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Development of BALIGH Model (Basic, Awareness, Loyalty, Insight, Growth, Help) in Islamic Religious Education to Prepare Students for Aqil Baligh in Pseudo-Maturity Era

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Abstract

This study develops and tests the BALIGH (Basic, Awareness, Loyalty, Insight, Growth, Help) instructional model in Islamic Religious Education to prepare students for aqil baligh *amid the challenges of pseudo-maturity. Using an exploratory sequential mixed-methods design, qualitative interviews, document analysis, and classroom observations, this study informed the six-stage syntax; a one-group pretest-posttest trial (N = 60) then examined its effectiveness with a six-dimension* aqil baligh *readiness scale. Paired t-tests, effect sizes, reliability analysis, and N-gain showed substantial improvement from 33.82 to 61.85 (Δ = 28.03; p < .001; N-gain = 0.695), with no low-gain students. The findings demonstrated that BALIGH effectively integrates conceptual-fiqh strengthening, character formation, help-seeking, and school-family support. The model has contributed a theory-grounded, practically applicable toolkit for puberty-focused IRE, and offers a validated structure for monitoring students' aqil baligh readiness.*

Keywords: BALIGH Model; Islamic Religious Education; Aqil Baligh; Pseudo-Maturity; Puberty

A. Introduction

Islamic Religious Education (IRE) plays a fundamental role in shaping the personality, spirituality, and morality of young Muslim generations (Faqihuddin, Fauzan Ilyasa, et al., 2024; Ganjvar, 2019; Hashim & Jemali, 2017; Muzayaroh, 2021). From an academic perspective, IRE is not merely the transmission of religious knowledge but also a transformative process of internalizing values that equip students with spiritual understanding and skills relevant to contemporary demands (Kurniawan et al., 2025; Sutarman et al., 2020). Socially, the urgency of religious education has increased amid the rapid current of globalization and digitalization, which carry both opportunities and risks (Nurhayati et al., 2024; Pabbajah et al., 2021). On the one hand, technological developments provide wide access to information; on the other, they also present threats of moral degradation, individualism, and identity crises (Morris et al., 2003; Purwanto et al., 2024; Vallor, 2015). Research on the development of innovative religious education models is thus significant because it responds to the need to prepare students for the transition to aqil baligh, a stage marking not only biological change but also the beginning of full accountability in Islamic practice and ethics. Accordingly, the focus on developing a model of IRE that is relevant to contemporary challenges is not only an academic necessity but also a moral imperative to ensure the continuity of a faithful and ethically grounded generation capable of facing modern complexities holistically (Affandi et al., 2025; Jenuri et al., 2025; Suresman et al., 2025).

In addition to psychological transitions, recent studies show that social experiences among adolescents have become increasingly complex and fragmented, influencing their identity formation and sense of belonging. Research in adolescent social development highlights a growing trend of peer-oriented behavior, heightened sensitivity to peer acceptance, and increased reliance on digital interaction as a primary mode of socialization (Odgers & Jensen, 2020; Steinberg et al., 2018). These shifts have contributed to greater social comparison, fear of exclusion, and susceptibility to online norms—factors closely tied to students' outward performance of maturity despite limited internal readiness. Empirical studies indicate that early adolescents who experience intensive digital-social exposure tend to exhibit accelerated social behaviors but lower emotional regulation and moral discernment (Faqihuddin, 2017; Prinstein et al., 2020; Uhls et al., 2022). This broader social reality underscores that aqil baligh readiness cannot be understood solely through the lens of cognitive or emotional development, but

must also account for the evolving social environments that significantly shape students' attitudes and behaviors.

One of the major challenges in education today is the phenomenon of pseudo-maturity. This term refers to a condition in which children appear mature in behavior due to exposure to digital media, yet lack sufficient emotional, spiritual, and moral maturity (Galambos et al., 2005; Golovey et al., 2015; Mondrzak, 2012). Elementary school children, for instance, often imitate the speech styles, fashion, or behaviors of adults they observe on social media. Beneath such appearances, however, lies confusion in understanding personal changes, particularly when entering puberty (Faqihuddin, Firmansyah, et al., 2024; Gabriel, 2014). This creates a disjunction between the outward display of maturity and the genuine readiness to assume religious responsibilities as Muslims reaching aqil baligh (Amin et al., 2022a; Ropei et al., 2023). Many schools remain focused primarily on academic performance and rote memorization, while the spiritual, emotional, and social dimensions of student development are often overlooked (Johnson, 2020; Nikmah et al., 2025). Consequently, children who enter puberty may do so without a solid foundation to navigate the biological and psychosocial transitions that follow. This condition reflects a tangible gap in religious education practices that prioritize cognitive attainment over comprehensive preparedness (Alekseeva et al., 2023; Winkler-Crepaz et al., 2020). Such a gap underscores the urgent need for innovative approaches to religious education that enable students not only to know their obligations but also to internalize them as part of daily life.

