

Self-Reflection Strategy Based on Spiritual Journals in Improving Students' Religious Attitudes in Islamic Religious Education Learning

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Abstract. This study aims to analyze the implementation of self-reflection strategies through spiritual journals in Islamic Religious Education (PAI) learning and examine its effect on improving students' religious attitudes. The study used a mixed-methods approach with a Classroom Action Research (CAR) design based on the Kemmis and McTaggart model, conducted over two cycles. The research subjects consisted of 26 grade X students at SMA YWKA Bandung. Data were collected through observation, spiritual journals, interviews, religious attitude questionnaires, and documentation, and then analyzed using the Miles and Huberman interactive model, descriptive statistics, and a paired-samples t-test. The results showed that implementing spiritual journals significantly improved students' religious attitudes, as evidenced by an increase in indicator achievement from 50% at the beginning of the cycle to 100% at the end of cycle II. Quantitatively, the average score of religious attitudes increased from 129.35 to 137.73, with t-test results indicating a significant difference ($p < 0.05$) and an effect size of 0.74 (medium-large category). Qualitatively, student reflection progressed from a descriptive stage to analytical and personal reflection, indicating increased self-awareness and internalization of religious values. These findings confirm that spiritual journals can serve as reflective learning strategies to strengthen students' affective, spiritual, and moral dimensions and to bridge the gap between religious understanding and daily life practices.

Keyword: Islamic Religious Education; Reflective learning; Religious attitude; Self-reflection; Spiritual journal

INTRODUCTION

Education plays a fundamental role in shaping humans holistically, not only in cognitive aspects but also in the development of students' character, moral values, and spiritual awareness (Yusri et al., 2024). This indicates that education functions not only as a knowledge-transfer process but also as a means of building students' self-awareness and developing their spiritual dimension holistically. In this context, the integration of spiritual values in education is crucial to forming a balance among the intellectual, emotional, social, and spiritual aspects of students (Lickona, 1991).

In the context of Indonesian national education, the educational goal is to form individuals who believe in and fear God and possess noble character, as stated in the National Education System

Law (Indonesia, 2003). Therefore, education is understood not only as a knowledge-transfer process but also as one of value internalization and personality formation. In line with this, the strengthening of religious character becomes an essential part of the Pancasila Student Profile, which emphasizes the values of faith, piety, and noble character as the basis for students' character building (Al-mufti et al., 2023). However, the development of digital technology and the globalization of values present new challenges that potentially encourage materialistic and hedonistic lifestyles, thereby weakening the moral and spiritual awareness of the younger generation (Andayani, 2022). This condition demands a learning approach that more profoundly strengthens the internalization of religious values.

In the context of formal education, Islamic Religious Education (PAI) plays a strategic role in shaping students' religious attitudes, not only through conceptual understanding but also through the formation of spiritual awareness and behavior corresponding to religious values (Siddik, 2025). Islamic Religious Education is not only oriented toward mastering religious material but also aims to instill faith values and shape religious behavior in students' daily lives. Thus, PAI has the responsibility to integrate cognitive, affective, and behavioral aspects in a balanced manner during the learning process (Abidin, 2022).

However, PAI learning practices are still dominated by cognitive approaches that emphasize knowledge transfer, such as lectures and memorization, thus remaining suboptimal in encouraging the internalization of religious values into actual behavior (Liani & Tyas, 2025; Rizqiyah et al., 2024; Wijaya et al., 2023). Consequently, students often understand religious teachings conceptually but have yet to internalize them into real behavior (Setiyawati et al., 2025); (Khotimah, 2017). This condition indicates that learning focusing solely on cognitive aspects has not been able to produce sustainable behavioral changes due to the lack of reflection processes that allow students to deeply interpret their learning experiences (Akit & Wibowo, 2025). Without a systematic reflection process, religious values tend to stop at the knowledge level and have not evolved into internal awareness with implications for behavioral change (Boud et al., 1985).

This gap highlights the importance of learning innovations that not only focus on delivering material but also encourage self-reflection and the internalization of values. A relevant approach to overcoming this gap is reflective learning, a critical thinking process regarding experiences that enables students to build meaning and transform their behavior continuously (Boud et al., 1985; Dewey, 1933; Kolb, 1984). Furthermore, reflection in learning also plays a role in developing metacognitive abilities and self-awareness, which are essential foundations in the behavioral change process of students (Sohail & Akram, 2025; Yadav, 2022). From the perspective of Islamic education, this approach is in line with the concept of *muhasabah*, an introspection process regarding deeds and behavior to improve the quality of faith and morals (Al-Ghazali, 1997; Himawanti, 2022; Ulya & Cahyandari, 2023).

