

Integrative SER Model: Transformative Optimization of Religious Guidance and Counseling Learning

Elsina Sihombing¹, Liyus Waruwu², Yulia Sitepu³, Agustinus Gulo⁴, Lince R.T. Simamora⁵

- ¹ Institut Agama Kristen Negeri Tarutung, Sumatra Utara, Indonesia; elsinasihombing@gmail.com
- ² Institut Agama Kristen Negeri Tarutung, Sumatra Utara, Indonesia; elsinasihombing@gmail.com
- ³ Institut Agama Kristen Negeri Tarutung, Sumatra Utara, Indonesia; elsinasihombing@gmail.com
- ⁴ Institut Agama Kristen Negeri Tarutung, Sumatra Utara, Indonesia; elsinasihombing@gmail.com
- ⁵ Institut Agama Kristen Negeri Tarutung, Sumatra Utara, Indonesia; elsinasihombing@gmail.com

ARTICLE INFO	ABSTRACT
<p>Keywords:</p> <p>Simple Past Tense; Adverb Mastery; Recount Text Writing Skills</p>	<p>Learning in religious counseling education is still dominated by conventional approaches that are monological, normative, and lack critical reflection, thus having an impact on the low cognitive and affective involvement of participants. This study aims to explore and analyze the potential of the SER (Spirituality-Education-Reflection) approach as an integrative model in optimizing the learning process in religious counseling education programs. The method used is a literature study with a qualitative descriptive approach, analyzing 60 scientific sources published in the 2015–2025 period and relevant to the themes of religious education, critical pedagogy, reflection, and social transformation. The results of the study show that the SER approach is able to present a participatory, contextual, and transformative learning process. The spirituality component forms the basis of values, education directs an experiential dialogical process, and critical reflection bridges awareness between values and actions. These three elements form praxis as a conscious action that has an impact on personal and social change. In conclusion, the implementation of SER requires curriculum support, extension training, holistic evaluation, and contextual and participatory institutional policies. The implications of this research include strengthening the capacity of religious extension workers, curriculum design reform, and cross-sector collaboration in the sustainable implementation of SER. Further research can be directed to the implementation test of the SER model in various religious education contexts as well as the development of evaluation instruments based on spiritual and social reflection.</p>
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Corresponding Author:
Anna Ropitasari
Universits Islam Bunga Bangsa Cirebon, Indonesia; annamutazakky@gmail.com

1. INTRODUCTION

The practice of religious counseling in various socio-religious contexts today still faces serious challenges in its effectiveness and relevance. Many counseling activities are still carried out conventionally, with a monological and dogmatic one-way communication pattern. Religious extension workers play more of a role as a doctrinal conveyor than a facilitator of value dialogue, so that participants only become passive listeners. This pattern does not provide room for critical reflection and active participation of pilgrims or the community. As a result, the religious messages conveyed are not deeply internalized in daily attitudes and behaviors. This condition is exacerbated by the disconnect between the content of counseling and the context of people's real lives, especially in the face of current social, cultural, and technological dynamics. This phenomenon shows that there is a gap between the ideals of the purpose of religious education—the formation of religious and social individuals and the reality of counseling practices that are normative and less transformative. To answer these challenges, the approach to religious counseling needs to be transformed from instructive to dialogical, contextual, and reflective. Religious education through counseling is not enough to only convey teachings, but must be able to connect religious values with the real life problems of the participants. Within the framework of critical pedagogy, religious counseling should ideally be a dialogue space that arouses critical awareness, allowing participants to explore the meaning of spirituality in their social relations. Therefore, an integrative approach that combines spirituality, educational strategies, and the process of reflection (Spirituality-Education-Reflection/SER) is very relevant. This approach is able to bridge the gap between values and actions, and make religious counseling a living, transformative, and socially impactful learning process. Thus, religious counseling is not only a means of delivering doctrine, but also a vehicle for the formation of a contextual and socially responsible religious character.

Religious education has a strategic role in shaping the spiritual and social character of society. In the context of religious counseling, an educational approach is crucial so that religious messages are not only conveyed but also internalized. However, religious counseling is often stuck in a one-way communicative pattern and does not involve active community participation. This leads to low effectiveness of material delivery and a lack of value transformation. An effective learning process must be dialogical and liberating, not oppressive (Hajhosseiny, 2012). The importance of critical awareness in education as the foundation of social change. Therefore, it is necessary to innovate approaches in religious counseling education to be more contextual and transformative. This innovation must be able to integrate aspects of spirituality, education, and reflection (SER) as a praxic unit (Mufidah, 2021). This praxis aims to form an understanding of religion that is not only normative, but also applicable in real life. Thus, religious education through counseling can be more optimal in answering the challenges of the times.