Conceptually, religious education at the elementary level should not only emphasize cognitive aspects but also address affective and psychomotor domains, including attitudes, behavior, and spiritual skills (Alafnan, 2025). This aligns with the holistic education paradigm, which integrates intellectual, emotional, and spiritual development (Buchanan & Hyde, 2008). In line with this, deep learning theory in education highlights meaningful learning through critical reflection, active engagement, and the application of knowledge in real-life contexts. Unlike surface learning, which stresses memorization, deep learning encourages reflective thinking and a deeper grasp of the subject matter, connecting it with lived experiences (Fiteriani et al., 2023). This approach is highly relevant to IRE, where the internalization of values is far more significant than rote memorization of Qur'anic verses or hadith. Furthermore, Self-Determination Theory (SDT), developed by Deci and Ryan, emphasizes that sustainable learning motivation emerges from fulfilling three fundamental needs: autonomy, competence, and

relatedness. Integrating SDT with IRE enriches students' intrinsic motivation while strengthening their spiritual readiness for aqil baligh. This identification of foundational concepts and theoretical developments illustrates that innovations in religious education must be informed by modern pedagogical theories while remaining firmly grounded in Islamic values (Miller et al., 1988; Ryan & Deci, 2008a).

A review of the literature indicates that although considerable research has been conducted on Islamic Religious Education, much of it still employs traditional approaches centered on memorization and textual comprehension (Idris et al., 2022; Mahanani et al., 2022). Studies situating IRE within the framework of deep learning and integrating modern psychological theories remain limited, particularly at the elementary school level. While some prior research has examined the role of religious teachers in accompanying students through puberty, such approaches tend to be partial and lack integration into a systematic instructional model. Furthermore, very few studies explicitly link the phenomenon of pseudo-maturity with the urgent need for innovative religious education. This scarcity highlights a research gap in developing conceptual and implementable models that prepare students comprehensively for aqil baligh. The gap is further widened by the absence of educational instruments that facilitate open dialogue, character training, and sustainable support involving teachers, students, and parents simultaneously. Thus, research is needed to fill this void by offering a holistic, innovative, and contextually relevant model.

This study introduces the BALIGH Model (Basic, Awareness, Loyalty, Insight, Growth, Help) as a novel framework for Islamic Religious Education designed to prepare elementary students for aqil baligh in the era of pseudo-maturity. The model is holistic, integrating six interrelated dimensions: Basic strengthens foundational religious knowledge; Awareness builds student understanding of puberty from an Islamic perspective; Loyalty cultivates adherence to noble character; Insight provides open dialogue and counseling opportunities; Growth nurtures potential and self-confidence; and Help offers sustained support during adolescence. The novelty of this research lies in its integration of deep learning pedagogy with Self-Determination Theory, systematically operationalized into the BALIGH framework. Theoretically, this contributes to the literature by bridging modern educational theories with Islamic spiritual imperatives, offering a richer conceptual understanding of religious education. Practically, the BALIGH Model provides actionable guidance for

teachers, schools, and parents to collaboratively support students' holistic readiness for aqil baligh. Hence, the originality of this research rests not only in the introduction of the BALIGH acronym but also in its potential to enhance the relevance and effectiveness of religious education in the digital era.