The implementation of reflective learning in PAI can be achieved through spiritual journals. A spiritual journal is a reflection medium that allows students to write down their experiences, feelings, and thoughts regarding religious practices, thereby helping the self-evaluation and value internalization processes in a more personal and meaningful way (Syahidah et al., 2025; Yadav, 2022). In the educational context, a spiritual journal functions not only as a record of experiences but also as an introspection tool helping students evaluate the relationship between life experiences and religious values. Through reflective writing activities, students can develop their moral, emotional, and spiritual awareness in a more directed manner (Sudirman et al., 2021; Suhartini et al., 2025). Additionally, the use of reflective journals has been proven capable of enhancing spiritual awareness, worship discipline, and students' self-control in Islamic Religious Education learning (Harahap & Siregar, 2023).

In the Islamic education perspective, reflection activities through journals can be understood as a form of *muhasabah*, a self-evaluation process aimed at continuously improving the quality of

faith and behavior (Amalia et al., 2025; Anwar et al., 2026). Through this activity, students not only understand religious teachings but also connect them to their daily lives.

To clarify the conceptual framework linking the use of spiritual journals with behavioral transformation, this study operationally defines its two main constructs. First, "religious attitudes" are operationalized as a multidimensional construct integrating aspects of belief, worship practices, spiritual experiences, religious understanding, and moral consequences (Glock & Stark, 1965). In practice, this attitude manifests in students' actual behavior in the school environment, such as the level of worship discipline, honesty, and social morals (Juanda et al., 2024; Yusuf & Boy, 2024). Second, "spiritual awareness" is defined as the students' introspective capacity (*muhasabah*) in recognizing their inner conditions, evaluating their religious experiences (Al-Ghazali, 1997; Anwar et al., 2026), and realizing the gap between religious teachings and daily behaviors to formulate continuous self-improvement commitments (Amalia et al., 2025; Yadav, 2022).

Although the reflective approach has been widely studied in educational contexts, the use of spiritual journals as a reflective learning strategy in high school PAI remains relatively limited. Therefore, this study aims to analyze the implementation of self-reflection strategies through spiritual journals and examine their effect on improving students' religious attitudes. This strategy holds a unique position as a moral navigation instrument, specifically designed to counteract the influence of materialistic and hedonistic lifestyles in the digital era by providing a space for contemplation where students can critically and consciously filter values. Unlike previous studies, which generally positioned reflection as an additional activity, this study emphasizes the role of the spiritual journal as the core of reflective learning strategies that systematically build inner resilience and transform students' religious behavior amid the currents of globalization by strengthening self-awareness.

METHOD

This study utilized a Classroom Action Research (CAR) design with an embedded mixed-methods approach dominated by qualitative data. The CAR design was chosen because the research is oriented towards directly and contextually improving Islamic Religious Education learning practices through systematic cycles of action. Meanwhile, a mixed-methods approach was used to strengthen the research findings by integrating qualitative data as the primary data source and quantitative data as supporting evidence, providing a comprehensive picture of the improvement in students' religious attitudes.

The research procedure refers to the Kemmis and McTaggart spiral model, which consists of four main stages: planning, acting, observing, and reflecting (Kemmis & McTaggart, 1988). The research was conducted in two action cycles at SMA YWKA Bandung during the even semester of the 2025/2026 academic year. The research subjects were 26 class X-1 students purposively selected to strengthen religious awareness in learning. In this design, the researcher played a dual role as the acting teacher (teacher as researcher), accompanied by a colleague as an observer to maintain observation objectivity.

Data collection techniques included observation, students' spiritual journals, semi-structured interviews, religious attitude questionnaires, and documentation. The spiritual journal was positioned as the primary reflective instrument for exploring the process of value internalization and changes in students' self-awareness. To measure attitude changes quantitatively, a religious attitude questionnaire instrument was developed based on five dimensions of religiosity according to (Glock & Stark, 1965), which include ideological, ritualistic, experiential, intellectual, and consequential dimensions. This instrument was structured using a four-level Likert scale (1–4) and administered during the pretest and posttest stages to assess the intensity of changes in students' religious attitudes. To ensure content validity and feasibility of all research instruments, the questionnaire and

spiritual journal format underwent validation through expert judgment by two experts in the field prior to use. Qualitative data were analyzed using the (Miles & Huberman, 1994) interactive model, which includes data reduction, data display, and drawing conclusions. To support the qualitative findings, quantitative data from the questionnaire were analyzed using descriptive statistics and a paired-samples t-test to examine the significance of changes in students' religious attitudes before and after the action was implemented.

