

<sup>13</sup> Jejen Musfah, "Membumikan Pendidikan Holistik," *Buku*, 2008, 1-3.

<sup>14</sup> Malili, Setiawati, and Primarnie, "Implementasi Pendidikan Holistik Islami Pada Pembelajaran Pendidikan Agama Islam Di Sekolah Dasar Muhammadiyah Bojong Gede Bogor."

<sup>15</sup> Zulherma Zulherma et al., "Konsep Pendidikan Rasulullah Dan Refleksi Kompetensi Holistik Sahabat," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 13, no. 2 (2021): 411-28, <https://doi.org/10.37680/qalamuna.v13i2.909>.

<sup>16</sup> Zulherma et al.

<sup>17</sup> Zulherma et al.



holistic education is a concept that nurtures the intellectual, creative, spiritual, emotional, social, and physical potential of children.<sup>18</sup> This aligns with experiential learning, as stated by Djamarah in Ridwan, that students learn more effectively when they engage in activities themselves (learning by doing) because their memories of these experiences tend to last longer. Learning activities should be designed to enable all students to acquire the necessary competencies in addition to teaching them how to perform tasks. Practice in learning cultivates the capacity to understand, know, and act.<sup>19</sup>

## METHODE

This study employs a qualitative research method with a case study approach, in which the researcher conducts an in-depth exploration of programs, events, processes, and activities involving one or more individuals. A case is bound by time and activity, and the researcher collects data in detail using various data collection procedures over a continuous period. Furthermore, Sugiyono explains that qualitative research is more descriptive in nature. The information gathered does not emphasize numbers but is presented in the form of words or images. After analysis, the collected data are then explained in a manner understandable to others<sup>20</sup>

The research object of this study is SMP Cahaya Qur'an Lamongan, an Islamic educational institution established in 2020. Despite being relatively new, the school has already achieved an A accreditation and boasts numerous accomplishments along with a strong commitment to character development (character education) and student-product-based learning. The curriculum implemented is integrated with the school and boarding system. SMP Cahaya Qur'an strives to create innovative and product-based learning; therefore, it is necessary to apply the experiential learning method to address the challenges faced in the global era and as an innovative strategy to enhance holistic competence at SMP Cahaya Qur'an. The primary data sources in this study include key informants such as the Islamic Religious Education teacher who also serves as the Principal (Ms. Yati Iqnail Farah), Ms. Rifa (Indonesian Language teacher), institutional documentation such as lesson plans (RPP) and evaluations related to experiential learning activities that have been conducted, including practical activities like animal slaughtering and funeral care, as well as direct.

The data collection techniques used in this study included in-depth interviews conducted with the principal, who also serves as the Islamic Religious Education teacher at SMP Cahaya Qur'an; Mrs. Rifa, an Indonesian language teacher and also a boarding supervisor at SMP Cahaya Qur'an Boarding School; related documents such as the

<sup>18</sup> Melly Latifah and Neti Hernawati, "Dampak Pendidikan Holistik Pada Pembentukan Karakter Dan Kecerdasan Majemuk Anak Usia Prasekolah," *Jurnal Ilmu Keluarga Dan Konsumen* 2, no. 1 (2009): 32–40, <https://doi.org/10.24156/jikk.2009.2.1.32>.

<sup>19</sup> Irwan Muhammad Ridwan and Rahmat Rizal, "Jurnal 1 - Penerapan Model PBP-Pemahaman Konsep," *Journal of Teaching and Learning Physics* 4, no. 1 (2019): 21–27.

<sup>20</sup> Sugiyono, "Metode Penelitian Kualitatif (Untuk Penelitian Yang Bersifat: Eksploratif, Enterpretif, Interaktif Dan Konstruktif)," *Metode Penelitian Kualitatif*, 2023, 1–274.



institution's profile and lesson plans based on experiential learning; as well as direct observations related to the implementation of the learning process. The data analysis method employed triangulation procedures to ensure data validity. Triangulation is a method used to verify the accuracy of data by utilizing sources other than the data itself for comparison or examination. According to Moleong, triangulation is a method of validating data truth by applying additional methods. In this credibility test, triangulation is defined as comparing information obtained from various sources through different approaches.<sup>21</sup>.

