

Peter Jarvis's Human Learning Transformation Model In Islamic Religious Education: A Critical Conceptual Study

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ABSTRACT

Islamic Religious Education (IRE) aims not only to develop religious knowledge but also to foster value internalization and meaningful changes in students' conduct. However, personal transformation does not automatically result from learning. This study critically examines Peter Jarvis's Human Learning model, evaluates its relevance and limitations in IRE, and formulates contextualization principles aligned with Islamic educational values. Employing a qualitative library research approach with a critical-conceptual design, the study analyzes relevant literature through conceptual identification, thematic categorization, comparative analysis, and critical interpretation. The findings indicate that Jarvis conceptualizes learning as a dynamic process involving experience, cognition, emotion, action, and potential personal transformation. Disjuncture, arising from discrepancies between new experiences and prior understanding, may create learning opportunities but does not necessarily produce reflective learning or positive change. Although the model offers explanatory insights into learning processes, it lacks an explicit Islamic normative and spiritual framework for evaluating the direction of transformation. Accordingly, this study proposes five contextualization principles: positioning experience as an entry point for learning; facilitating guided reflection and dialogue; connecting religious knowledge with value awareness and concrete action; positioning teachers as facilitators and normative guides; and assessing learning processes and outcomes in a balanced manner. The study contributes a critical clarification of Jarvis's explanatory scope and limitations while distinguishing the proposed contextualization principles from his original theory. These principles remain conceptual and require empirical validation.

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INTRODUCTION

Islamic Religious Education (IRE) aims not only to develop students' religious knowledge but also to foster value internalization, awareness, and conduct consistent with Islamic teachings. Accordingly, its success should be assessed beyond students' ability to recall concepts or explain religious evidence, encompassing their capacity to reflect on experiences and apply religious knowledge in everyday life. However, acquiring knowledge does not automatically lead to personal transformation. A conceptual framework is therefore needed to explain how learning experiences shape meaning-making, understanding, and action. Kurniawan et al. (2026) emphasize the significance of dialogue, critical reflection, and meaningful experiences in IRE, while Patty et al. (2024) examine humanistic learning in inclusive Islamic education. Both studies highlight the importance of student-centered experiences and development, providing a basis for further theoretical examination of transformation through learning.

Peter Jarvis's Human Learning theory offers a relevant framework for examining this relationship. In *Towards a Comprehensive Theory of Human Learning*, Jarvis (2006) conceptualizes learning as a socially situated process involving experience and individual change. His subsequent work, *Human Learning: Implicit and Explicit*, further elaborates the relationship between experience, learning, and personal transformation (Jarvis, 2015). A central concept is disjuncture, which arises when new experiences do not fully correspond to existing understandings or habits, potentially prompting cognitive, emotional, and practical responses. Nevertheless, learning is neither necessarily linear nor guaranteed to produce positive transformation. Jarvis's framework thus provides an analytical foundation for understanding the possibilities and varying outcomes of experience-based learning.

Applying Jarvis's theory to IRE requires consideration of Islamic education's normative and ethical orientations. Student transformation involves not only changes in understanding and behavior but also the internalization of Islamic values. Consequently, Jarvis's model must be critically examined to identify its explanatory strengths and limitations within this educational context. It is equally important to distinguish Jarvis's Human Learning theory from Mezirow's Transformative Learning Theory. Whereas Mezirow (1997) emphasizes changes in frames of reference through critical reflection, Jarvis focuses more broadly on human experience and responses to it. Although both address personal change, their theoretical distinctions must be preserved when examining IRE learning.