B. Methods

This study adopted an Exploratory Sequential Mixed-Methods Design with a pre-experimental quantitative phase, integrating qualitative exploration and quantitative validation in sequential stages (Creswell & Clark, 2018; England, 2022). The qualitative phase was conducted first to explore teachers' and students' needs in preparing for aqil baligh within the context of pseudo-maturity. Data were gathered through in-depth interviews with Islamic Religious Education (IRE/PAI) teachers, document analysis of curriculum and scholarly articles, and classroom observations. Findings from this phase informed the construction of the BALIGH Model as a holistic instructional framework. In the subsequent quantitative phase, the model was implemented in selected elementary schools using a one-group pretest–posttest design to examine its effectiveness in strengthening students' religious knowledge, awareness of puberty, character formation, openness to dialogue, self-confidence, and support mechanisms. This research employed four complementary sources of data:

Table 1. Data Sources

Data Source	Instrument/Technique	Purpose
In-depth interviews with IRE/PAI teachers	Semi-structured interview guide (Galily, 2024; Knott et al., 2022; Toft et al., 2021)	To capture teachers' perspectives on challenges and strategies in guiding students through aqil baligh
Curriculum documents and published articles on puberty education and deep learning	Document analysis (secondary data) (Phillips et al., 2017)	To provide a theoretical foundation and contextualize model development
Classroom observations during PAI lessons	Observation checklist and field notes (Nasih et al., 2020; Ullrich et al., 2020)	To record student engagement, teacher strategies, and learning

		dynamics
Student pretest, post-test, and surveys	Structured questionnaire (Likert-scale items and open-ended questions) (Yavuz, 2023)	To evaluate changes in students' knowledge, attitudes, and readiness for aqil baligh after BALIGH model implementation

Two groups of participants were involved in this study. In the qualitative phase, ten IRE/PAI teachers (coded T01–T10) were purposively selected based on expertise and teaching experience of at least five years (Ahmad & Wilkins, 2024; Barratt & Lenton, 2015). Classroom observations and curriculum analyses were also conducted to triangulate findings. In the quantitative phase, 60 elementary students from grades 4, 5 and 6 were selected through convenience sampling (Emerson, 2021), as they were approaching or entering the aqil baligh stage. These students participated in the BALIGH instructional intervention and completed pretest, posttest, and survey instruments. To ensure methodological rigor, multiple instruments were developed and validated:

Table 2. Instruments

Instrument	Description	Validation/Reliability	Purpose
Semi-structured interview guide	Explored teachers' perspectives on puberty education, challenges, and strategies	Expert review by two scholars in Islamic education	To obtain qualitative insights on PAI needs
Observation checklist	Documented classroom practices, student engagement, and interactions	Validated against standard observation rubrics	To capture instructional dynamics and alignment with BALIGH dimensions
Pretest and post-test	Multiple-choice and short-answer items measuring students' religious knowledge,	Cronbach's alpha > 0.80 ensured reliability	To assess learning gains and effectiveness of BALIGH model

	puberty awareness, and character attitudes				

Blueprint of Research Instrument that Dimensions, Objectives, and Theoretical References.

Table 3. Blueprint of Research Instrument (Pretest & Posttest)

Dimension Assessed	Measurement Objective	Theoretical Reference	Number of Items	Item Numbers	Reverse Items
Basic (Religious Knowledge Foundation)	To measure students' understanding of core Islamic knowledge (beliefs, worship, ethics).	Bloom's Taxonomy (Anderson et al., 2001)	3	1, 2, 3	Item 2 (R)
Awareness (Puberty Understanding in Islam)	To assess awareness of physical, emotional, and spiritual changes during aqil baligh.	Islamic Puberty Education (Amin et al., 2022a)	3	4, 5, 6	Item 5 (R)
Loyalty (Training Noble Character)	To measure commitment to Islamic values and consistent moral behaviour.	Character Education Framework (Lickona, 2013a)	3	7, 8, 9	Item 8 (R)
Insight (Open Dialogue and Counseling)	To evaluate openness to dialogue, reflection, and seeking guidance from teachers/parents.	Self-Determination Theory – Relatedness (Ryan & Deci, 2008a)	2	10, 11	Item 11 (R)

Growth (Exploring Potential and Confidence)	To assess self-confidence, responsibility, and readiness to lead in religious activities.	Self-Determination Theory – Competence (Ryan & Deci, 2008a)	2	12, 13	Item 12 (R)
Help (Support through Adolescent Challenges)	To measure perception of support systems (family, teachers, peers) during puberty challenges.	Social Support Theory (Cohen & Wills, 1985a)	2	14, 15	Item 14 (R)

Table 4. Data Collection

Stage	Description
Preparation	Development and pilot testing of research instruments; administrative approvals and ethical clearance
Qualitative Phase	In-depth interviews with teachers, document analysis, classroom observations, and thematic coding
Model Development	Construction of the BALIGH framework integrating six dimensions: Basic, Awareness, Loyalty, Insight, Growth, Help
Quantitative Phase	Implementation of the BALIGH model in classrooms; administration of pretest, post-test, and student surveys
Evaluation	Analysis of changes in student outcomes and refinement of the model