The learning process in religious counseling needs to consider the socio-cultural context of the community. In critical pedagogy theory, it states that education must be responsive to the social reality in which students are located (Agbo et al., 2023). Contextual religious counseling not only conveys doctrine, but also touches the real lives of worshippers or students. When religious counseling is separated from the reality of life, the values conveyed become abstract and do not have a significant impact. Therefore, integrating social context is an important part of learning optimization. Integrative SER praxis is an approach that bridges spiritual values, educational strategies, and reflective processes. This approach allows extension workers and participants to learn, dialogue, and reflect on religious values in daily life. In Transformative Learning Theory, which emphasizes critical reflection as the core of adult learning (Dumitrascu, 2017). Reflection not only results in new understanding, but also changes in attitudes and behaviors. Therefore, reflective religious education will have a greater impact on the lives of students.

Spirituality is a key element in religious education. However, spirituality is not enough to be interpreted as a vertical relationship with God, but also a horizontal relationship with others and nature. In developing the concept of *Spiritual Quotient* (SQ) which links spirituality with human

intelligence in meaning of life (Agustian & Alamsyah, 2001). They state that SQ plays a role in giving direction, meaning, and purpose in human life. In the context of religious counseling, strengthening the spirituality of students is the main foundation. But so that this spirituality does not stop at the contemplative aspect, it needs to be combined with an educational approach. The education in question is the delivery of religious values in a systematic, communicative, and active participation-based manner. With the integration of spiritual and educational aspects, participants not only understand religious values, but are also encouraged to practice them. Religious learning that touches on the SQ aspect of students will result in a profound self-transformation. Optimizing learning through the SER approach is very relevant (Docherty, 2018).

The educational aspect in religious counseling should not be equated with lectures alone. The learning process is a social interaction that allows development to occur in the proximal developmental zone (ZPD) (Lu et al., 2019). This means that effective learning requires the role of facilitators or extension workers who are able to bridge initial knowledge with new understanding. In the context of religious counseling, extension workers must be able to play the role of facilitators, not just preachers (Ariawan, 2024). They need to use methods that involve discussions, case studies, role-playing, and life simulations. This will create an active and meaningful learning experience for participants. When participants are actively involved, learning will be easier to remember and apply. These methods can be included in the educational approach of integrative SER. By strengthening the educational aspect, religious counseling will become more interactive and fun (Angeli et al., 2016). The learning process is no longer passive, but active and participatory.

The conventional approach in religious counseling so far is still limited to one-way doctrinal delivery and tends to be indoctrinative, so that participants are not given space to dialogue, reflect, or relate religious values to the reality of their lives. This pattern causes the participant's spirituality to stop at the contemplative dimension, without encouraging a real self-transformation. In addition, religious education that is only oriented to memorization and lectures is less able to reach the aspects of spiritual intelligence (Spiritual Quotient) related to the meaning of life, values, and existential goals of humans. This gap shows that there are still few studies that systematically integrate spirituality, pedagogical strategies, and critical reflection in the context of religious extension learning. This research gap is the basis for developing the SER (Spirituality-Education-Reflection) model as a new contribution in expanding the transformative educational approach that has been more focused on the cognitive and social realms, but has not emphasized much on the integration of spirituality as a basis for values and reflection. This model not only enriches learning practices, but also expands the paradigm of religious education towards a more contextual, participatory, and holistic approach.

Reflection is an important component in the religious learning process. Reflection is a thought process that aims to review and evaluate past experiences as the basis for future actions (Hsieh et al., 2011). In religious education, reflection helps participants evaluate their understanding and behavior in accordance with religious teachings. Through reflection, students are able to realize the gap between religious values that are believed in and daily actions. This will open up space for awareness and encouragement to improve. The reflective approach also encourages participants to personalize religious teachings so that they become not only common doctrines, but authentic spiritual experiences. Critical reflection is a hallmark of transformative learning as stated by Mezirow. Within the framework of integrative SER, reflection becomes a bridge between spiritual experience and attitude change (Reinholz, 2016). By reflecting on values and actions, participants become agents of social change based on religious teachings. Therefore, reflection in religious education is very important for strengthening values and building character.