Previous studies have explored humanistic and transformative approaches in Islamic education from different perspectives. Patty et al. (2024) investigated humanistic learning in inclusive Islamic education at SD Muhammadiyah Wringinanom Gresik, emphasizing students' needs and development. Mujahid and Muqowim (2026) reconstructed humanistic learning theory through an Integrative Islamic Humanistic Learning framework

connecting tawhid, knowledge, dhikr, and deeds. Kurniawan et al. (2026) synthesized Deliberative Learning, Transformative Learning, and authentic religious learning to develop a dialogical, reflective, and transformative approach to IRE. Meanwhile, Fakhruddin et al. (2026) examined the extension of Mezirow's theory in Islamic education by considering rational reflection and transcendental accountability. Collectively, these studies demonstrate growing scholarly attention to transformative learning in Islamic education while revealing differences in theoretical focus and conceptual contribution.

Against this background, the research gap does not concern the general absence of studies on humanistic or transformative learning in IRE, but rather the need for a focused critical examination of Jarvis's Human Learning model as a framework for explaining experience and personal transformation. Existing studies primarily address humanistic implementation, theoretical reconstruction, integrative learning approaches, or extensions of Mezirow's theory. In contrast, this study examines Jarvis's fundamental concepts, their explanatory relevance to IRE, and their limitations in relation to Islamic educational values. This literature-based gap is provisional rather than a claim of exhaustive coverage; the paper therefore offers a theory-adaptation argument and specifies its basis for comparison.

The proposed novelty lies in critically evaluating Jarvis's explanatory capacity and limitations while formulating contextualization principles appropriate to Islamic education. Rather than treating Islamic values as components inherent in Jarvis's original theory, this study distinguishes his theoretical concepts from the normative and pedagogical principles developed through conceptual synthesis. It examines how experience, reflection, value interpretation, and action can be meaningfully connected within IRE without conflating distinct theoretical foundations. Accordingly, the contribution is conceptual and argumentative, not a claim of empirically demonstrated effectiveness.

Therefore, this study aims to critically analyze Peter Jarvis's Human Learning model by examining the relationships among experience, learning processes, and personal transformation; assessing its relevance and conceptual limitations in IRE; and formulating contextualization principles informed by Islamic educational values. Through a critical-conceptual literature review, the study seeks to clarify Jarvis's theoretical contribution and establish an argumentative foundation for a contextualized understanding of learning and transformation in Islamic Religious Education.

METHODS

This study adopts a qualitative library-research design employing a critical-conceptual review and a theory-adaptation strategy. Its unit of analysis is theoretical arguments and reported insights in published scholarship, not learners or classrooms. Jarvis's primary writings (2006, 2015) function as the central theoretical corpus; scholarship on disjuncture, experiential learning and transformative learning provides conceptual comparators, while research on Islamic Religious Education (IRE) supplies normative and pedagogical context.

Sources were considered purposively for (a) direct relevance to the constructs of experience, individual response and transformation; (b) capacity to distinguish Jarvis's original claims from subsequent interpretations; (c) conceptual relevance to Islamic educational aims; and (d) identifiable scholarly provenance. Foundational publications were retained irrespective of age. This is not a systematic review: no exhaustive database search, screening-flow count or reproducible population of studies is claimed. Conceptual adaptation rather than empirical aggregation is appropriate when the task is to evaluate the scope and boundaries of a theory (Jaakkola, 2020; MacInnis, 2011; Snyder, 2019).

Analysis proceeded in four interrelated operations. First, key terms in the Jarvis corpus experience, disjuncture, cognitive emotional practical response, non-learning, non-reflective learning and reflective learning were identified and their theoretical relationships reconstructed. Second, relevant texts were organised into three comparison domains: descriptive explanations of how learning may occur; normative judgments about morally and spiritually desirable change; and pedagogical implications for IRE. Third, a concept-to-context comparison was used to ask of each construct: what does Jarvis explain, what does it leave normatively undecided, and what additional Islamic educational justification would be required for classroom use? Fourth, the answers were consolidated into five proposed contextualisation principles by linking the theory's explanatory opportunities to IRE-specific interpretive, instructional and evaluative responsibilities. These steps describe the interpretive procedure underlying the argument, not a measured coding exercise or independently audited screening protocol.