Qualitative data (interviews, documents, and observations) were analyzed thematically using NVivo 12 to identify recurring themes related to puberty readiness, instructional challenges, and strategies (Braun & Clarke, 2006; Miles & Huberman., 1994). Quantitative data (pretest, posttest, surveys) were analyzed using SPSS 26, employed descriptive statistics and paired-samples *t*-tests to measure significant changes in student outcomes. Survey results were summarized with descriptive statistics to capture student perceptions of the BALIGH model.

Table 5. Data Analysis

Type of Data	Software/ Tool	Analysis Technique	Purpose
Qualitative data (interviews, observations, published articles)	NVivo 12 (AlYahmady & Al Abri, 2013)	Thematic analysis (Braun & Clarke, 2006; Miles & Huberman., 1994): coding, theme categorization, and identification of patterns	To construct conceptual categories related to the implementation of the BALIGH model
Quantitative data (pretest, post-test, abd surveys)	SPSS 26 (Hazarika, 2019)	Paired-samples t-test to compare pretest and post-test scores; descriptive statistics for survey results; reliability (Cronbach's alpha); effect size (Cohen's d); N-gain (normalized gain)	To measure significant changes in students' aqil baligh readiness and to capture their perceptions of the BALIGH model, while ensuring instrument reliability and estimating educational impact

This study adhered to established research ethics protocols. All participants received informed consent forms explaining the objectives, procedures, and their right to withdraw at any stage without penalty. Confidentiality and anonymity were strictly maintained, with codes used instead of names for both teachers and students. Ethical approval was obtained from the institutional review board prior to data collection.

C. Result and Discussion

1. Mapping of Puberty-Phase Changes and PAI Teacher Interventions

Mapping of Puberty-Phase Changes and PAI Teacher Interventions

Table 6. Physical Changes (Code: PHY), PAI teacher interventions & participants

Type	Intervention	Code	Participants
Physical changes in	Deliver accurate, evidence-based	PHY1	T01, T02, T05

puberty comprise a constellation of biological transitions and somatic developments that signal the shift from childhood to early adulthood.	explanations of bodily changes occurring at puberty.		
	Inculcate Islamic norms of personal hygiene (e.g., obligatory ritual bathing/*ghusl* and ablution/*wudu'*).	PHY2	T01, T02, T03, T04, T05, T06, T07, T08, T09, T10
	Teach Islamic guidelines concerning *awrah* (bodily privacy) and its practical boundaries.	PHY3	T04, T07, T08

Table 7. Emotional Changes (Code: EMO), PAI teacher interventions & participants

Type	Intervention	Code	Participants
Emotional changes during puberty denote fluctuations in affective intensity and complexity arising from substantial hormonal shifts and concurrent social–environmental transitions.	Provide instruction on emotion knowledge and strategies for emotion regulation.	EMO1	T01, T04, T07
	Normalize typical emotional variability in puberty through clear, developmentally appropriate information.	EMO2	T02, T05, T08
	Guide students in using prayers and *dhikr* as faith-based calming practices.	EMO3	T03, T05, T06, T09
	Encourage the enactment of virtuous conduct even when under emotional strain.	EMO4	T01, T02, T03, T04, T05, T06, T07, T08, T09, T10
	Promote healthy emotional expression and constructive outlets.	EMO5	T02, T05, T09
	Cultivate the virtues of patience, trust in God (*tawakkul*), and sincerity when facing emotional challenges.	EMO6	T03, T06, T08
	Support students in recognizing, valuing, and being grateful for their uniqueness and potential.	EMO7	T04, T07, T10

Table 8. Spiritual Change (Code: SPI), PAI teacher interventions & participants

No.	Intervention	Code	Participants
Spiritual change in puberty reflects growth in the spiritual domain, characterized by deeper apprehension of religious values, an intensified relationship with God, and an emergent search for meaning.	Mentor students to perform obligatory acts of worship (e.g., prayer, fasting) correctly and with conscious intent.	SPI1	T01, T02, T03, T04, T05, T06, T07, T08, T09, T10
	Nurture and embed noble character traits in alignment with Islamic teachings.	SPI2	T02, T06, T10
	Offer guidance to address doubts or spiritual crises that may arise during puberty.	SPI3	T03, T07, T08