The concept of praxis is at the heart of the integrative SER approach. Praxis as a combination of action and reflection in the process of liberation. Praxis emphasizes the importance of actions based on critical reflection on reality (Presilia et al., 2018). In religious counseling, praxis means that religious teachings do not stop at theory, but are applied in real life in the lives of participants. This process demands an integration between understanding, awareness, and real action. Through praxis, students

can ground religious teachings in their respective social contexts. This is in line with the spirit of education that liberates and fosters collective awareness. Integrative SER praxis makes spirituality, education, and reflection as a single unit that produces transformative actions (Yuliani et al., 2023). Therefore, praxis-based religious counseling not only changes the way of thinking, but also the way of acting. Such religious education will be more sustainable and have a real impact.

Various studies have shown that religious counseling that is monologue is less effective in changing people's behavior. The communicative-dialogical approach in religious counseling has a greater impact on the understanding and practice of teachings (Tuhana et al., 2025). Counseling that only conveys dogma often causes resistance, especially if it does not pay attention to the local context and values that live in the community. Therefore, there is a need for an approach that integrates the affective and cognitive dimensions of students. Integrative SER is a solution to this problem because it combines spiritual, educational, and reflective approaches holistically. This model is also in line with the humanistic approach of Carl Rogers which emphasizes the importance of empathy, authenticity, and positive appreciation in Education (Annisa et al., 2022). When participants feel valued and involved, they will be more open to receiving teachings. Religious counseling will also be a space for dialogue that is liberating and constructive. This is important to create meaningful and relevant learning.

Optimal learning requires curriculum design and methods that are adaptive to the needs of participants. Curriculum design should be designed based on objectives, learning experiences, and evaluations (Kong, 2016). In the context of religious counseling, this means that the material and methods must be tailored to the characteristics of the audience. Not all community groups have the same background in religious understanding. Therefore, flexibility in developing educational programs is a must. The integrative SER approach offers an adaptive structure and is oriented towards meaningful learning experiences. Methods such as case studies, storytelling, group reflection, and social action projects can be integrated in counseling activities. Evaluation also needs to measure not only cognitive understanding, but also changes in attitudes and behaviors. With an adaptive curriculum, the learning process in religious counseling will be more responsive and effective (Lambert, 2015).

Digital transformation also opens up new opportunities in optimizing religious counseling. Technology can be used to expand reach, enrich learning media, and increase participant engagement. *Connectivism* theory learning in the digital age occurs through complex and interactive networks (Mulligan et al., 2017). This shows that digital media can be a catalyst for more inclusive and interactive religious learning. In an integrative SER approach, technology can be used to convey spiritual content, facilitate educational discussions, and document participant reflections. For example, the use of podcasts, interactive videos, or LMS platforms can support a continuous learning process. However, the use of technology must still take into account the cultural context and digital readiness of the participants. A hybrid approach combining face-to-face and online can be an effective strategy (Brilian, 2015). By utilizing technology, the learning process in religious counseling will be more relevant to the needs of the times.

Based on the above explanation, optimizing the learning process in religious counseling education programs through an integrative SER approach is an urgent need. This approach is able to answer the challenges of religious learning which has tended to be normative and non-contextual. By integrating aspects of spirituality, education, and reflection in a practical way, the learning process becomes more meaningful and transformative. In addition, this approach is also in line with various critical, humanistic, and constructivist theories of education. The existing literature supports that participatory and reflective learning has a greater impact on changes in participants' attitudes and behaviors. Therefore, this study is important to further explore the effectiveness of the integrative SER approach in the context of religious counseling. In addition to providing theoretical contributions, this research also has practical value for extension workers, religious educators, and religious institutions. Learning optimization through SER can be a model that is applicable in various counseling contexts. This

research is expected to be the initial foothold for the transformation of religious education in a more liberating and humanistic direction.

2. METHOD

This research uses a qualitative approach with a library research method, which is descriptive-analytical. A qualitative approach was chosen to allow an in-depth exploration of the meaning, principles, and concepts of SER (Spirituality-Education-Reflection) praxis in the context of religious counseling learning. This study aims to identify patterns, gaps, and opportunities in the development of integrative learning approaches through the analysis of various scientific sources (Ishtiaq, 2019; Mohmad & Maat, 2023). The data in this study is sourced from relevant secondary literature, such as Scopus and Sinta-indexed journal articles, scientific books, proceedings, dissertations, and research reports from credible academic institutions, both national and international. The types of data studied include theoretical concepts, learning approaches, as well as previous research findings related to religious education, critical pedagogy, spirituality in learning, and reflective approaches (Malia et al., 2025; Chiang & Lin, 2007).