Rigor was sought through the priority accorded to Jarvis's own texts, explicit comparison with theoretically different approaches (notably Mezirow and Kolb), negative-case consideration that reflection or change can have undesirable outcomes, and consistent separation of source-based propositions from this article's normative recommendations. The analysis treated Islamic normative commitments as additional evaluative premises, not as concepts supplied by Jarvis. Sources from adjacent traditions were used for comparison and not presented as studies that had directly validated Jarvis in IRE. Because selection was purposive and interpretation author-led, the proposed principles are provisional, contestable and require broader source mapping and empirical examination.

RESULT AND DISCUSSION

Result

The Fundamental Concepts of Peter Jarvis's Human Learning

Peter Jarvis's Human Learning model conceptualizes learning as a lifelong process involving the whole person rather than merely the acquisition of information or cognitive skills. The conceptual synthesis identifies experience, cognition, emotion, action, and social context as interconnected dimensions of individual development. Human Learning is therefore best understood as a multidimensional, socially situated framework rather than a fixed instructional sequence. Its philosophical orientation and attention to the interaction between individuals and society help explain why learning extends beyond formal

instruction and cognitive acquisition.

Experience occupies a central position because learning emerges through individuals' encounters with, and responses to, life situations. Personal transformation may involve cognitive, emotional, and practical dimensions that interact dynamically rather than follow a predetermined sequence. The distinction between explicit and implicit learning further indicates that learning may occur through conscious engagement or without complete awareness of the processes and knowledge acquired. Consequently, the model encompasses deliberate reflection alongside tacit knowledge, habits, and dispositions developed through everyday experience. Contextual conditions and active participation shape how such experiences are interpreted.

Nevertheless, experience does not necessarily generate meaningful learning or constructive transformation. Disruptive situations may encourage the reconsideration of established understandings, yet they may also produce fear-driven, habitual, or unreflective responses. This variety highlights the importance of distinguishing the existence of a learning opportunity from the occurrence and quality of learning itself. The resulting analytical structure links experience, individual responses, and social circumstances without assuming that every learning outcome is positive.

Experience, Disjuncture, and the Process of Individual Transformation

Within the Human Learning model, experience represents a dynamic relationship between encountered events and individuals' existing knowledge, habits, and personal biographies. Disjuncture occurs when a new experience does not correspond to established understandings, opening a possible opportunity to reconsider assumptions and form alternative interpretations. Such discrepancies may arise during organised educational activities or unexpected events that disrupt familiar routines. The conceptual finding is that disjuncture functions as a potential trigger for a learning response, not as an automatic mechanism of transformation.

Disjuncture does not guarantee reflective learning. Individuals may examine their assumptions and actions, but they may also ignore discrepancies, maintain prior interpretations, or respond without sustained reflection. Cognition, emotion, and action may interact simultaneously, while the meaning of an experience may change through later reflection and engagement with the environment. Accordingly, a discrepancy between expectation and experience can open several possible learning pathways, including responses that do not improve understanding or conduct.

The relationship between experience, disjuncture, and personal transformation is therefore dynamic rather than mechanically sequential. Three broad response categories emerge from the conceptual synthesis: non-learning, non-reflective learning, and reflective learning. Individuals may overlook learning opportunities, acquire knowledge or skills without deep reflection, or consciously reconsider their understanding and actions. Disruption creates conditions under which learning might occur but does not itself determine whether learning happens, how deep it becomes, or what values guide its consequences.

Outcomes and Limitations of the Learning Process in Jarvis's Model

Similar experiences may yield different learning outcomes depending on individual responses and circumstances. The first category, non-learning, includes presumption, non-consideration, and rejection. Presumption involves treating an unfamiliar experience as requiring no revision of established knowledge; non-consideration refers to overlooking its learning potential; and rejection denotes the deliberate refusal of an identified learning opportunity. These responses demonstrate that exposure to experiences or information is not equivalent to learning.