## RESULTS AND DISCUSSION

The experiential learning method facilitates the cognitive development process in children. In this method, teachers strive to create learning conditions that enable students to learn independently through experiences gained during the learning process. Affective learning outcomes improve following the implementation of experiential learning because this approach encourages students to interact with their environment. Learning through experiential methods provides opportunities for students to discuss and communicate with their peers. Consequently, students collaborate with those around them and express their ideas honestly. Discussions conducted after each experiment help students realize the importance of understanding the experiment's objectives. Assessment of psychomotor learning outcomes includes the ability to prepare equipment, assemble tools, conduct observations, record data, write conclusions, and organize the materials properly.<sup>22</sup>

Through reflection and the process of deriving meaning from real experiences, experiential learning is recognized as a learning method. Furthermore, Kolb, as cited in Barida, proposed six propositions for experiential learning: (1) learning is best understood as a process rather than a product; (2) all learning is relearning; (3) learning resolves conflicts between opposing dialectical modes of adaptation to the world; (4) learning is a holistic process of adaptation to the world rather than merely a cognitive result; (5) learning creates a synergistic transaction between the individual and their environment; and (6) learning is a process of knowledge creation.<sup>23</sup>

The experiential learning approach places strong emphasis on the acquisition of experience and the transformation of that experience within new or different environments. Experience is the key to learning. This learning cycle, consisting of four components—Concrete Experience, Reflective Observation, Abstract Conceptualization, and Active Experimentation—as explained by Kolb in Barida

<sup>21</sup> Puspitowati, "Penerapan Model Pembelajaran Berbasis Pengalaman (Experiential Learning) Dengan Menggunakan Media Gambar Dalam Pembelajaran Menulis Karangan Deskripsi Pada Siswa Kelas IV MI Riyadlatul Uqul."

<sup>22</sup> I.R.S Munif, "Penerapan Metode Experiential Learning Pada Pembelajaran Ipa Untuk Meningkatkan Hasil Belajar Siswa Sekolah Dasar," *Jurnal Pendidikan Fisika Indonesia* 5, no. 2 (2012): 1-1.

<sup>23</sup> Barida, "Model Experiential Learning Dalam Pembelajaran Untuk Meningkatkan Keaktifan Bertanya Mahasiswa."



(Experiential Learning Theory), begins with an individual engaging in an experience. The individual is then given the opportunity to reflect on that experience. Subsequently, they experiment with various activities, conceptualize, and draw conclusions about what they have observed and experienced, which influences their future actions. Ultimately, their experimentation leads to new experiences.<sup>24</sup>

To enhance the success of experiential learning in real-life contexts, several learning strategies can be employed. One such strategy is the Problem-Based Learning (PBL) model, which incorporates contextual learning components and serves as the foundation for the experiential learning approach. Through this model, students frequently encounter situations that serve as the basis for observation in their daily lives. To ensure that the learning process is contextual and closely resembles students' typical experiences, these real-life experiences are utilized as learning materials.<sup>25</sup>

The implementation of experiential learning at SMP Cahaya Qur'an is evident in the Islamic Religious Education (PAI) lesson on *ad-dzabhu* (slaughtering), where eighth-grade students practice slaughtering chickens. The students are divided into several groups, each consisting of both male (banin) and female (banat) students. Each group independently discusses and assigns roles, including group leader, slaughtering team, cleaning team (*bubut-bubut*), assistants (*etet-etet*), and cooking team. The teacher provides freedom for the students to be creative and independent. Prior to the slaughtering practice, a theoretical session on proper and lawful slaughtering methods is conducted by Ustadz Abdul Basith, an experienced practitioner who has slaughtered goats and cows. Following the theoretical instruction, each group performs the slaughtering under supervision. The instructor evaluates whether the slaughtering complies with Islamic law (*syariat*). If a chicken is slaughtered incorrectly, it is deemed *maytah* (carrion) and must be discarded. The process then continues with cleaning the chicken until it becomes a meal that the students can share and consume together. This activity employs a variety of methods centered on active student learning, including discussions, question and answer sessions, demonstrations, problem-based learning, and project-based learning. Although the activity is physically demanding, it is highly engaging because students gain real-life experience that will serve as valuable preparation for future stages of their lives. Experiential learning is also apparent in the lesson on corpse care, conducted in collaboration with the village *modin* (Islamic religious officer) who provides supplementary instruction to strengthen the material. Practical sessions at SMP Cahaya Qur'an use a corpse torso model as a medium for students to learn concrete and realistic procedures, including washing (*mandi*), shrouding (*kafan*), praying over the corpse (*shalat*), and burial. This hands-on experience ensures that students gain tangible and meaningful learning.