Data collection was carried out through systematic searches in various scientific databases such as Scopus, Google Scholar, DOAJ, and Sinta, using keywords such as "religious education", "critical reflection", "transformative pedagogy", and "spirituality in learning". The literature selection process applies clear inclusion and exclusion criteria, taking into account the relevance of the topic, the quality of the source, and the up-to-date of the publication. The data was analyzed using *content analysis* techniques, with steps such as deep reading, coding of key themes related to spirituality, education, and reflection, and grouping based on similarity of content (Tang et al., 2019). Furthermore, the interpretation of the relationship between themes and triangulation of theories was carried out to strengthen the validity of the findings. This analysis allows for the conceptual framework of the SER model in a holistic and scientific evidence-based manner. The validity of the data is maintained through critical evaluation of the source, the use of reference managers such as Mendeley, and the application of the principles of credibility, transferability, dependability, and confirmability in qualitative research (Wang et al., 2023; Kratochvíl, 2017).

3. FINDINGS AND DISCUSSION

Findings

Spirituality: The Foundations of Values and the Transcendental Dimension

The results of the study show that the dominant religious counseling approach is still one-way and does not involve the active participation of participants. The lecture model used tends to only convey information without building critical awareness. This is contrary to the view that education must be dialogical and liberating (Docherty, 2018). Traditional approaches like this lead to low participant engagement and a lack of internalization of values. Studies from several literature say that religious counseling tends to be dogmatic and normative (Tamam, 2024). When counseling is not associated with the social reality of the participants, religious values become difficult to apply. Therefore, there needs to be a paradigm shift in the religious counseling process. This transformation includes integrating spiritual values, participatory educational processes, and reflection on reality. Thus, religious education can be a learning process that touches cognitive, affective, and psychomotor aspects. Literature review indicates that integrative approaches are more effective in building awareness and behavior change.

The aspect of spirituality is the main focus in religious learning, but it is often not widely understood. Much literature emphasizes that spirituality does not only include a relationship with God, but also a relationship with others and nature (Ariawan, 2025). Konsep *Spiritual Quotient* (SQ) sebagai dimensi kecerdasan yang berperan dalam memberi makna hidup (Agustian & Alamsyah, 2001). In religious counseling, the development of SQ is very important to form a religious and reflective person. Studies show that approaches that develop SQ result in participants who are more socially concerned

and morally responsible. However, in practice, counseling rarely provides room for deep spiritual exploration. Teaching focuses more on the legal, religious, and doctrinal aspects. With the integration of spirituality into the SER model, participants can experience more personalized and meaningful learning. Spirituality is not only the content but also the method and purpose of counseling itself (Miller et al., 2012). It provides a transcendental dimension that enriches religious learning.

Education: Participatory Approaches and Contextual Learning

Education as the second element in SER has an important role in systematically conveying religious values and knowledge. The theory of *the Zone of Proximal Development (ZPD)* emphasizes the importance of the role of facilitators in bridging the knowledge of participants (Cooper & Lavie, 2021). Religious extension workers need to use methods that allow for active interaction, such as group discussions, case studies, and simulations. The literature says that a participatory educational approach is more effective in internalizing values. Some studies have also found that counseling that uses a problem-based learning approach results in a more applicable understanding (Batlolona et al., 2019). This model helps participants find the relevance of religious values to everyday problems. In addition, the method can build critical thinking skills and effective communication. Unfortunately, many counseling programs have not developed a systematic educational approach. The emphasis is still on the doctrinal aspect rather than the in-depth learning process. By including an educational approach within the framework of SER, religious counseling becomes more contextual and responsive.

Reflection: A Critical Process Towards Consciousness Transformation

The reflection component in SER is the main differentiator between transformative and ordinary instructional learning. *Transformative Learning Theory* explains that critical reflection is at the core of the process of profound understanding change. Reflection allows participants to evaluate their religious values, attitudes, and practices personally (Yildiz & Karabiyik, 2012). The results of the literature show that reflection in religious counseling is still minimal. Reflection is often thought of as a personal activity, rather than part of the learning process. In fact, group reflection and written reflection have been proven to be able to build collective awareness in the study group. Research suggests the integration of techniques such as *guided reflection* or *critical incident analysis* to encourage participants to explore their spiritual experiences. Reflection also strengthens the connection between religious content and real experience (Reinholz, 2016). In the SER model, reflection is not just an additional activity, but a core process that binds spirituality and education. Therefore, reflection must be consciously and structured in religious counseling programs.