The second category, non-reflective learning, involves acquiring knowledge or skills without sustained conscious reflection. It encompasses preconscious learning, skills learning, and memorisation. Preconscious learning occurs without deliberate awareness; skills learning develops through repeated practice or imitation; and memorisation permits the retention and reproduction of information. These processes may develop abilities without necessarily clarifying their broader meanings. The third category, reflective learning, includes contemplation, reflective skills learning, and experimental learning. These forms involve deliberate interpretation, linking practical competence to conceptual understanding, and testing ideas through action. Reflection may connect experience, knowledge, and practice, but it does not necessarily determine the ethical direction of their outcomes.

The three categories represent possible pathways rather than compulsory stages. Responses to experience may involve routine repetition, adaptation, or substantial personal change depending on the individual and the surrounding context. Even reflective learning cannot independently establish whether resulting changes are morally or spiritually desirable. The analytical value of this typology is therefore explanatory: it differentiates forms of learning and response while leaving the normative evaluation of transformation to an additional framework. This limitation is particularly important when interpreting the model in Islamic Religious Education

Discussion

The Relevance of Jarvis's Model to Islamic Religious Education Learning

The conceptual structure outlined in the Results is supported by Jarvis's foundational analyses of human learning (Jarvis, 2006, 2015) and the interpretive scholarship of Illeris (2017) and Dyke (2017). The account of experience and disjuncture is further informed by Bjursell (2020), while Morris (2020) and Paulsen (2020) offer theoretically distinct comparative perspectives on experiential interpretation. The classification of learning responses remains anchored in Jarvis's framework and is discussed in relation to contextual and reflective learning considerations (Bjursell, 2020; Parker et al., 2020). These comparisons support conceptual interpretation rather than empirical verification within Islamic Religious Education. Peter Jarvis's Human Learning model provides an analytical framework for understanding the relationship between learning experiences, religious understanding, and behavioral change in Islamic Religious Education (IRE). Its holistic perspective, integrating cognitive, emotional, practical, and social dimensions, aligns with IRE's objective of connecting religious knowledge with

students' everyday lives (Jarvis, 2006, 2015). Sholeh et al. (2023) similarly emphasize critical thinking and the development of new perspectives and actions in transformative Islamic education, suggesting that meaningful change requires more than curricular reform or knowledge transmission. From Jarvis's perspective, experiences that challenge established assumptions may create opportunities for learning, although this conceptual correspondence does not indicate that Sholeh et al. directly examined his model. The significance of experience is also reflected in Zakiyah et al. (2024), who describe project-based experiential religious learning involving reflection, discussion, exploration, and active engagement. Although their approach differs theoretically from Jarvis's model, it illustrates how concrete experiences may connect religious knowledge with practical situations and encourage students to reconsider their understanding.

Recent studies of experiential teaching in Islamic educational settings further indicate why a conceptual correspondence should not be mistaken for theoretical identity. Mutmainah et al. (2025) discuss Deweyan experiential learning in Islamic curriculum design, while Khaeratunisa et al. (2025) examine experience-based activities and moral formation in a vocational setting. Nisak (2025) likewise examines experiential methods in Islamic religious instruction. These examples help establish the pedagogical salience of experience, but they rely on approaches and settings different from Jarvis's comprehensive account of human learning. Their relevance here is comparative: pedagogical activities alone cannot resolve whether, when and why an individual's response constitutes reflective learning or a normatively desirable transformation.

Jarvis's framework is particularly relevant for explaining why religious knowledge, reflective understanding, and behavioral practice do not necessarily develop simultaneously. Students may comprehend Islamic values without consistently practicing them or perform religious activities without fully understanding their meanings. This distinction supports the need to examine learning beyond cognitive achievement. Kurniawan et al. (2026) likewise highlight dialogue, critical reflection, and connections between religious teachings and real-life contexts, although their framework draws on different theoretical perspectives. Furthermore, Jarvis's concept of disjuncture helps explain how students' diverse experiences and prior understandings shape their responses to ethical issues such as honesty, responsibility, tolerance, and social concern. Experiences that challenge existing assumptions may encourage questioning, reflection, and behavioral reconsideration, but their outcomes depend on individual responses and the learning context rather than occurring automatically.