RESULTS

This study aims to analyze the improvement in students' religious attitudes through the implementation of self-reflection strategies using spiritual journals in Islamic Religious Education. The research results are presented based on students' initial conditions, development during the action, pretest-posttest comparisons, and analysis of students' spiritual journals.

Initial Condition of Students' Religious Attitudes

Initial observation results indicated that the religious attitudes of class X-1 students at SMA YWKA Bandung had not developed optimally and tended to be situational. Although some students had shown basic religious behaviors, such as reciting prayers and being polite to the teacher, these behaviors were not consistent across different learning contexts. Some students still showed a lack of discipline, used impolite language during social interactions, and relied on the teacher's directions when carrying out worship. These findings indicate that religious values have not been fully and stably internalized in students' daily behavior. To obtain a quantitative picture of this initial condition, measurements were taken through a religious attitude questionnaire given to 26 students. This questionnaire instrument consists of 40 statement items; the descriptive analysis results are presented in Table 1.

Table 1. Descriptive Statistics of Religious Attitude Pre-Test Questionnaire Results

No.	Description	Value
1	Number of Respondents	26 Students
2	Number of Statement Items	40 Items
3	Average Total Score	129,35
4	Average Score (Scale 1–4)	3,23
5	Standard Deviation	0,34
6	Minimum Score	2,5
7	Maximum Score	3,85

As shown in Table 1, with a total of 40 statement items, the average score of student religiosity is 3.23 on a scale of 1–4, which indicates that, in general, students already have a level of religiosity in the medium to high category. However, the relatively wide range of minimum and maximum scores indicates variation in students' levels of religiosity.

Table 2. Average Pretest Scores Based on Religiosity Dimensions

No.	Religiosity Dimension	Number of Items	Average
1	Beliefs (Ideological)	8 Items	3,3
2	Worship Practices (Ritualistic)	8 Items	3,13
3	Spiritual Experience (Experiential)	8 Items	3,33
4	Religious Knowledge (Intellectual)	8 Items	3,15
5	Moral Consequences (Consequential)	8 Items	3,26
Total Items		40 Items	

The data in Table 2 show that the experiential (3.33) and ideological (3.30) dimensions have relatively higher scores compared to other dimensions. Conversely, the ritualistic (3.13) and intellectual (3.15) dimensions show lower scores. This pattern indicates that although students already have relatively good spiritual awareness and beliefs, these have not been fully reflected in consistent worship practices and religious behavior.

Improvement of Students' Religious Attitudes through Action Cycles

The improvement in students' religious attitudes was observed gradually during the implementation of actions in cycles I and II, as indicated by indicators of involvement in learning, discipline in worship, self-reflective ability, politeness, and social care. Observations were carried out continuously at each meeting to identify changes in student behavior during the learning process.

Table 3. Development of Students' Religious Attitude Achievement

Meeting	Percentage	Category
(Cycle 1) Meeting 1	50%	Adequate
(Cycle 1) Meeting 2	75%	Good
(Cycle 1) Meeting 3	87,50%	Very Good
(Cycle 2) Meeting 1	75%	Good
(Cycle 2) Meeting 2	100%	Very Good
(Cycle 2) Meeting 3	100%	Very Good

As shown in Table 3, there was a gradual increase in students' achievement on religious attitude indicators. In cycle I, the achievement percentage consistently increased from 50% in the first meeting to 75% in the second and reached 87.50% in the third. This pattern shows that the initial application of the self-reflection strategy began to impact student behavior, although not yet fully optimal.

In cycle II, after improving the learning action, the increase occurred more significantly. The indicator achievement was 75% in the first meeting, increased to 100% in the second, and remained stable until the third. The consistency of achievement at this maximum level indicates that all indicators of religious attitudes have been internalized more comprehensively at the end of the action.