Table 9. Social Transformation (Code: SOC), PAI teacher interventions & participants

Type	Intervention	Code	Participants
Social transformation in puberty entails reconfiguration of interpersonal relations as adolescents adapt to new social roles and shifting interactional dynamics with peers, family, and the broader community.	Teach Islamic social ethics (e.g., propriety in cross-gender relations, honoring parents and teachers, respecting peers).	SOC1	T01, T02, T03, T04, T05, T06, T07, T08, T09, T10
	Train effective and courteous communication for diverse social settings.	SOC2	T02, T05, T08
	Develop core social skills—cooperation, empathy, and conflict resolution.	SOC3	T03, T06, T09
	Facilitate participation in group activities and school organizations to enhance social competence.	SOC4	T04, T07, T10
	Provide targeted support and guidance for students experiencing social adjustment difficulties.	SOC5	T01, T05, T08

	Assist students who feel isolated or excluded from their peer groups.	SOC6	T01, T02, T06, T09
	Advise on prudent peer selection and avoidance of detrimental associations.	SOC7	T03, T 04, T07, T10

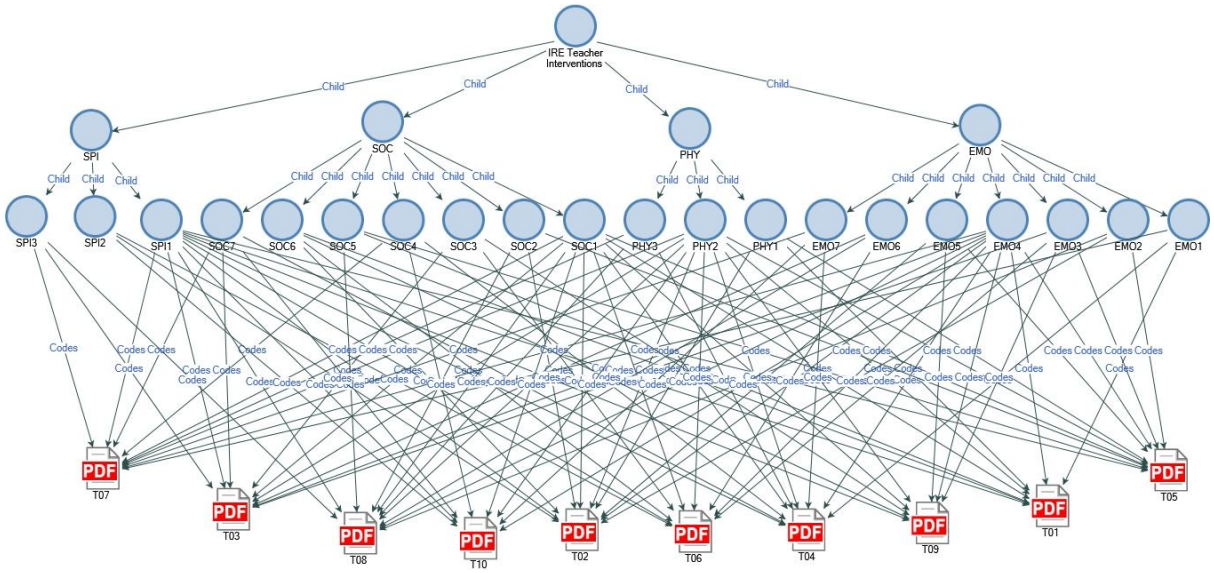


Figure 1. NVivo 12 project map illustrating the distribution of research participants and the spectrum of puberty-support interventions provided

In the Physical Changes (Code: PHY) stage, the focus is on helping students understand the biological transitions and somatic developments that signal the shift from childhood to early adulthood. Teachers provide accurate, evidence-based explanations about bodily changes during puberty, which is crucial in helping students grasp the concept of aqil baligh. Additionally, teachers emphasize Islamic norms of personal hygiene, such as the obligatory ritual bathing (*ghusl*) and ablution (*wudu'*), ensuring students are not only informed but also equipped with the necessary practices. Lastly, PAI teachers also address the concept of *awrah*—the Islamic guidelines regarding the boundaries of the body and privacy, emphasizing its practical application in daily life. These interventions ensure that students develop a strong, informed foundation to navigate the physical changes of puberty in accordance with Islamic teachings.