<sup>24</sup> Barida.

<sup>25</sup> Ridwan and Rizal, "Jurnal 1 - Penerapan Model PBP-Pemahaman Konsep."



Another implementation based on an interview with the Principal of SMP Cahaya Qur'an revealed that the initial planning with the ICT teacher was designed with a product-based approach utilizing gadgets. A module was developed tailored to the students' needs and designed practically for use with mobile phones. Through ICT and Literacy lessons, students become familiar with standard applications such as Word (WPS), PowerPoint (WPS), CapCut, Canva, Kinemaster, InShot, Snapseed, and others. At SMP Cahaya Qur'an, students are allowed to bring mobile phones as supporting media for classroom learning, under strict supervision. Phones are kept with the class guardians and can be retrieved by students from the school office when needed. After the lesson, the phones are collected back. Beyond ICT lessons, other subjects are also permitted to use gadgets. For example, in weekly written tests (Weeklytest), technology is utilized through applications like Kahoot! – a popular free quiz app used for formative assessment. Teachers create multiple-choice and true/false questions online, and students participate in real time. One exciting feature is the immediate display of scores, where faster answers yield higher points. A real-time leaderboard shows student rankings after each question, motivating learners to actively engage. Other applications used include Quizziz and various similar platforms, enhancing interactive learning and assessment through technology.

Another example of experiential learning at PP Cahaya Qur'an is the annual JiPe activity (Ngaji HP) held every Ramadan on Fridays. Since Fridays are designated as days off from traditional kitab recitation, this activity aims to enhance students' soft skills in technology. Students are tasked with creating personal Ramadan posters or flyers containing material from their kitab studies using applications such as Canva and similar tools. The activity is organized with the involvement of musyrif/ah teachers or coordinators at the pesantren to ensure it runs smoothly and complies with applicable regulations. In addition to poster creation, students also participate in group activities by making short films. This process includes scripting, video shooting (role-playing), video editing, and uploading, all supervised by the class guardian. The film themes are based on chapters from the kitab *Lubabul Hadits* by Imam As-Suyuthi, creating a correlation between what has been studied and technology-based creativity that is highly relevant and essential in the digital era. Some of the themes covered include the virtues of educating children, performing sunnah prayers, the call to prayer (adhan), greeting others with salam, seeking forgiveness (istighfar), reflecting on the grave and death, the power of prayer, charity (sedekah), patience in adversity, and doing good to parents. To appreciate students' efforts in these activities, assessments are conducted and rewards are given to the winners.

Based on an interview with Mrs. Rifa, the Indonesian language teacher, she stated that in the digital era, publication through enhanced literacy is essential for strengthening one's presence. Therefore, SMP Cahaya Qur'an, using the experiential learning method, requires each student to produce a written work every semester. Among the titles that have been published are *Voucher 22.12 untuk Ibu Volume I, It's My Dream 2022, Voucher 22.12 untuk Ibu Volume II, Orangtua Hanya*



*Perlu Mendengarkan dan Menguatkan, 40 Hadiths for Everyday Teenagers, Bukan Sekadar Maen Game*, and others. This initiative is highly beneficial as preparation for their future lives.