Overall, Jarvis's model contributes to IRE by explaining learning as a dynamic interaction among experience, individual interpretation, and potential personal transformation. Its relevance is primarily conceptual and analytical, offering a broader understanding of religious learning without establishing the model's empirical effectiveness or superiority over other approaches. Consequently, its application to IRE requires critical contextualization, particularly concerning the normative and spiritual objectives of Islamic education, which are examined in the following subsection.

Limitations of Jarvis's Model in the Context of Islamic Education

Although Peter Jarvis's Human Learning model provides a comprehensive explanation of experience, individual responses, and personal transformation, its application to Islamic Religious Education (IRE) requires critical contextualization. Developed as a general theory of human learning, the model does not independently establish the normative objectives or criteria for evaluating educational transformation within an Islamic framework (Jarvis, 2006, 2015). Its principal limitation therefore concerns the distinction between explaining how learning occurs and determining whether the resulting changes align with Islamic teachings. Cognitive or behavioral transformation does not necessarily indicate greater moral responsibility or religious understanding. Mujahid and Muqowim (2026), through their reconstruction of humanistic learning theory, emphasize the integration of tawhid, knowledge, dhikr, and action, illustrating the need for an explicit normative foundation in Islamic education. Although their study does not directly critique Jarvis, it highlights an important consideration when contextualizing general learning theories within Islamic educational objectives.

A further limitation concerns the epistemological and spiritual foundations of religious learning. Jarvis's model acknowledges beliefs, values, and emotions; thus, it should not be characterized as excluding spirituality altogether. Nevertheless, these dimensions are not specifically grounded in Islamic theology or its authoritative sources of knowledge. In IRE, interpreting religious experiences requires reference to the Qur'an, Sunnah, and Islamic scholarly traditions rather than relying exclusively on subjective meaning-making. This is an additional epistemic and evaluative premise of Islamic education: an experience can produce understanding or behaviour while its moral significance must still be judged using religiously defensible criteria. Brifkani (2023) offers a comparative perspective through an experiential Islamic pedagogy that connects learning experiences with divine guidance and spiritual orientation. Similarly, Fakhruddin et al. (2026), although examining Mezirow's rather than Jarvis's theory, emphasize divine trust and Islamic epistemological considerations in educational transformation. These perspectives reinforce the distinction between personal change and the internalization of Islamic values: religious practices may reflect habit or social expectations without deep understanding, while conceptual knowledge may not immediately translate into conduct.

The difference is not a simplistic opposition between secular theory and religious practice. Rather, it separates an explanatory question—what kinds of change may follow a human encounter with experience?—from an evaluative question—by which justified standards ought that change to be regarded as educationally and religiously valuable? Rahmawati and Ikhwan (2025) discuss the role of reflection and character-related values in Islamic instruction, illustrating the practical importance of joining classroom meaning-making to explicit value orientations. In this article, the relevant Islamic norms are introduced as a contextual evaluative framework; their precise theological grounding and possible interpretive diversity require more detailed consideration in future scholarship.

The contextualization of Jarvis's model also requires attention to teachers' pedagogical and normative responsibilities. Although experiences may generate

reflection or transformation, students' interpretations cannot be left entirely unguided. IRE teachers remain responsible for explaining religious teachings, correcting misconceptions, modeling appropriate conduct, and connecting knowledge with practice. Harahap (2023) similarly emphasizes experience, reflection, dialogue, and concrete action in transformative Islamic education, underscoring the importance of purposeful pedagogical guidance. These considerations do not invalidate Jarvis's theory; rather, they clarify its explanatory boundaries. The model remains valuable for understanding diverse learning responses, but evaluating their ethical, spiritual, and educational significance requires an additional Islamic normative framework. Accordingly, contextualization should preserve Jarvis's original concepts while incorporating the distinctive epistemological foundations, educational objectives, and pedagogical responsibilities of IRE.