In the Emotional Changes (Code: EMO) stage, the focus shifts to understanding and managing emotional fluctuations, which are a natural

consequence of hormonal and social changes during puberty. PAI teachers intervene by teaching students' emotional regulation strategies and providing clear, developmentally appropriate information about the emotional changes they may experience. Additionally, teachers guide students in using prayers and *dhikr* (remembrance of God) as faith-based practices for emotional calming, and encourage them to maintain virtuous conduct even under emotional strain. Promoting healthy emotional expression and teaching patience, trust in God (*tawakkul*), and sincerity during emotional challenges help students build resilience. The goal of these interventions is not just to help students manage their emotions but also to cultivate emotional maturity aligned with Islamic virtues, ensuring that emotional development is framed within both personal well-being and spiritual growth.

The Spiritual Change (Code: SPI) phase centers on helping students develop a deeper understanding of spiritual values and strengthen their relationship with God. During this phase, PAI teachers mentor students in performing obligatory acts of worship, such as prayer and fasting, correctly and with conscious intent, emphasizing the importance of sincerity and awareness in their religious practices. Teachers also nurture noble character traits in alignment with Islamic teachings, reinforcing the development of ethics and morality. In cases where students experience doubts or spiritual crises, PAI teachers provide guidance to help them navigate these challenges, ensuring that their spiritual journey during puberty is supported by both knowledge and faith.

In the Social Transformation (Code: SOC) stage, PAI teachers focus on the reconfiguration of students' social relationships and roles as they transition into adolescence. Teachers teach Islamic social ethics, covering topics such as appropriate behavior in cross-gender interactions, respecting parents and teachers, and maintaining good relationships with peers. Effective and courteous communication is also emphasized, enabling students to navigate social situations with confidence and respect. Teachers develop core social skills such as cooperation, empathy, and conflict resolution, which are vital for students as they adapt to new social dynamics. Participation in group activities and school organizations is encouraged to enhance students' social competence, while targeted support is provided for those experiencing difficulties adjusting socially. For students who feel isolated or excluded, teachers provide additional support to help them integrate into their peer groups. Finally, teachers advise students on making wise choices when selecting friends and avoiding harmful associations,

ensuring that they build positive and supportive relationships during their adolescent years.

These interventions across the four stages—Physical, Emotional, Spiritual, and Social Changes—create a comprehensive framework for preparing students for aqil baligh. Each stage is designed not only to equip students with the knowledge and skills needed for personal and religious growth but also to ensure that they develop a strong moral character and a deep connection with both their faith and community. By focusing on these interconnected domains, PAI teachers provide students with the tools they need to navigate the complex transitions of puberty in a way that aligns with Islamic teachings and values.

2. BALIGH Model Design

Table 10. BALIGH Model Design

Stage (Code)	Purpose	Core Activities	Decision/Risk Points & Actions	Products/Artifacts & Assessment	Feedback/Next Steps	Primary Actors
Basic (B)	Establish foundational religious knowledge and aqil baligh concepts.	Curriculum & needs scan; scientific–religious explanation of puberty; guided Qur'an/Hadith study; practice of core worship (*wudu'*, prayer, supplication).	Decision: "Are misconceptions resolved?" → Yes: proceed; No: targeted remedial cycle.	Learning notes; thaharah skill checklist; exit ticket/short quiz.	Remedial outcomes verified prior to entering Awareness.	IRE/PAI teacher (facilitator), students.
Awareness (A)	Build awareness of physical changes and Sharia obligations at puberty.	Interactive discussion of puberty signs; case studies on post-puberty duties; structured reflection worksheet.	Decision: "Are concepts stable?" → Yes: proceed; No: revisit content/practice.	Concept map; structured reflection sheet.	Conceptual feedback guides transition to Loyalty.	Teacher, students.
Loyalty (L)	Cultivate commitment to virtuous character and pro-social	Role-play of adab/honesty/responsibility; values pledge & daily routines;	-	Behavior rubric; peer feedback; project documentati	Emergent behavior issues routed	Teacher; peers (feedback).

