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BRIDGING THE KNOWING–DOING GAP IN ISLAMIC EDUCATION: AN INTEGRATIVE LITERATURE REVIEW OF MURAQABAH, MUHASABAH, MUJAHADAH, AND RIYADHAH

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ABSTRAK

Penelitian ini bertujuan untuk menganalisis dan mensintesis pola konseptual dalam literatur pendidikan agama Islam terkait kesenjangan antara pengetahuan dan perilaku (*knowing–doing gap*), serta merumuskan kerangka konseptual integratif berbasis *muraqabah*, *muhasabah*, *mujahadah*, dan *riyadhah* (selanjutnya disebut sebagai kerangka 4M). Penelitian ini menggunakan metode tinjauan literatur integratif dengan mengkaji artikel jurnal nasional dan internasional yang relevan dengan isu internalisasi nilai dan transformasi perilaku. Data dikumpulkan melalui proses seleksi sistematis, ekstraksi informasi, dan analisis tematik integratif untuk mengidentifikasi pola, pendekatan, serta keterbatasan dalam literatur yang ada. Hasil penelitian menunjukkan bahwa sebagian besar studi masih bersifat parsial, dengan dominasi pendekatan kognitif dan pembiasaan, serta belum mengintegrasikan secara sistematis dimensi kesadaran spiritual, refleksi diri, dan pengendalian diri. Selain itu, literatur belum menyediakan model konseptual yang komprehensif dalam menjelaskan proses transformasi nilai secara holistik dan berkelanjutan. Penelitian ini menemukan bahwa kerangka 4M menunjukkan hubungan interdependen yang membentuk proses siklik dalam transformasi perilaku, meskipun integrasi tersebut belum secara eksplisit dirumuskan dalam penelitian sebelumnya. Kesimpulannya, kerangka integratif 4M memiliki potensi kuat sebagai model teoretis yang baru dan komprehensif dalam menjembatani *knowing–doing gap* dalam pendidikan Islam. Penelitian ini memberikan kontribusi terhadap pengembangan teori pendidikan Islam

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yang lebih holistik, integratif, dan transformatif, serta membuka peluang bagi penelitian empiris lanjutan.

Keywords:
knowing–doing gap; Islamic religious education; 4M: muraqabah, muhasabah, mujahadah, riyadhah.

ABSTRACTS

This study aims to analyze and synthesize conceptual patterns in the literature on Islamic religious education concerning the gap between knowledge and behavior (the knowing–doing gap), as well as to formulate an integrative conceptual framework based on *muraqabah*, *muhasabah*, *mujahadah*, and *riyadhah* (hereafter referred to as the 4M framework). The study employs an integrative literature review method, drawing on relevant national and international journal articles that address value internalization and behavioral transformation. Data were collected through systematic selection, information extraction, and integrative thematic analysis to identify patterns, approaches, and limitations within the existing literature. The findings indicate that most studies remain partial in nature, with a predominant focus on cognitive approaches and habituation, lacking systematic integration of spiritual awareness, self-reflection, and self-regulation dimensions. Furthermore, there is an absence of a comprehensive conceptual model capable of explaining the process of value transformation in a holistic and sustainable manner. This study reveals that the 4M framework demonstrates an interdependent relationship forming a cyclical process of behavioral transformation, although such integration has not been explicitly articulated in prior literature. In conclusion, the integrative 4M framework offers strong potential as a novel and comprehensive theoretical model for bridging the knowing–doing gap in Islamic education. This study contributes to the advancement of a more holistic theory of Islamic education and opens avenues for future empirical research.

A. INTRODUCTION

Islamic Religious Education (*Pendidikan Agama Islam*, hereafter PAI) is epistemologically designed as an educational system that not only transmits religious knowledge but also transforms values into lived behaviors that are internalized in learners' daily lives. However, a growing body of literature indicates that this ideal objective has not been fully realized, as evidenced by the persistent gap between religious understanding and actual practice, widely recognized in contemporary educational discourse as the *knowing–doing gap*. This phenomenon reflects a disjunction between the cognitive and practical dimensions of religious learning, whereby students may demonstrate adequate comprehension of Islamic values yet fail to consistently enact them in their everyday conduct (Akhyar et al., 2024; Umar et al., 2024).

The predominance of normative and cognitively oriented approaches in PAI instruction, as highlighted by Chanifah et al. (2021) and Budiyanti and Parhan (2024), further reinforces this condition, as instructional practices tend to prioritize conceptual mastery over deep value internalization. This issue is exacerbated by the dynamics of globalization and rapid technological advancement, which are not always accompanied by corresponding moral and spiritual development, thereby widening the gap between

knowledge and action (Taufik, 2020). Consequently, the central challenge in contemporary Islamic education no longer lies in limited access to knowledge, but rather in the *limited effectiveness of value transformation mechanisms* in translating knowledge into consistent practice. This condition signals a broader transformational crisis within Islamic education, necessitating more comprehensive and integrative approaches.