Principles for Contextualizing Human Learning in Islamic Religious Education

Contextualizing Peter Jarvis's Human Learning model in Islamic Religious Education (IRE) requires distinguishing its original explanatory concepts from the normative and pedagogical principles developed for Islamic education. Although Jarvis's framework clarifies the relationships among experience, individual responses, and personal transformation, it does not independently determine the religious values or educational objectives guiding such transformation (Jarvis, 2006, 2015). Accordingly, this study proposes five interrelated principles. First, experience should serve as an entry point for learning rather than the sole source of truth. Students' social interactions, religious practices, and ethical dilemmas can provide opportunities to examine prior assumptions and connect religious knowledge with everyday life. However, interpretations of these experiences must be critically evaluated through Islamic teachings and appropriate scholarly guidance. Second, experience should be accompanied by guided reflection and dialogue, enabling students to examine the meanings, values, and implications of their actions rather than merely reproduce behavior. Kistoro et al. (2022) identify variations and challenges in teachers' implementation of experiential religious learning, highlighting the importance of pedagogical competence and purposeful instructional design.

Third, religious knowledge, value awareness, and concrete action should be meaningfully connected. The interaction of cognition, emotion, and practice within Jarvis's framework offers a basis for examining these dimensions, but IRE additionally requires attention to whether students' actions reflect Islamic values. Apriliana et al. (2022), drawing on Kolb's experiential learning model rather than Jarvis's theory, illustrate how concrete experience, reflection, conceptualization, and experimentation can be integrated into religious learning. Their study provides a comparative pedagogical example without establishing theoretical equivalence between the models. Fourth, teachers should function as both learning facilitators and normative guides, supporting student participation while explaining religious concepts, correcting misconceptions, and modeling appropriate conduct. Mujahid and Muqowim (2026) propose an integrative Islamic humanistic framework connecting tawhid, knowledge, dhikr, and action. Although distinct from Jarvis's model, this framework illustrates the importance

of an explicit Islamic value orientation when adapting general learning theories.

Fifth, assessment should balance learning processes and outcomes, extending beyond knowledge recall to consider students' reasoning, reflection, decision-making, and application of religious values. Observable behavior, however, should not automatically be equated with value internalization because it may not reveal students' underlying understanding or motivation. Abas and Majid (2025) similarly emphasize experience, reflection, and action in the internalization of religious moderation values while identifying implementation challenges involving teacher competence, facilities, and differences in interpretation. Collectively, these five principles constitute a conceptual synthesis rather than additional stages formulated by Jarvis. They retain the model's explanatory contribution while incorporating Islamic normative references, pedagogical guidance, and evaluative considerations. As this study is conceptual rather than empirical, the proposed principles should be regarded as theoretically grounded propositions requiring further examination in educational practice.

For analytical clarity, the five principles have different functions rather than constituting five sequential steps of Jarvis's model. Experience and guided reflection concern the conditions under which situations can become educationally interpretable; the knowledge-value-action connection is a normative and pedagogical bridge; the teacher's dual role locates interpretive responsibility; and balanced assessment guards against treating observable behaviour as definitive evidence of inner conviction. This functional differentiation matters because an account of learning processes cannot by itself validate moral outcomes. Research on values-oriented instruction (Rahmawati & Ikhwan, 2025) and ethically situated teaching (Muriati et al., 2024) provides adjacent educational cases, but neither serves as a direct empirical test of the proposed Jarvis-based synthesis.

Novelty and Conceptual Contributions of the Study

The novelty of this study lies in its focused critical examination of Peter Jarvis's Human Learning model within Islamic Religious Education (IRE), rather than in claiming to be the first to connect contemporary learning theories with Islamic educational values. Previous studies have advanced such integration through different approaches. Mujahid and Muqowim (2026) reconstructed humanistic learning theory by integrating tawhid, knowledge, dhikr, and action, while Kurniawan et al. (2026) synthesized deliberative, transformative, and authentic religious learning to develop a dialogical and reflective approach to IRE. In contrast, the present study specifically examines how Jarvis's concepts of experience, disjuncture, individual responses, and personal transformation explain IRE learning processes, while critically assessing their limitations within Islamic normative and spiritual orientations. This distinction establishes a specific conceptual contribution, although claims of originality beyond the literature examined require more comprehensive literature mapping. The aim is a bounded theory adaptation rather than the assertion of an unprecedented learning mechanism (Jaakkola, 2020; MacInnis, 2011).