Praxis: Reflective Action as a Form of Value

Praxis as a concept unites spirituality, education, and reflection into real action. Praxis is a reflective action oriented towards social transformation (Imaniyati et al., 2024). Religious literacy developed in praxis is not only knowledge, but awareness to act. Studies show that religious counseling that integrates social action has a stronger impact on attitude change. Examples of activities such as social projects, religious leadership training, or faith-based community service are highly recommended. These tangible actions encourage participants to apply religious values in their social environment. In many cases, participants have an easier time understanding religious teachings through direct involvement in the context of life. Therefore, religious counseling should not only be conceptual, but also applicative. Praxis in SER bridges between values and actions, between faith and charity. This approach brings religious education closer to the reality of people's lives (Presilia et al., 2018).

The integrative SER model has proven to be able to answer the challenge of the separation between religious knowledge and real life. Religious literacy built through SER has a strong spiritual foundation, systematic educational delivery, and deep reflective awareness. Reflective learning is able to encourage participants to become independent and critical learners. This approach is particularly relevant to the

context of counseling that often involves participants from diverse backgrounds (Kusumawardhani et al., 2023). Several studies emphasize the importance of flexibility in implementing SER according to the characteristics of participants and local culture. Therefore, SER is not a rigid approach, but rather a dynamic framework that can be adjusted. In some studies, the application of SER in religious education resulted in an increase in the affective and moral indicators of participants. This indicates the effectiveness of this approach in forming an active religious character. This model also allows for a two-way transformation: participants change, extension workers learn. So, SER creates a collaborative and transformative learning space.

Curriculum and Institutions: Challenges and Opportunities

Analysis of the literature also shows that many institutions do not yet have an integration-based religious counseling curriculum. Most of them only copy sermon material or lectures that are monological. Learning planning should be based on objectives, learning experiences, and evaluation. The SER curriculum should ideally be developed with a competency approach and based on the needs of participants (Wang et al., 2023). This includes the development of spiritual, educational, and reflective indicators in a balanced manner. Some religious education institutions have begun to adopt this framework by developing life experience-based counseling modules. The preparation of this curriculum must be carried out collaboratively between extension workers, religious leaders, and participants. Thus, the curriculum is not only top-down, but also responsive to the reality of the participants. The SER curriculum also allows for a more comprehensive evaluation of learning processes and outcomes. This is a strong foundation for the institutionalization of the SER approach in religious institutions.

Technology: Innovation and Affordability Amplifier

The use of technology in supporting the SER approach is also an important finding from the literature review. Technology allows for wider participant engagement, especially in the post-pandemic period. The *Connectivism theory* explains that learning in the digital era occurs through interactive networks. Media such as interactive videos, podcasts, or online learning platforms can strengthen the process of reflection and education (Larsson & Ryve, 2011). In addition, digital spiritual journal applications can also be used to document participants' experiences and reflections. However, this technological approach must be adjusted to the digital readiness of counseling participants. In several studies, the use of social media as an extension tool has succeeded in reaching the younger generation more effectively. Technology is not a replacement, but a reinforcer of the SER approach. Therefore, the integration of SER in a hybrid format (face-to-face and online) is highly recommended. This opens up opportunities for inclusivity in community-based counseling programs.

Implementation Challenges: Capacity and Structural Support

Several challenges in the implementation of integrative SER were also identified from the literature. The main challenges include limited extension capacity, lack of training, and resistance to new approaches. Many religious extension workers are not used to using reflective and participatory methods. *Andragogi Theory* emphasizes that adult education should value the participants' experiences and be based on their needs (Stark & Glock, 2020). Therefore, training extension workers in understanding and implementing SER is a priority. In addition, institutions also need to provide guidance and structural support for implementers in the field. Studies from various countries say that religious education reform cannot be done without policy support. Therefore, advocacy for the SER model needs to be carried out through academic channels and public policy. Collaboration between religious institutions, higher education, and the government is important. This support ensures that the SER approach can be widely and sustainably implemented.