A range of prior studies has attempted to address this issue through various pedagogical strategies; however, the resulting solutions remain largely fragmented and insufficient to explain the process of behavioral transformation in a holistic manner. The habituation-based approach (*riyadhah*—disciplined habituation through sustained spiritual practice) emerges as the most dominant strategy in the literature, as demonstrated by Akhyar et al. (2024), Syarnubi et al. (2021), and Mujahid (2021), who emphasize that repeated religious practices can shape students' religious character. Nevertheless, the effectiveness of this approach often depends on external control mechanisms, such as teacher supervision and social environments, resulting in behavioral changes that are predominantly mechanistic and less sustainable.

In contrast, reflective approaches, including reflective practice and self-assessment, as discussed by Purwanto et al. (2023) and Masuwai et al. (2024), suggest that self-reflection (*muhasabah*—critical self-reflection and moral self-evaluation) plays a crucial role in enhancing awareness and improving learning quality. However, these approaches remain largely confined to cognitive-reflective domains and are not fully integrated with deeper spiritual dimensions. Meanwhile, spirituality-based approaches, as explored by Samad et al. (2023), Usman et al. (2024), and Huda et al. (2019), highlight the importance of divine consciousness (*muraqabah*—continuous awareness of God's presence) as a foundational element for behavioral transformation, yet they often lack systematic operationalization within instructional contexts.

Furthermore, value-based approaches, such as religious moderation education (Umar et al., 2024; Masturin, 2023) and value integration within curricula (Iskandar et al., 2024), continue to face implementation challenges, as the values taught are not fully internalized in students' behavior. Thus, despite the diversity of approaches, none have been able to comprehensively and sustainably bridge the *knowing–doing gap*.

A deeper analysis of the literature reveals that these limitations stem from the fragmented nature of existing research, which tends to isolate rather than integrate the multiple dimensions required for effective value transformation. Most studies focus on one or two aspects of the learning process—such as habituation, reflection, or spirituality—without systematically examining their interdependent relationships. For instance, Mauliani and Musdar (2025) and Saifudin and Ariyanti (2025) emphasize the importance of habituation and social environment in character formation but do not sufficiently explore the role of critical self-reflection. Conversely, studies by Jusubaidi et al. (2024) and Suddahazai (2023) highlight the importance of reflective processes but lack integration with spiritual awareness as a foundational dimension.

Conceptual studies, such as those by Lahmar (2020) and Memon et al. (2024), provide strong philosophical arguments regarding the integration of knowledge and action; however, these insights have not been translated into concrete pedagogical models. In

addition, studies on spiritual practices, such as *dhikr* and ritual worship (Sholihah et al., 2024; Alsuhaymi & Atallah, 2025), demonstrate significant potential in enhancing awareness and moral development but remain insufficiently embedded within formal instructional design. Thus, although key dimensions have been identified, the literature lacks an integrative conceptual framework capable of coherently linking these dimensions into a unified system.

In response to this gap, the present study seeks to contribute to Islamic education literature by developing an integrative framework grounded in four core dimensions derived from the Sufi tradition: *muraqabah* (continuous awareness of God's presence), *muhasabah* (critical self-reflection and moral evaluation), *mujahadah* (inner striving against the lower self), and *riyadhah* (disciplined habituation through sustained practice). While these dimensions have appeared implicitly in prior studies, they have not been systematically integrated into a coherent theoretical framework. The integration of these four dimensions—hereafter referred to as the *4M framework*—offers significant potential to explain value internalization processes more comprehensively, as it simultaneously encompasses awareness, evaluation, self-regulation, and behavioral enactment.

In response to this gap, the present study seeks to contribute to Islamic education literature by developing an integrative framework grounded in four core dimensions derived from the Sufi tradition: muraqabah (continuous awareness of God's presence), muhasabah (critical self-reflection and moral evaluation), mujahadah (inner striving against the lower self), and riyadhah (disciplined habituation through sustained practice). These four dimensions were selected as a theory-driven conceptual lens because they represent complementary dimensions of value internalization, namely spiritual awareness, self-reflection, self-regulation, and sustained practice. The literature was then examined to identify how each dimension has been discussed in previous studies and whether relationships among them could be conceptually synthesized. The resulting 4M framework therefore does not assume that the four dimensions constitute an empirically established causal sequence; rather, it represents an integrative conceptual synthesis developed from their complementary roles in the reviewed literature. While these dimensions have appeared implicitly in prior studies, they have not been systematically integrated into a coherent theoretical framework. The integration of these four dimensions—hereafter referred to as the *4M framework*—offers significant potential to explain value internalization processes more comprehensively, as it simultaneously encompasses awareness, evaluation, self-regulation, and behavioral enactment

This study is significant not only in addressing a conceptual gap but also in advancing a constructive approach toward the development of a theoretical model that can inform more effective and transformative PAI practices. Moreover, it responds to the demands of contemporary Islamic education, which must navigate global challenges while preserving spiritual and moral values as its foundational core.