Furthermore, in an interview with the Islamic Education teacher, it was stated that communication is essential in daily life and every forum requires communication. In this global era, public speaking has become an unavoidable necessity. Therefore, SMP Cahaya Qur'an implements product-based learning to enhance soft skills, such as collaboration in Indonesian language and Islamic Education classes, where each student must individually deliver a speech on predetermined themes. The content, mastery of intonation, facial expressions, and other aspects are the responsibility of the students. Through this, students gain direct experience in becoming effective public speakers. The hope is that in the future global arena, individuals who excel will be those who possess both religious character and achievements.

Based on the researcher's observations during several activities involving students using experiential learning media, positive responses were evident from the enthusiasm and eagerness shown by the students in following each step prepared by the teacher. For example, during the practice of slaughtering chickens, after receiving theoretical instruction from the Islamic Education teacher, the material was reinforced by an experienced practitioner skilled in slaughtering goats, cows, or chickens. Then, all eight groups (each slaughtering one chicken) prepared to divide tasks, including who would perform the slaughter, cleaning the feathers by pouring hot water in the proper amount, cleaning the internal organs, cutting the chicken into several parts, preparing the seasoning, and so forth until the dish was ready to be served.

The experiential learning implemented at SMP Cahaya Qur'an essentially maximizes the development of all student competencies – cognitive, affective, and psychomotor – resulting in holistic competence. This approach aims to achieve comprehensive understanding, as expressed by Confucius: "What I hear, I forget; what I see, I remember; what I do, I understand." Experiential learning is applied across subjects such as Islamic Education, Information and Communication Technology, Indonesian Language, Public Speaking, and others, by engaging all the students' senses. This practice-oriented and relevant learning approach enhances the cognitive domain (head), skills domain (hand), and emotional domain (heart), collectively known as holistic competence.

The experiential learning conducted at SMP Cahaya Qur'an places strong emphasis on collaboration among students. This is evident in the learning process, where interaction occurs between students, such as during discussions to determine project leaders for activities like the chicken slaughtering project and subsequent tasks culminating in a ready-to-serve dish. This process fundamentally supports the development of each student's knowledge, attitudes, and skills, allowing for a holistic assessment of their competencies. This collaborative approach is also reflected in other Islamic Education (PAI) themes integrated with Indonesian Language and ICT materials during Ramadan activities, which involve creating



videos and flyers based on the content of the Lubabul Hadis book. Throughout these activities, holistic competencies are developed, including cognitive abilities (thinking processes), skills in organizing storyboards for project creation into final products, and positive attitudes such as teamwork and responsibility.

## CONCLUSION

SMP Cahaya Qur'an offers an experiential learning-based program that has proven to be quite effective, as evidenced by its curriculum, which integrates both religious and general subjects. Experiential learning is implemented through various methods such as project-based learning, problem-solving, discussions, presentations, and demonstrations to enhance students' holistic competencies across cognitive (head), skills (hand), and emotional (heart) domains. This aligns with educational goals emphasizing affective, cognitive, and psychomotor development.

For instance, in the fiqh subject, students engage in hands-on practice starting from the ritual slaughtering of chickens to preparing a dish that complies with the syariah principles of halal and thayyib. This activity not only develops students' practical skills but also nurtures essential soft skills needed for their future lives. Similarly, the curriculum includes practical lessons on caring for the deceased using a torso model, providing students with comprehensive and applicable knowledge for community life.

Experiential learning is also reflected in the Information Technology (IT) lessons, where modules are tailored to meet students' needs, such as mastering Microsoft Word, PowerPoint, Canva, and other relevant applications. The focus of these lessons is on enhancing soft skills to prepare students for the digital era. Given the concept that if the mind is not filled with positive content, negative influences may take over, there is a strong need to develop students' capacity to contribute positively, particularly in social media.

Furthermore, technology is integrated into the learning evaluation process through applications such as Quizizz, Wordwall, and Kahoot, which broaden students' technological literacy. The production of short films represents a collaboration among several subjects—IT, Indonesian language, and Islamic Religious Education—demonstrating an integrated curriculum approach. Importantly, experiential learning also fosters self-development in public speaking, addressing an unavoidable need in today's global society.

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