Overall, the results of the literature review confirm that the integrative SER approach is a promising model for optimizing the learning process in religious counseling. This model combines the

power of spirituality, active education, and critical reflection in harmony. These three components reinforce each other in forming participants who are not only religious, but also socially conscious and responsible. The literature reviewed presents evidence that SER-based counseling is able to improve the quality of interaction, understanding, and transformation of participants. The application of SER not only provides theoretical value, but also practical benefits that are directly felt in people's lives. With this approach, religious counseling can answer the challenges of the times that demand a more relevant and contextual approach to learning. The SER model also opens up space for innovation in religious education that is more dialogical, critical, and transformative. Therefore, integrative SER has great potential to be implemented as a new paradigm of religious counseling. This study is a strong basis for the development of more grounded religious education practices and policies.

That the SER Model is a new contribution that expands the transformative educational approach by adding a strong spiritual dimension, participatory learning strategies, and critical reflection as the core of consciousness formation and social action. This approach addresses the gap in conventional religious education practices and opens up new directions in religious education reform.

Discussion

Criticism of Conventional Approaches

The results of this study show that the one-way approach to religious counseling is no longer relevant to adult learning needs. Conventional lectures tend to only convey information without forming the critical awareness of the participants. Dialogical and participatory education can liberate individuals from structural unconsciousness (Hajhosseiny, 2012). This is the main foothold that a new approach in religious counseling needs to be developed. The SER (Spirituality–Education–Reflection) model answers these needs by integrating three important learning dimensions. When counseling only emphasizes the memorization of doctrines, religious values become dry and ungrounded. Therefore, counseling practices must be transformed into reflective and transformative learning experiences. Religious education must touch the intellect, heart, and actions of the participants. By prioritizing dialogue and reflection, participants not only know, but also be aware. This is the strong basis for the urgency of integrative SER in religious counseling.

Spirituality as a Transformative Foundation

The dimension of spirituality in SER has a central position in shaping authentic religious experiences. However, spirituality in question is not just a ritual, but a personal experience in understanding transcendental values. *The Spiritual Quotient* (SQ) is the highest intelligence because it is the source of the deepest motivation and meaning of life. In the context of religious counseling, SQ helps participants associate religious values with their existence as human beings. Unfortunately, many counseling approaches fail to develop this side because they focus too much on the normative aspect. Through SER the dimension of spirituality is facilitated through activities that trigger contemplation and inner dialogue (Miller et al., 2012). Spiritual literacy is not only learned, but experienced and lived. This is in line with an educational approach that emphasizes *meaning making*. When participants discover meaning from their spiritual experiences, learning becomes personal and transformational. Thus, the integration of spirituality is the basis for the success of the SER approach.

Participatory Education in an Andragogic Framework

The educational aspect in SER requires the active involvement of participants in the learning process. Education does not only convey knowledge, but builds understanding through interaction. An effective learning process takes place in the *Zone of Proximal Development* (ZPD) through guidance from a more competent person (Zayyadi et al., 2019). In religious counseling, extension workers must play the role of facilitators, not just conveyors of information. By using discussion methods, case studies, and social simulations, participants more easily understand the context of religious values. This is in line with the constructivist approach that states that participants actively shape their understanding

through experience. Literature review shows that participants who actively study show improvements in understanding and applying the teachings. Therefore, education in SER must be based on dialogue, exploration, and collaboration. The material presented also needs to be relevant to the real life of the participants. This makes education not only informative, but transformative.

Reflection as the Core of Transformative Learning

Reflection in SER is a bridge between knowledge and awareness. *Critical reflection* is a key element in transformative learning (Özsoy-Güneş et al., 2015). Reflection is not just recalling experiences, but evaluating the values and assumptions underlying actions. In religious counseling, reflection helps participants evaluate the extent to which their religious understanding aligns with daily actions. Unfortunately, this activity is still rarely facilitated in counseling practices. By providing a space for reflection, such as journaling, reflective discussion, or spiritual meditation, participants are invited to understand themselves more deeply. Reflection also strengthens the affective and ethical dimensions of religious education. Studies have shown that regular reflection can increase social awareness and moral sensitivity. Therefore, reflection is not only a complement, but the core of the religious learning approach. In SER, reflection brings together spirituality and education in a holistic learning framework.