The objectives of this study are fourfold: (1) to analyze conceptual patterns and trends in the integration of spiritual awareness, self-reflection, inner striving, and habituation within Islamic education literature; (2) to identify pedagogical and theoretical approaches employed to bridge the *knowing–doing gap* and examine their limitations; (3)

to synthesize the interdependent relationships among *muraqabah*, *muhasabah*, *mujahadah*, and *riyadhah* into a systematic conceptual framework; and (4) to formulate an integrative 4M-based model as a theoretical solution for bridging the gap between knowledge and behavior in a holistic and sustainable manner.

Accordingly, this study is guided by four research questions: (1) How are conceptual patterns and integration trends of spiritual awareness, self-reflection, inner striving, and habituation represented in Islamic education literature in explaining the transformation of knowledge into behavior? (2) What pedagogical and theoretical approaches are identified as effective mechanisms for bridging the *knowing–doing gap*, and what are their limitations in achieving sustainable behavioral transformation? (3) How can the interdependent relationships among *muraqabah*, *muhasabah*, *mujahadah*, and *riyadhah* be synthesized into a systematic conceptual framework for value internalization? and (4) How can an integrative 4M-based framework be formulated as a theoretical model capable of bridging the *knowing–doing gap* holistically and sustainably?

B. METHOD

This study employs an integrative literature review design aimed at synthesizing relevant findings from previous studies on the gap between knowledge and behavior (*knowing–doing gap*) in Islamic education, as well as constructing a conceptual framework based on the integration of *muraqabah*, *muhasabah*, *mujahadah*, and *riyadhah*. An integrative literature review was selected because the study seeks to bring together conceptual and empirical discussions from diverse studies and synthesize their complementary findings into an integrative conceptual framework, rather than to statistically aggregate empirical effects. The review included national and international journal articles selected purposively based on their relevance to the research focus and the following inclusion criteria: (1) studies addressing Islamic education or religious character formation, (2) studies incorporating dimensions of awareness, reflection, habituation, or self-regulation, and (3) studies relevant to the transformation of values from knowledge into behavior, as reflected in works such as Akhyar et al. (2024), Budiyanti and Parhan (2024), Umar et al. (2024), and Huda et al. (2019). The final reference set comprised 25 journal articles. Of these, 22 articles (88%) were published between 2021 and 2025, demonstrating a strong emphasis on recent literature. The remaining three articles were published in 2019–2020 and were retained because of their conceptual relevance to the theoretical foundations of the study.

The research instrument used was a structured literature analysis sheet developed in the form of a synthesis matrix, encompassing variables such as title, author(s), research objectives, theoretical approach, research methods, key findings, limitations, and relevance to the 4M framework, as outlined in the literature review table. The literature identification and selection process was conducted through author-led searches for relevant literature, followed by assessment of relevance based on the research focus and the established inclusion and exclusion criteria. The selected articles were subsequently grouped according to the four conceptual dimensions of the 4M framework (*muraqabah*, *muhasabah*, *mujahadah*, and *riyadhah*) and subjected to structured data extraction. Because the four

dimensions were established as a theory-driven conceptual lens, the literature was examined to identify how each dimension was represented in previous studies and how their complementary roles could be conceptually synthesized.

The data were analyzed using an integrative thematic analysis method involving stages of data reduction, categorization of findings, cross-study comparison and synthesis, and conceptual framework construction. Particular attention was given to identifying recurring patterns, complementary functions, limitations, and potential relationships among the four dimensions. The analysis therefore sought not to establish empirical causal relationships among *muraqabah*, *muhasabah*, *mujahadah*, and *riyadhah*, but to develop an integrative conceptual interpretation of how these dimensions may collectively contribute to the transformation of religious knowledge into sustained behavior. Through this approach, the study moves beyond describing individual findings by developing a conceptual synthesis that can serve as a basis for further empirical investigation.

C. RESULT AND DISCUSSION

Findings

1. Conceptual Patterns of Knowledge-to-Behavior Transformation in Islamic Education

The synthesis of research findings indicates that conceptual patterns of knowledge-to-behavior transformation in Islamic education remain predominantly characterized by a linear approach, positioning knowledge as the starting point and behavior as the final outcome, without adequately explaining the transformative mechanisms in between. Most studies describe learning as beginning with the transmission of religious knowledge, followed by value reinforcement through habituation, yet they do not explicitly elaborate on the stages of internalization occurring within learners.