However, the absolute achievement of 100% in cycle II suggests a potential ceiling effect in the observation rubric. This can occur because the observation indicator criteria in this study were structured around the fulfillment of basic behavioral standards (baseline behaviors) that are observable, such as orderliness in prayer, earnestness in filling out journals, and polite attitudes. These operational indicators tend to be easier to achieve when students become accustomed to learning routines. Consequently, the observation rubric has limited sensitivity in distinguishing between students with a "high" level of religious attitudes and an "exceptionally high" level. Although the observation instrument has limitations in measuring attitudinal gradations at these extreme levels, the depth and quality of students' internalization of religious values were comprehensively captured through a qualitative analysis of reflection narratives in their spiritual journals.

In addition to quantitative improvement, observational results showed changes in the quality of students' behavior. In cycle I, students began to show increased discipline in following learning and carrying out worship, and became accustomed to reflecting through spiritual journals. However, some students still struggled to engage in in-depth reflection and needed guidance from the teacher.

In cycle II, changes in student behavior appeared clearer and more consistent. Students showed greater involvement in learning, greater seriousness in filling out spiritual journals, and an increased ability to relate worship experiences to daily behavior. In addition, students showed a more polite attitude, better self-control, and greater concern in social interactions. Overall, these findings indicate that the improvement in students' religious attitudes is reflected not only in an increase in the percentage of achievement in the observation indicator, but also in changes in the quality of behavior and spiritual meaning recorded in their journals.

Comparison of Pretest and Posttest of Students' Religious Attitudes

Changes in students' religious attitudes were analyzed by comparing pretest and posttest scores administered before and after the implementation of self-reflection strategies using spiritual journals. This analysis aims to identify the extent of quantitative change and to test the significance of the difference.

Table 4. Comparison of Pretest and Posttest Scores of Students' Religious Attitudes

Variable	Mean	Std. Dev
Pretest	129,35	13,69
Posttest	137,73	11,58

As shown in Table 4, the average score for students' religious attitudes increased from 129.35 on the pretest to 137.73 on the posttest. This increase of 8.38 points indicates a positive change after the implementation of the learning strategy. In addition, the decrease in the standard deviation from 13.69 to 11.58 indicates that data variation decreased, meaning the improvement in religious attitudes occurred more evenly among students.

To test the significance of this difference, a paired sample t-test was conducted. The analysis results showed a significant difference between the pretest and posttest scores ($t = -3.758$; $p = 0.001 < 0.05$). A p-value of less than 0.05 indicates that the improvement was not due to chance but was a result of the implemented learning strategy.

Besides statistical significance, the strength of the effect was also analyzed using effect size (Cohen's d). The calculation yielded 0.74, which falls in the medium-to-large category. This value indicates that the changes were not only statistically significant but also had a substantial impact on students' religious attitudes.

Overall, the analysis showed that implementing the self-reflection strategy through spiritual journals was associated with a significant increase in students' religious attitude scores, with a fairly strong influence and a more even distribution of changes among learners.

Changes in Religious Attitudes Based on Students' Spiritual Journals

Religious attitudes in this study were analyzed using the contents of spiritual journals written during the implementation of actions in cycles I and II. This analysis aims to qualitatively examine the development of students' religious awareness, particularly their self-reflection on worship experiences and daily behavior.

Table 5. Changes in Religious Attitudes Based on Students' Spiritual Journals

Category	Cycle I	Cycle II
High	9 Students	15 Students
Medium	16 Students	10 Students
Low	1 Student	0 Students

Based on Table 5, there was a shift in the distribution of students' religiosity levels from cycle I to cycle II. In cycle I, the majority of students were in the medium category, whereas in cycle II, the

number of students in the high category increased significantly, and there were no students in the low category. This pattern indicates that the increase in religious awareness did not occur only among some students but also spread more evenly across the class. To assess the quality and consistency of journal filling, the assessment was converted into an index on a scale of 0 to 1; a value closer to 1 represents a higher level of awareness and quality of spiritual reflection.

Table 6. Average Scores of Students' Spiritual Journals

Cycle	Average
Cycle I	0,63
Cycle II	0,72

The increase in the average journal score from 0.63 in cycle I to 0.72 in cycle II (on a scale of 0–1) indicates that students became more consistent in self-reflecting. This increase indicates development in students' ability to evaluate their religious experiences more structurally. In addition to quantitative increases, more significant changes were seen in the quality of student reflection.

In cycle I, the contents of student journals tended to be descriptive and limited to reporting on activities, such as carrying out worship or learning discipline. The written reflections generally lacked depth of analysis or a connection between experiences and broader meanings.