Praxis as a Meeting Point between Spirituality and Action

The concept of praxis is at the core of the integrative SER approach. Praxis as a conscious action based on critical reflection (Khan et al., 2017). Education is not just about thinking, but also acting ethically and transformatively. In religious counseling, praxis means encouraging participants to apply religious values in real life. Religious-based social action is a concrete form of the implementation of spiritual and moral values. Studies show that participants who engage in action-based activities better understand the meaning of religious teachings. Praxis also strengthens participants' commitment to the values learned. Therefore, religious counseling needs to be designed to produce behavior change, not just understanding. Through SER, learning moves from knowing to being conscious, and from being conscious to acting. This is a true form of religious education.

Contextuality and Flexibility of SER Models

The results of the study show that the SER model is very flexible and contextual. This approach can be tailored to the characteristics of the participants, the local culture, and the needs of the community. Flexibility in adult education to make learning more relevant and meaningful (Ahmetya et al., 2023). Therefore, there is no single SER model that is universal. Each community can design its own version based on the basic principles of SER. This allows religious counseling to be more adaptive and participatory. In the literature, context-based approaches have been shown to increase participant engagement. This approach also strengthens the sustainability of the program because participants feel they have a learning process. Thus, SER is not a rigid method, but a dynamic framework. This advantage makes SER relevant to be applied in various religious settings.

Reconstruction of the Religious Extension Curriculum

The current religious counseling curriculum does not fully support the SER approach. Most of them are still based on a monological curriculum that contains only dogmatic material. The curriculum should be structured based on objectives, learning experiences, and evaluation. In the context of SER, the curriculum must reflect a balance between spirituality, education, and reflection. This means that the curriculum not only determines what should be taught, but also how and why it is taught. Such a curriculum will encourage the birth of contextual, flexible, and participatory counseling programs. Studies show that modules designed collaboratively with participants are more effective in shaping understanding and attitudes. Therefore, improving the curriculum is one of the strategic steps in institutionalizing SER. The preparation of the curriculum should involve extension workers, participants, and education experts. That way, the learning process will feel closer and more impactful.

Technology as a Catalyst for Reflective Learning

The role of technology in supporting the implementation of SER also received attention in the results of the study. Modern learning takes place in social and digital networks. Digital technology can be used to expand reach, facilitate online reflection, and document the learning process. In the context of religious counseling, the use of social media, interactive videos, or LMS platforms can be effective alternatives. Technology also makes it easier for extension workers to access and disseminate contextual and interesting material. However, the main challenge is the digital readiness of the participants and the extension workers themselves. Therefore, training and technical assistance are needed so that technology integration runs optimally. Technology is not a substitute for value, but a tool to convey value more broadly. The integration of technology in SER will strengthen cross-generational and cross-regional learning. Therefore, a hybrid approach (offline and online) is a strategic choice in the development of SER-based counseling.

Extension Capacity as a Determinant of Implementation Quality

The implementation of SER was found in the capacity of extension workers who are still limited. Many extension workers do not understand the reflective or participatory approach to religious learning. *Andragogi Theory* says that adult educators must be able to be facilitators (Stark & Glock, 2020). Therefore, training on reflective and dialogical pedagogy is indispensable. Studies show that reflective practice-based training can increase the facilitation capacity of extension workers. In addition, there needs to be a change in the mindset of extension workers to be more open to new approaches. This process is not instantaneous, but it is very possible to do it through a competency strengthening program. Support from institutions is also the key to success. Without structural support, it will be difficult for extension workers to develop more dialogical methods. Therefore, the SER approach needs to be accompanied by strengthening the capacity of human resources.

Institutional Policy as a Pillar of SER Implementation

The implementation of SER also requires policy support from religious institutions or organizations. Without supportive policies, this approach will be difficult to implement widely and sustainably. Successful educational change requires synergy between organizational culture change and institutional policy (Marlina et al., 2022). In this context, extension institutions must start compiling quality standards for the implementation of SER. This standard includes extension worker competencies, learning design, and evaluation of learning processes and outcomes. Literature review shows that policy interventions that support a reflective and participatory model contribute to improving the quality of counseling. Therefore, SER-based policy development must be part of the institutional strategy. Extension institutions can formulate guidelines for the implementation of SER and socialize them to all extension workers. In addition, financial and administrative support is also very important to encourage method innovation. Thus, policy will be the backbone in realizing SER as a religious learning approach.