Akhyar et al. (2024) demonstrate that improvements in students' religious discipline are achieved through structured habituation of worship practices; however, this process is highly dependent on external control by teachers. Similar findings are reported by Syarnubi et al. (2021), who emphasize the integration of intracurricular and extracurricular activities in character formation but fail to explain how values transition from cognitive understanding to actual behavior. Budiyanti and Parhan (2024), through the Ulul Ilmi model, show improvements in cognitive and spiritual dimensions but do not ensure long-term behavioral consistency among students. Meanwhile, Chanifah et al. (2021) highlight the dominance of normative approaches in instruction that do not sufficiently engage learners' deeper spiritual experiences.

Overall, the conceptual patterns identified in the literature suggest that value transformation is still understood as a simple cause–effect relationship rather than a dynamic process involving multidimensional interactions. Thus, the evidence indicates that the literature has yet to provide a systematic and layered conceptual model explaining the stages of value transformation.

2. The Role of Spiritual Awareness (*Muraqabah*) in Moral Formation

The literature synthesis reveals that spiritual awareness (*muraqabah*) constitutes a crucial dimension in shaping individuals' moral and religious behavior. Samad et al. (2023) show that teachers' spiritual competence significantly influences students' learning motivation and moral development through role modeling. This finding is reinforced by Usman et al. (2024), who demonstrate that divine awareness enhances empathy, ethical conduct, and pedagogical quality.

Furthermore, Huda et al. (2019) indicate that awareness of *tawhid* and *tawakkul* values contributes to strengthening self-regulation and moral commitment. In the context of religious practices, Alsuhaymi and Atallah (2025) show that prayer plays a role in fostering self-awareness, discipline, and moral identity. Chanifah et al. (2021) also emphasize that integrating spirituality into instruction enhances learning quality and students' religious awareness.

However, despite recognizing *muraqabah* as a foundational dimension of behavioral change, most studies do not directly link it to concrete behavioral transformation mechanisms. Thus, *muraqabah* emerges as conceptually strong but insufficiently integrated into systematic pedagogical practices.

3. Self-Reflection (*Muhasabah*) as an Internal Evaluation Mechanism

The findings indicate that self-reflection (*muhasabah*) serves as a critical mechanism in value internalization and behavioral development. Purwanto et al. (2023) demonstrate that reflective practice enhances teachers' pedagogical competence and instructional innovation. This is further supported by Masuwai et al. (2024), who show that self-assessment improves self-awareness and professional quality.

Jusubaidi et al. (2024) also find that critical reflection in learning leads to deeper value transformation through active learner engagement. However, most studies reveal that reflection remains largely confined to cognitive and pedagogical domains and is not fully integrated with the spiritual dimension. Additionally, reflection has not been systematically implemented in instructional practices, limiting its potential to shape behavior effectively.

Therefore, *muhasabah* is identified as a significant dimension, yet its implementation remains limited and insufficiently connected to sustainable behavioral change.

4. The Limited Attention to the Dimension of Inner Striving (*Mujahadah*)

The synthesis reveals that the dimension of inner striving (*mujahadah*) is the least explored aspect in contemporary Islamic education literature. Most studies do not explicitly examine the process through which individuals regulate themselves and resist negative impulses as part of value transformation.

Nevertheless, some studies provide implicit indications of its importance. For example, Huda et al. (2019) link self-regulation with *tawhid* and *tawakkul* values, while Muttaqin et al. (2025) show that *dhikr* practices enhance self-control, indirectly reflecting aspects of *mujahadah*. In the context of school culture, Obaid et al. (2024) indicate that

social interactions can foster integrity through internal processes that are not always consciously recognized.

Despite these insights, no study systematically conceptualizes *mujahadah* as a structured pedagogical process. This suggests that *mujahadah* remains underexplored and represents one of the least integrated dimensions in Islamic education models.

5. The Dominance of Habituation (*Riyadhah*) in Behavioral Formation

The synthesis shows that habituation (*riyadhah*) is the most dominant approach used in the literature to shape students' religious behavior. Mujahid (2021) demonstrates that pesantren-based education systems, which emphasize continuous habituation over a 24-hour cycle, effectively foster moderate character among students through consistent religious practices.

This is supported by Mauliani and Musdar (2025), who identify collective culture and habitual worship practices as key factors in character formation within pesantren environments. Akhyar et al. (2024) further show that habituation of worship in schools significantly enhances students' religious discipline, particularly through structured social control mechanisms.

In addition, Wasehudin et al. (2024) and Obaid et al. (2024) highlight the role of school culture and hidden curriculum in shaping behavior through repeated daily practices. In the context of spiritual practices, Sholihah et al. (2024) and Muttaqin et al. (2025) demonstrate that habituation of *dhikr* enhances self-control and spiritual well-being.

However, these findings collectively indicate that habituation primarily functions as an external mechanism shaping behavior through repetition, without necessarily fostering deep internal awareness. Thus, while *riyadhah* plays a significant role, it remains insufficiently integrated with other dimensions in a systematic manner.