In cycle II, there was a shift toward a more profound and personal pattern of reflection. Students began to express their inner experiences more concretely, such as recognizing a lack of solemnity in worship, feeling calm after praying, and identifying behaviors that needed improvement in daily life. Furthermore, students' reflections showed efforts to link spiritual experiences to concrete actions, such as maintaining speech, increasing discipline, and avoiding negative behaviors.

This change in reflection quality was also followed by the emergence of stronger self-awareness indicators, such as the ability to identify shortcomings, express spiritual feelings, and plan continuous behavioral improvements. These findings show that the spiritual journal not only functions as a recording tool but also as a medium facilitating a deeper and more meaningful reflection process for students. Overall, the spiritual journal analysis results indicate that implementing the self-reflection strategy was followed by an increase in students' religious awareness, both in the distribution of religiosity categories and in the depth of reflection they produced during the learning process.

Synthesis of Research Findings

The research findings show a pattern of gradual, consistent, and multidimensional improvement in students' religious attitudes during the implementation of the self-reflection strategy using spiritual journals. This improvement was reflected not only in quantitative measures but also in the quality of reflection and changes in student behavior during the learning process.

Quantitatively, the improvement was evident in the increase in achievement on religious attitude indicators from 50% at the beginning of the action to 100% at the end of cycle II, as well as an increase in the average score from pretest to posttest by 8.38 points, which was statistically significant. Moreover, the effect size of 0.74 indicates that the changes had a considerable influence, while the decrease in data variation suggests that the improvement occurred more evenly among students.

Qualitatively, the improvement in religious attitudes was evident in changes in the depth of student reflection, which shifted from merely describing activities to more analytical and personal reflection. Students not only reported worship experiences but also began to link them to inner conditions, self-awareness, and efforts to improve their behavior in daily life. This change was also reflected in increased worship discipline, seriousness in learning, and social attitudes that were more polite and caring toward the surrounding environment.

Furthermore, findings indicate that the continuous reflection process contributes to the formation of more stable religious awareness. This is evident from the consistent achievement of the indicator at its maximum level and the disappearance of the low-religiosity category at the end of cycle II. Thus, the improvement was not temporary but reflected a tendency toward deeper internalization of religious values.

Overall, the results of this study indicate that the self-reflection strategy through spiritual journals was followed by an improvement in students' religious attitudes that was not only statistically significant but also pedagogically meaningful, characterized by more consistent behavioral changes and deeper self-reflection during the learning process.

DISCUSSION

The discussion in this study aims to interpret the findings and relate them to the theoretical framework and relevant prior research. The main focus of the discussion is to explain how implementing self-reflection strategies through spiritual journals can improve students' religious attitudes across cognitive, affective, and behavioral dimensions.

Initial Condition of Students' Religious Attitudes in PAI Learning

The initial condition shows a gap between the understanding of religious values (knowing) and their implementation in actual behavior (being). Although students have a relatively high level of religiosity in terms of belief and spiritual experience, this has not been reflected in consistent worship practices and social behavior. This phenomenon indicates that previous PAI learning processes still tended to be oriented towards cognitive aspects, so the learned values have not been transformed into a stable character (Rizqiyah et al., 2024); (Wijaya et al., 2023). This is in line with the view that without a systematic reflection process, religious values tend to stop at the knowledge level and have not developed into internal awareness with implications for behavioral change (Boud et al., 1985). This gap indicates a formal religiosity paradox, in which students achieve high cognitive scores yet exhibit dissonance in applying daily moral values. This condition confirms that academic success in PAI is not always directly proportional to the quality of religious behavior if it is not accompanied by a profound internalization process (Nurcholis, 2025).

The Effectiveness of Strategies in Improving Religious Attitudes

Students' religious attitudes during the implementation of the action show that the self-reflection strategy through spiritual journals has a significant impact. Quantitatively, this effectiveness is evidenced by an increase in the average score for religious attitudes from 129.35 on the pretest to 137.73 on the posttest. The paired-sample t-test results showed a significant difference ($t = -3.758$; $p = 0.001 < 0.05$), confirming that this improvement is a real result of the learning intervention, not just a coincidence. Furthermore, an effect size of 0.74, which falls into the medium-to-large category, indicates that this strategy has a substantial influence. The decrease in data variation (standard deviation) from 13.69 to 11.58 also indicates that the improvement in religious attitudes occurs more evenly among all class X-1 students. This proves that the structured reflection space provided by spiritual journals can encourage students to interpret learning experiences more personally. This significant increase in score represents a value internalization process, in which religious values that were initially external begin to merge with students' self-awareness through the habit of reflection. This is in line with the theory stating that personal reflection space through journals is able to build self-awareness, which becomes the main foundation for authentic behavioral change and not just formal compliance (Deci & Ryan, 2000); (Yadav, 2022).