The study offers three interrelated contributions. First, it clarifies the explanatory strengths of Jarvis's model in understanding learning as a dynamic interaction among experience, cognition, emotion, and action. Second, it identifies

the distinction between explaining personal transformation and evaluating its ethical, spiritual, and educational significance according to Islamic values. Third, it formulates five contextualization principles encompassing experience-based learning, guided reflection and dialogue, the integration of religious knowledge with value awareness and action, teachers' pedagogical and normative guidance, and balanced assessment of learning processes and outcomes. These principles constitute the study's conceptual synthesis rather than components explicitly formulated in Jarvis's original theory.

The study's contribution is best described as specifying the boundary conditions for adapting an explanatory learning theory within a normatively defined educational domain. Such conceptual contributions involve clarifying relations and bringing distinct literatures into dialogue, not merely listing classroom recommendations (MacInnis, 2011). The five principles should thus be read as theoretically reasoned propositions, each traceable to a Jarvis construct and a corresponding IRE requirement; they are not a new causal model or validated instructional intervention.

These contributions remain theoretical and require empirical examination. As a critical-conceptual literature study, the research does not establish the effectiveness of the proposed principles in classroom practice. Mujahid and Muqowim (2026) similarly acknowledge the need for empirical validation of their integrative framework, reinforcing the importance of distinguishing conceptual development from demonstrated educational outcomes. Future research should therefore investigate the feasibility of implementing the proposed principles, students' learning responses, and their alignment with IRE objectives across educational contexts. Accordingly, the study contributes a theoretically grounded basis for contextualizing Jarvis's model without conflating its original explanatory concepts with the normative foundations of Islamic education.

CONCLUSIONS

This study demonstrates that Peter Jarvis's Human Learning model provides a valuable conceptual framework for understanding learning as a dynamic interaction among experience, cognition, emotion, action, and personal transformation. Through the concept of disjuncture, the model explains how discrepancies between new experiences and existing understandings may create opportunities for learning without necessarily producing reflective or constructive outcomes. Its distinction among non-learning, non-reflective learning, and reflective learning further highlights the diversity of individual responses to experience. Within Islamic Religious Education (IRE), this framework offers an analytical perspective for examining the relationship between religious knowledge, lived experience, and behavioral change. However, its explanatory capacity does not independently establish whether such changes align with Islamic educational objectives, which require explicit consideration of normative values, religious epistemology, and spiritual development.

The principal contribution of this study is the formulation of five interrelated principles for contextualizing Jarvis's model in IRE: (1) positioning experience as an entry point for learning; (2) facilitating guided reflection and

dialogue; (3) integrating religious knowledge, value awareness, and concrete action; (4) maintaining teachers' roles as both facilitators and normative guides; and (5) balancing the assessment of learning processes and outcomes. These principles represent a critical-conceptual synthesis informed by Islamic educational orientations rather than components of Jarvis's original theory. Their significance lies in connecting the model's explanatory strengths with the normative and pedagogical requirements of IRE while preserving the conceptual distinctions between general learning theory and Islamic education.

As a literature-based critical-conceptual study, this research does not provide empirical evidence of the proposed principles' effectiveness. Further studies should examine their feasibility and application across educational levels and contexts, particularly how students' experiences, reflective processes, religious understanding, and actions interact in practice. Empirical investigation is also needed to identify contextual and pedagogical factors influencing their implementation. Such research may strengthen the theoretical and practical foundations for integrating insights from contemporary learning theories into Islamic education without compromising its distinctive educational objectives.

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