6. The Knowing–Doing Gap in Islamic Education

The synthesis reveals that nearly all studies indicate the presence of a gap between knowledge and behavior, even when the term *knowing–doing gap* is not explicitly used. Umar et al. (2024) show that values of religious moderation are taught in the curriculum, yet their implementation in social behavior remains weak.

This finding is reinforced by Masturin (2023), who demonstrates that value-based instructional materials have not succeeded in producing consistent behavioral change. Similarly, Iskandar et al. (2024) indicate that value integration programs generate structural religiosity but do not guarantee personal internalization.

Memon et al. (2024) further highlight the dissonance between the ideals of Islamic education and its technical implementation. In formal education contexts, Chanifah et al. (2021) show that the dominance of cognitive approaches contributes to weak value internalization.

These findings suggest that the gap between knowledge and behavior is a consistent phenomenon across various contexts of Islamic education. Thus, the *knowing–doing gap*

emerges as a recurring pattern that remains insufficiently explained both conceptually and operationally.

7. The Absence of an Integrative Model in Islamic Education Literature

The overall synthesis indicates that, within the literature included in this review, no integrative conceptual model was explicitly identified that combines spiritual awareness, reflection, inner striving, and habituation into a unified framework. Each study tends to focus on one or two dimensions, resulting in a fragmented understanding of value transformation processes.

Habituation-based studies emphasize *riyadhah*, spirituality-based studies focus on *muraqabah*, and reflective approaches highlight *muhasabah*. Meanwhile, *mujahadah*, which potentially serves as a bridge between awareness and action, receives minimal attention in the literature.

Furthermore, most studies employ descriptive qualitative approaches that do not produce systematic theoretical models. The relationships among dimensions are rarely examined in an interdependent manner, failing to conceptualize transformation as a continuous and systemic process.

Thus, within the scope of the literature reviewed, a significant conceptual gap remains regarding the integration of these dimensions into a coherent framework for explaining knowledge-to-behavior transformation.

Table 1. Summary of Research Result

No	Focus of Finding	Description of Research Findings	Empirical Evidence from Literature	Limitations	Implications
1.	**Conceptual Pattern of Transformation**	The transformation of values is still understood in a linear way (knowledge → behavior) without a clear mechanism of internalization.	Studies indicate the dominance of knowledge transmission and habituation without explaining internal transformation processes.	Does not explain the stages of value transformation within learners.	An integrative and multidimensional conceptual model is required.
2.	**Role of Muraqabah (Spiritual Awareness)**	Spiritual awareness plays a significant role in shaping morality, empathy, and motivation.	Teachers' spiritual competence and worship practices improve moral quality and learning outcomes.	Not yet operationalized in instructional design.	Should serve as the foundational dimension in value transformation.
3.	**Muhasabah (Self-Reflection)**	Self-reflection functions as an internal evaluation mechanism.	Reflective practice and self-assessment enhance self-awareness and learning quality.	Still dominated by cognitive aspects; not deeply integrated	Requires integration with spiritual dimensions for deeper transformation.

				with spirituality.	
4.	**Limitations of Mujahadah (Inner Struggle)**	The dimension of internal struggle has not been widely explored in the literature.	Indicated through concepts of self-regulation and self-control.	Not yet developed as a systematic pedagogical process.	Needs to be positioned as the core mechanism of behavioral transformation.
5.	**Dominance of Riyadhah (Habituation)**	Habituation is the most dominant approach in shaping students' religious behavior.	Routine worship practices, school culture, and hidden curriculum effectively shape character.	External and mechanistic; lacks internal awareness.	Needs integration with awareness and reflective dimensions.
6.	**Knowing–Doing Gap**	There is a gap between knowledge and consistent behavior in real-life practice.	Values are taught but not fully internalized in actual behavior.	Not adequately explained both conceptually and operationally.	Requires a model capable of bridging knowledge and action.
7.	**Absence of an Integrative Model**	No model has been found that integrates all four dimensions (4M).	Studies tend to focus on isolated dimensions (habituation, reflection, or spirituality).	Understanding remains partial and fragmented.	Opens opportunities for developing an integrative 4M-based model.

Analysis/Discussion

1. Conceptual Patterns and Integration Trends of the 4M Dimensions in Knowledge-to-Behavior Transformation

The findings of this study indicate that conceptual patterns within Islamic education literature remain predominantly *partial and fragmented*, in which the dimensions of *muraqabah* (continuous awareness of God's presence), *muhasabah* (critical self-reflection and moral evaluation), *mujahadah* (inner striving against the lower self), and *riyadhah* (disciplined habituation through sustained practice) appear in isolation without systematic integration. This result aligns with prior studies suggesting that Islamic education continues to emphasize knowledge transmission and has not fully succeeded in transforming knowledge into lived behavior.