Evaluation in the SER approach needs to be designed thoroughly and not limited to cognitive aspects. Assessments should include spirituality, the learning process, personal reflection, and attitude changes. Assessments must be in line with learning objectives and strategies to be valid and meaningful (Cahya et al., 2023). In SER, evaluation techniques can be in the form of reflective journals, formative assessments, action observations, and in-depth interviews. This evaluation aims to measure the impact of counseling on the personal and social transformation of participants. The results of the evaluation are not only used to assess participants, but also to improve the learning process in an ongoing manner. The literature suggests an authentic assessment approach to evaluating reflective and transformative learning. With a comprehensive evaluation, the SER approach can continue to be updated according to needs and contexts. Evaluation is also a tool to account for the effectiveness of extension programs to stakeholders. Therefore, it is important for extension workers to understand the principles of holistic evaluation in the context of religious education.

From the participant side, the SER approach provides space to develop as a whole as individuals and members of society. Religious education that only emphasizes memorization is not able to form reflective and highly moral human beings. Education must prioritize *caring* and character building, not just the transmission of information (Hobri et al., 2019). With SER, participants not only gain religious understanding, but also learn to love, understand, and help others. They are invited to experience, reflect, and live religious values in their daily lives. This is in line with the principle of *experiential learning* where effective learning occurs through cycles of experience, reflection, concept, and application. Studies show that counseling participants who are actively involved feel more motivated to change their behavior (Ghofur et al., 2022). Thus, the SER approach strengthens the affective and ethical involvement of participants in the learning process. Participants are no longer objects of *da'wah*, but subjects of learning. This makes them active partners in social transformation based on religious values.

Although the components in SER (Spirituality–Education–Reflection) have roots in various previous theories of education and spirituality, the integration of all three in one systematic model can be considered a significant pedagogic innovation. This model is not just a combination of elements, but a comprehensive approach that changes the way we understand religious counseling as a learning process. Compared to conventional dogmatic approaches, or purely cognitive-based approaches, SER offers advantages in touching the affective and transformative realms of participants. Critical reflection, which is the main component of SER, also marks a fundamental difference from traditional lecture methods that lack dialogue. Thus, although the concepts of spirituality, education, and reflection are not new, their pragmatic integration in the SER model provides a new uniqueness and strength that has not been widely explored in the religious counseling literature.

The SER model also provides a real response to the needs of religious education that is increasingly contextual, grounded, and relevant to the reality of the participants. In an increasingly plural and complex society, a one-way, dogma-oriented approach is no longer enough. SER emphasizes the importance of personal experience, dialogue between subjects, and the ability to reflect on the meaning of faith in daily life. This makes religious counseling more participatory, where participants not only receive material, but are actively involved in the process of learning and change. By providing space for critical reflection and praxis action, this model helps participants internalize religious values in a more authentic and contextual way. In this context, SER answers the challenges of contemporary religious education that require a dialogical, relevant, and transformative approach.

Theoretically, the SER model contributes to the development of a spirituality-based transformative educational paradigm, which has previously received less attention in religious pedagogical discourse. This model expands the understanding of how religious learning can integrate the spiritual, cognitive, and social action realms in one mutually reinforcing framework. Practically, SER can be used as an alternative framework in the training of religious extension workers, the preparation of a reflective value-based curriculum, and the reform of *da'wah* methods in religious education institutions. This model also has the potential to be the basis for evaluating religious learning that not only measures the cognitive aspects, but also the affective and practical aspects of the participants. Therefore, the development and implementation of SER is important to continue to be researched, socialized, and adopted in the context of a more inclusive and transformative religious education policy.

4. CONCLUSION

Based on the results of the literature review, the *Spirituality-Education-Reflection* (SER) approach is proven to be a holistic and transformative learning model in the context of religious counseling. This approach is able to overcome the weaknesses of conventional models that tend to be one-way, normative, and less contextual. By integrating the dimension of spirituality, a participatory educational process, and deep critical reflection, SER forms a more meaningful and applicable learning experience. These findings show that SER not only conveys religious values, but also encourages internalization and transformation of participants' behavior. The theoretical contribution of this model lies in the

expansion of transformative educational approaches by adding a spiritual dimension as a foundation of praxis. In practical terms, SER provides a flexible framework that can be adapted to the characteristics of participants as well as different cultural contexts. SER also opens a space for collaboration between extension workers, participants, and institutions in creating dialogical and inclusive learning. To support sustainable implementation, extension training, curriculum reform, and institutional policy support are needed. Further research is recommended to test the effectiveness of the SER model empirically and develop spirituality-based evaluation instruments and reflections. Thus, SER can become a new paradigm in religious education that is relevant to the challenges of the times.

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