	routines.	one-week mini-project practicing good deeds.		on.	to Insight (dialogue/counseling).	
Insight)OI)	Provide a safe space for open dialogue and brief counseling.	Open Q&A (anonymous box); small-group counseling; restorative teacher language/facilitation.	Risk decision: indicators of bullying, distress, or abuse? → Yes: Referral to counselor/school/parents.	Session notes; action/ referral plan where applicable.	If no risk: channel voice and confidence → Growth; if risk: monitor through Help.	Teacher; school counselor; parents (when referred).
5) Growth (G)	Develop potential, self-efficacy, and spiritual responsibility.	Student-led prayer/short talk; essay on the meaning of aqil baligh; reflective journal.	-	Performance rubric; self-efficacy scale; student work samples.	Draft support/practice plan carried into Help.	Students (leadership roles); teacher.
Help (H)	Provide sustained support and home–school collaboration.	Mentoring by IRE/PAI teacher; parent collaboration (home routines); digital modules & practical guides.	Follow-up: periodic check-in/check-out; adjust support.	Follow-up reports; mentoring logs; module use.	Feedback loop: follow-up may cycle back to Awareness (needs-based) or close via posttest.	Teacher; parents; students.

The BALIGH model is designed as a holistic instructional cycle to develop comprehensive aqil baligh readiness amid the challenges of *pseudo-maturity*. The sequence integrates the strengthening of religious knowledge, awareness of pubertal change, character formation, space for dialogue and counselling, development of potential and self-confidence, and sustained support that involves

both school and family. Each stage is interconnected and underpinned by formative–summative assessment, ethical protocols (psychological safety, gender-sensitive grouping, confidentiality), and feedback loops so that learning proceeds in a spiral and remains responsive to learners' needs.

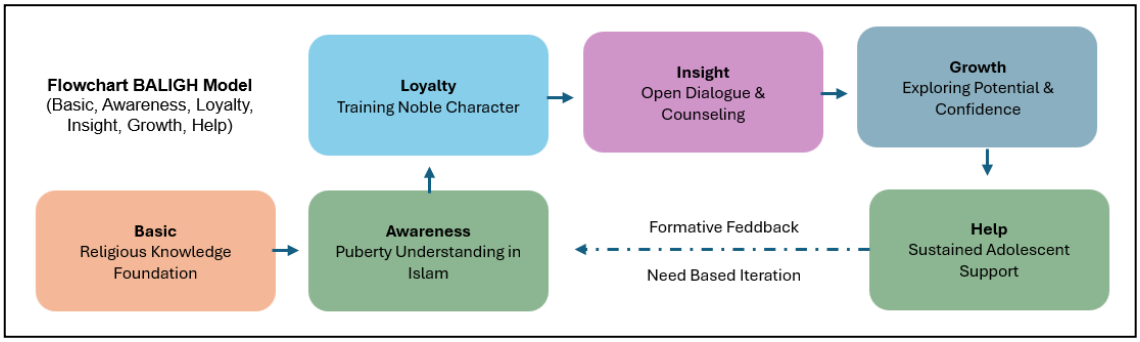


Figure 2. Flowchart BALIGH Model

Basic focuses on establishing the foundations of religious knowledge (creed–worship–ethics) alongside biological literacy and fiqh of puberty. Teachers combine scientific explanations of bodily changes with Islamic normative bases, conduct guided study of Qur'anic and Hadith texts, and train *thaharah* and prayer through demonstrations, peer coaching, and rubric-based checklists. Short quizzes, concept maps, and exit tickets are used to ensure that misconceptions are addressed before students proceed to the next stage. Success at this stage is reflected in conceptual accuracy and mastery of basic devotional skills. Awareness nurtures students' understanding of physical and psychological changes and the Sharia obligations that accompany the onset of puberty. Instruction is organized through interactive discussions of pubertal signs, case studies of post-puberty obligations, and structured reflections that connect knowledge to personal experience. Scenario analysis and concept maps provide evidence of strengthened understanding; a formative decision is then made as to whether concepts are "stable" or require a revisit. This stage promotes autonomous ethical decision-making pertinent to students' everyday situations.

Loyalty consolidates commitment to virtuous character and behavioral consistency through role-plays of adab, value pledges, daily routines, and a one-week mini-project of practicing good deeds. Structured peer feedback and teacher assessment using behavior rubrics encourage the internalization of values in concrete action rather than remaining at declarative knowledge. Behavioral change data are documented to monitor progress and, if signals of difficulty

emerge (e.g., repeated breaches of adab), provide the pedagogical rationale for referral to the Insight stage for further support. Insight provides a safe space for open dialogue and brief counselling on sensitive issues related to puberty, friendships, and academic or digital pressures. Teachers adopt restorative language, open Q&A (including an anonymous question box), and small-group counselling. This stage also implements a risk-detection protocol—such as indicators of bullying, distress, or abuse—which, when identified, triggers referral pathways to the school counsellor and structured communication with parents. Where no risk is present, outcomes from dialogue are channeled to strengthen students' confidence and readiness to present in the Growth stage.