Akhyar et al. (2024) demonstrate the dominance of habituation-based approaches in fostering students' religious discipline; however, their effectiveness heavily depends on external control, thereby failing to reflect sustained internal awareness. This suggests that *riyadhah* is strongly present but insufficiently balanced by *muraqabah* and *muhasabah*. Meanwhile, Budiyanti and Parhan (2024), through the Ulul Ilmi model, attempt to

integrate cognitive and spiritual dimensions but fall short of ensuring consistent behavioral transformation due to the absence of systematic incorporation of *mujahadah* and *riyadhah*. Similarly, Chanifah et al. (2021) confirm that the dominance of normative approaches limits deep spiritual engagement, thereby weakening the process of value internalization. Thus, the identified conceptual pattern suggests that value transformation in the reviewed literature is predominantly represented through relatively linear pathways, whereas the present synthesis proposes a cyclical and dynamic interpretation involving the interaction of multiple dimensions within the 4M framework.

The significance of this finding lies in its ability to reveal that the core issue in Islamic education is not merely methodological, but fundamentally conceptual. Specifically, the absence of an integrated framework for understanding value transformation constitutes a structural limitation. This study contributes by proposing that the integration of awareness, reflection, inner striving, and habituation may provide a more comprehensive conceptual basis for understanding sustainable behavioral change. Consequently, it extends the theoretical understanding of value internalization in Islamic education, which has previously been approached in a fragmented manner. The implication is the need to reconstruct the PAI learning paradigm from a linear model toward an integrative, multidimensional perspective. Nevertheless, the limitation of this study lies in its literature-based nature, which does not allow for empirical validation of how the 4M dimensions operate in actual instructional contexts.

2. Pedagogical and Theoretical Approaches in Bridging the Knowing–Doing Gap

The findings indicate that Islamic education literature has developed various pedagogical approaches to address the *knowing–doing gap*; however, each approach exhibits limitations in explaining behavioral transformation comprehensively. The habituation approach (*riyadhah*) remains the most dominant strategy, as evidenced by Mujahid (2021), Syarnubi et al. (2021), and Mauliani and Musdar (2025), who emphasize that repeated religious practices effectively shape students' religious character. However, such approaches tend to produce *mechanistic compliance* when not accompanied by deep awareness and reflection.

On the other hand, reflective approaches grounded in transformative learning theory and reflective practice, as discussed by Jusubaidi et al. (2024), Purwanto et al. (2023), and Masuwai et al. (2024), demonstrate that self-reflection enhances awareness and learning quality. Nevertheless, their impact remains largely confined to the cognitive-reflective domain.

Spirituality-based approaches, as developed by Huda et al. (2019), Samad et al. (2023), and Usman et al. (2024), emphasize the importance of divine awareness as the foundation for behavioral transformation. However, these approaches lack systematic operationalization within instructional design. Similarly, value-based approaches, such as religious moderation (Umar et al., 2024; Masturin, 2023), face challenges in implementation, as the values conveyed are not fully internalized in actual behavior. Thus,

the findings confirm that no single pedagogical approach has been able to comprehensively bridge the *knowing–doing gap*.

The significance of this finding lies in demonstrating that the limitations of pedagogical approaches are not solely due to implementation issues, but also due to the *lack of integration among essential dimensions of value transformation*. This study contributes by identifying that effective approaches must integrate cognitive, spiritual, reflective, and practical dimensions within a unified pedagogical framework. The implication is the need to develop instructional models that not only combine existing approaches but integrate them into a coherent system. However, the absence of empirical validation remains a limitation, necessitating further research to test the effectiveness of such integrative models.

3. Interdependent Relationships among *Muraqabah, Muhasabah, Mujahadah, and Riyadhah*

The synthesis of the reviewed literature suggests that muraqabah, muhasabah, mujahadah, and riyadhah can be conceptually interpreted as interdependent dimensions of value transformation. However, the cyclical relationship among these four dimensions was not explicitly identified as an integrated model within the literature included in this review.

The dimension of *muraqabah*, as spiritual awareness, is highlighted in studies by Samad et al. (2023) and Usman et al. (2024), which emphasize the role of divine consciousness in shaping moral behavior and learning quality. The dimension of *muhasabah* appears in studies by Purwanto et al. (2023) and Masuwai et al. (2024), emphasizing reflection as a mechanism of self-evaluation. The dimension of *mujahadah* is reflected in the concept of self-regulation grounded in *tawhid* (Huda et al., 2019), although it has not been extensively examined explicitly. Meanwhile, *riyadhah* is dominant in studies on habituation and school culture (Akhyar et al., 2024; Wasehudin et al., 2024).