Transition Mechanism: From Descriptive to Analytical Reflection

A crucial finding in this study is the revelation of the mechanism by which students shift from merely reporting activities to conducting in-depth self-evaluations. The ability for deep reflection

has been shown not to emerge naturally but to require appropriate pedagogical scaffolding. In cycle I, student reflection tended to stagnate at the factual or descriptive reporting stage because the journal format was still a simple checklist.

A quality leap occurred in cycle II, when modifications to the journal format served as a cognitive trigger, prompting students to process affective experiences at a higher level. By mandating the inclusion of reasons, inner impacts, and examples of behavior, students were encouraged to go beyond the basic experience-reflection cycle towards the evaluative stage. This process directly expands the concept of *mubasabah*. Students begin to identify inconsistencies between the PAI values learned and their actual behavior, such as communication styles or discipline, which then triggers internal commitments to carry out continuous behavioral transformation (Al-Ghazali, 1997); (Ulya & Cahyandari, 2023). The findings regarding the effectiveness of the scaffolding mechanism in this spiritual journal are in line with the research by (Suhartini, Nursobah, Basri, Hayati, & Erihadiana, 2025) which states that written reflection deepens the understanding of Islamic values. However, this study complements these findings by demonstrating that, for high school students, reflective journals cannot be left in a free-form (blank page) format but require specific reflective prompts to trigger self-evaluation. The novelty of this research lies in the modification of the spiritual journal instrument. If previous studies generally positioned the journal merely as a tracking tool for daily worship (a checklist), this study repositions it as a metacognitive instrument. The transition from descriptive filling to analytical proves that the transformation of students' morals strongly depends on the quality of reflection instruments designed by educators.

Practical Implications: Implementation in Teaching Materials

The success of this strategy has concrete implications for the development of teaching materials, specifically in the preparation of Teaching Modules (*Modul Ajar*) that support the Independent Curriculum (*Kurikulum Merdeka*) (Kemendikbudristek, 2024). The specific use of spiritual journals can facilitate the strengthening of the Pancasila Student Profile dimensions authentically and measurably (Al-mufti et al., 2023). To replicate these results, educators need to provide a spiritual journal equipped with specific Reflective Prompts. This is because the reflection ability of middle-level students requires cognitive scaffolding so that self-evaluation does not deviate from the learning objectives (Ahmad et al., 2020); (Irfan et al., 2024). Examples of these reflective prompts include:

1. Based on today's PAI material, what behavior do you think is the most difficult to apply in your daily life, and why?
2. How did you feel before, during, and after worshipping today? Were there any worldly matters bothering your mind?

In addition, educators can use a graded assessment rubric to objectively measure students' spiritual development, considering that the assessment of the affective domain is often neglected in traditional evaluation systems (Sya'adah et al., 2025). This self-assessment rubric (Wicaksono et al., 2020) can be arranged starting from Level 1 (Descriptive: only reporting activities) to Level 4 (Transformative: showing in-depth analysis accompanied by a real improvement plan). With this structured instrument, PAI teachers can shift from merely being knowledge transferors to becoming facilitators of value transformation capable of bridging the gap between religious theory and students' daily life practices.

CONCLUSION

This study concludes that the self-reflection strategy based on spiritual journals is effective in significantly improving students' religious attitudes across cognitive, affective, and behavioral aspects. This improvement is evident not only in the quantitative achievement of indicators but

also in bigger changes in the quality of students' religious awareness and behavior. The reflection process facilitated by spiritual journals allows students to evaluate worship experiences, recognize personal shortcomings, and internalize religious values more personally and meaningfully. Theoretically, these findings confirm the importance of integrating a reflective approach into PAI learning to connect the dimensions of knowledge, awareness, and action in the formation of religious character. In practice, the results of this study imply that PAI teachers need to develop learning strategies that are not only oriented toward delivering material but also toward providing structured spaces for students' reflection. The use of spiritual journals can be a relevant alternative strategy in creating more meaningful and transformative learning. Nevertheless, this study has limitations in its sample size and duration, so it has not fully captured the long-term sustainability of changes in religiosity. Therefore, future research is recommended to examine the effectiveness of self-reflection strategies using longitudinal designs or in broader contexts to gain a more comprehensive understanding of their impact on the development of students' religious character.

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