However, these four dimensions remain conceptually fragmented in the literature, preventing a holistic understanding of value transformation processes. Based on the cross-study synthesis, the authors propose a conceptual interpretation in which muraqabah is positioned as the foundation of spiritual awareness, muhasabah as a mechanism of self-evaluation, mujahadah as a process of self-regulation and inner striving, and riyadhah as a mechanism for sustained behavioral practice. The sequence muraqabah → muhasabah → mujahadah → riyadhah therefore represents the proposed conceptual interpretation of the reviewed literature rather than an empirically established causal sequence.

The significance of this finding lies in its contribution to reconstructing fragmented dimensions into an integrated system. This study provides a theoretical contribution by formulating the interdependent relationships among the 4M dimensions as a foundation for conceptual model development in Islamic education. The implication is the need for instructional approaches that not only develop each dimension independently but integrate them into a continuous and interconnected process. However, the limitation remains the absence of empirical validation in real educational settings.

4. Formulation of the Integrative 4M Conceptual Framework

The findings indicate that the integrative 4M framework holds strong potential as a theoretical model for bridging the *knowing–doing gap* in a holistic and sustainable manner. The literature synthesis demonstrates that these four dimensions have been recognized as important components of value transformation, yet they have not been systematically integrated into a unified framework.

Based on the cross-study synthesis, the proposed 4M framework positions muraqabah as the foundation of spiritual awareness, muhasabah as a mechanism of self-evaluation, mujahadah as a process of self-regulation and inner striving, and riyadhah as a mechanism for sustained behavioral practice. This proposed configuration provides a more comprehensive conceptual interpretation of value internalization by connecting spiritual, reflective, self-regulatory, and behavioral dimensions that appear separately across the reviewed studies. This model addresses the limitations of previous approaches, which tend to be partial, by offering a framework that simultaneously integrates spiritual, cognitive, and practical dimensions. Thus, the 4M framework not only addresses the identified research gap but also offers a *theoretical solution* that can serve as a foundation for the development of instructional models in Islamic education.

The cyclical character of the proposed framework is based on the assumption that sustained behavioral practice does not represent the endpoint of spiritual and moral transformation. Rather, repeated practice through riyadhah may provide an experiential basis for renewed awareness, self-evaluation, and further self-regulation. In this conceptual interpretation, the completion of one cycle may generate new awareness of the quality, consistency, and sincerity of one's behavior, thereby returning the learner to muraqabah. Muraqabah then reorients awareness toward God, muhasabah evaluates the congruence between values and actual conduct, mujahadah addresses remaining weaknesses and inner resistance, and riyadhah reinforces the desired behavior through sustained practice. The feedback loop therefore represents a process of continuous spiritual renewal rather than a one-directional causal mechanism. This cyclical interpretation should therefore be understood as a theoretically proposed relationship derived from the cross-study synthesis, rather than as an empirically verified sequence.

The significance of this finding lies in its contribution to advancing a more integrative and transformative theory of Islamic education. This study offers a conceptual contribution by recontextualizing classical Sufi concepts into an integrative framework for interpreting contemporary challenges in Islamic education. The implication is the need to develop 4M-based instructional models that can be implemented across diverse educational contexts. However, the limitation of this study remains the absence of empirical testing, indicating the need for further research to examine the validity and applicability of the proposed framework in real-world educational practices. Within this proposed interpretation, muraqabah provides the initial orientation of spiritual awareness, enabling individuals to recognize the presence of God and the moral significance of their actions. This awareness creates a basis for muhasabah, through which individuals evaluate the alignment between their knowledge, intentions, and actual behavior. The results of this evaluation may generate the need for mujahadah, understood here as sustained inner striving and self-regulation in overcoming inconsistency, weakness, or undesirable impulses. Riyadhah subsequently provides repeated and disciplined practice through

which desired behaviors can become more stable. Once behavior is repeatedly enacted, however, the process does not necessarily terminate. The experience of practice may generate renewed awareness and new material for self-evaluation, thereby initiating another cycle of muraqabah and muhasabah. In this sense, the feedback loop represents continuous spiritual renewal and behavioral refinement rather than a fixed linear sequence. Accordingly, the arrows connecting the four dimensions in the proposed framework should not be interpreted as empirically established causal relationships. Rather, they represent a theoretically informed sequence of functional relationships proposed by the authors to organize the patterns identified across the reviewed studies

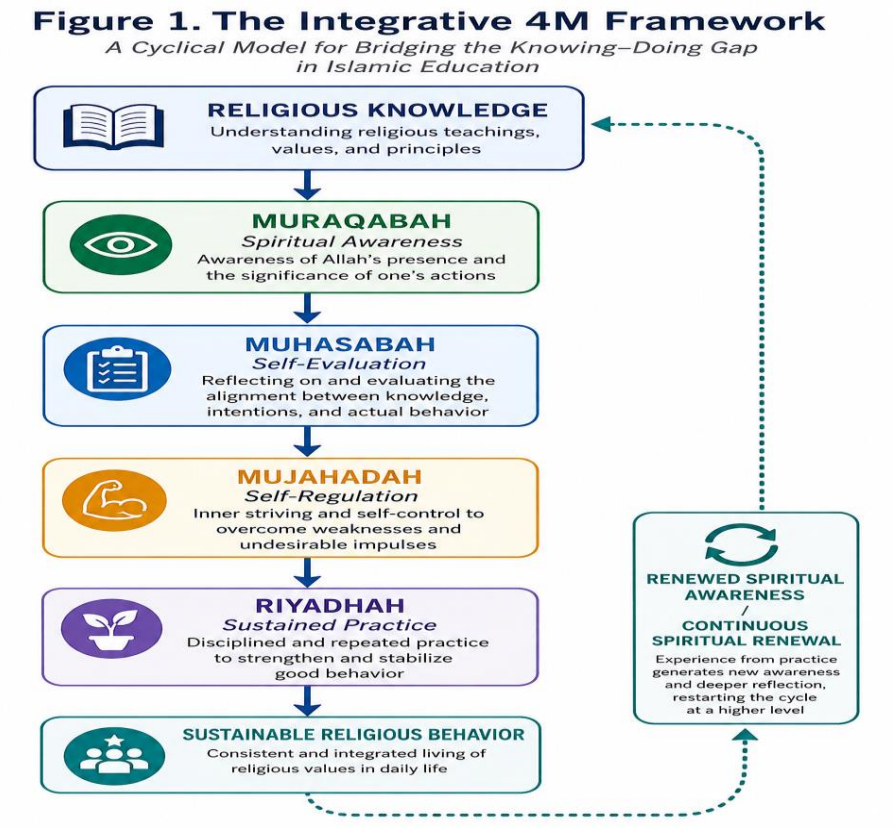


Figure 1. The Integrative 4M Framework

CONCLUSION

Overall, this study demonstrates that the *knowing–doing gap* in Islamic education constitutes a *complex and multidimensional phenomenon* that cannot be adequately explained through partial or fragmented approaches. By integrating the dimensions of *muraqabah* (continuous awareness of God's presence), *muhasabah* (critical self-reflection and moral evaluation), *mujahadah* (inner striving against the lower self), and *riyadhah* (disciplined habituation through sustained practice), this study proposes a novel conceptual framework capable of explaining the process of value transformation in a more comprehensive manner. The primary contribution of this research lies in the development of an integrative model that connects previously fragmented findings within the literature. The implication of this study is the need for a paradigm shift in Islamic education toward a more holistic and integrative approach. However, this study is limited by its reliance on

literature-based analysis and lacks empirical validation; therefore, further research is required to examine the effectiveness of the proposed model in real-world contexts.

More specifically, the findings suggest that one significant challenge in Islamic Religious Education (PAI) lies not only in knowledge acquisition or cognitive mastery but also in translating religious knowledge into consistent and lived behavior. The synthesis of the literature reveals that the *knowing–doing gap* emerges as a widespread phenomenon, driven by the dominance of cognitive-oriented approaches, the fragmentation of learning dimensions, and the absence of a comprehensive conceptual framework capable of explaining value internalization processes. This study further demonstrates that the dimensions of *muraqabah*, *muhasabah*, *mujahadah*, and *riyadhah* have been implicitly present across various studies but remain conceptually disconnected and insufficiently integrated into a coherent system.

Accordingly, the principal conceptual contribution of this study is the formulation of an integrative 4M-based framework that interprets value transformation as a potentially cyclical and continuous process involving spiritual awareness, self-reflection, inner striving, and sustained practice. This framework offers a new perspective on Islamic education as a comprehensive process of self-transformation, rather than merely the transmission of knowledge or the formation of external habits. In this regard, the study makes a significant contribution to the advancement of Islamic education theory by introducing a more holistic, integrative, and transformative approach, while also opening new avenues for the development of more effective instructional models to bridge the gap between knowledge and behavior.

Based on these findings, this study proposes several directions for future research. First, empirical studies are needed to directly test the effectiveness of the 4M framework across diverse educational contexts, including schools, pesantren, and higher education institutions, in order to establish its validity and applicability. Second, future research should focus on developing measurement instruments capable of assessing the degree of integration of *muraqabah*, *muhasabah*, *mujahadah*, and *riyadhah* within instructional processes, thereby enabling more systematic evaluation of value internalization outcomes. Third, further exploration of *mujahadah* is particularly necessary, as it remains the least examined dimension in the literature, especially in relation to concepts of self-regulation and self-control within Islamic educational perspectives. Fourth, subsequent studies may investigate the integration of the 4M framework with contemporary pedagogical approaches, such as experiential learning and reflective learning, to develop models that are more contextual and responsive to current educational challenges.

In conclusion, future research is expected not only to strengthen the theoretical foundation established in this study but also to advance practical innovations in Islamic education that are more effective in fostering authentic and sustainable religious behavior.

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