Growth emphasizes the development of potential, self-efficacy, and spiritual responsibility. Students are assigned roles to lead prayer or deliver a short talk (*kultum*), write an essay on the meaning of aqil baligh, and keep a reflective journal that maps personal progress and devotional targets. Performance is assessed through rubrics and a self-efficacy scale, while a portfolio of work serves as an instructional artifact. The follow-up plan generated at this stage ensures that achievements are not episodic but rather consolidated into enduring positive habits. Help ensures long-term support through mentoring by the Islamic Religious Education teacher, collaboration with parents at home (routines and value reinforcement), and the provision of digital modules and practical guides for independent study. Periodic follow-up using a check-in/check-out scheme is employed to adapt support strategies. Follow-up data are integrated into a post-test to capture summative change in knowledge, awareness, and attitudes. Where specific needs are identified, feedback loops direct students back to the Awareness or Basic stages for targeted reinforcement.

Across stages, implementation quality is maintained through assessment triangulation (quizzes/concept maps, rubric-based observation, journals/reflections, structured peer feedback, and psychological scales) and an Analytics Hub that consolidates qualitative–quantitative evidence for continuous feedback. With this design, the BALIGH Model not only addresses the gap of *pseudo-maturity*—where children appear performatively mature yet remain conceptually and affectively fragile—but also delivers comprehensive aqil baligh readiness: robust in knowledge, skillful in worship, ethical in conduct, confident in role-taking, and protected by a school–family support network.

3. Implementation of BALIGH Model Design

Table 11. Syntax of BALIGH Model

Stage	Component	Objective	Core Activities
1	Basic (Religious Knowledge Foundation)	Establish foundational religious knowledge (creed, worship, ethics).	• Explain core Islamic concepts related to aqil baligh. • Conduct text-based discussions of Qur'anic and Hadith evidence. • Practice basic acts of worship (*wudu'*, prayer, supplication).
2	Awareness (Puberty Understanding in Islam)	Build students' awareness of physical changes and Sharia obligations at puberty.	• Facilitate interactive discussion on the signs of puberty. • Analyze case studies on religious obligations after reaching puberty. • Guide personal reflection through structured worksheets.
3	Loyalty (Training Noble Character)	Cultivate loyalty to virtuous character and consistent moral conduct.	• Role-play scenarios demonstrating commendable behavior. • Instill commitments to Allah, the Prophet, parents, and teachers. • Assign a mini-project documenting experiences of practicing good character.
4	Insight (Open Dialogue and Counseling)	Provide a safe space for open dialogue and counselling.	• Hold open Q&A sessions on puberty and religious matters. • Conduct small-group counseling. • Position the teacher

		primarily as a facilitator.
5	Growth (Exploring Potential and Confidence)	Develop students' potential, self-confidence, and



Figure 3. Implementation of BALIGH Model (Basic, Awareness, Loyalty, Insight, Growth, Help) in Islamic Religious Education to Prepare Students for Aqil baligh

The BALIGH Model is implemented as a structured learning design that systematically guides students toward aqil baligh by integrating cognitive, affective, and psychomotor domains in each stage. In the Basic stage, students build foundational religious understanding—covering aqil baligh concepts, creed, worship, and ethics—through explanation of Qur'anic and Hadith-based principles and practice of core rituals (wudu', prayer, supplication), ensuring both conceptual mastery and ritual competence. The Awareness stage strengthens insight into physical changes during puberty and their Sharia implications via discussions, case analyses, and reflective worksheets that link physiological changes with fiqh, emotional readiness, and practices of thaharah. The Loyalty stage deepens commitment to noble character through role-play, value pledges, and mini-projects

that documenting daily good deeds, thus habituating virtues, clarifying moral reasoning, and embodying ethical behavior.

The Insight stage offers a safe dialogic and counseling space through open Q&A and small-group sessions, enabling students to articulate emotions, clarify religious and puberty-related doubts, and practice guided self-regulation. The Growth stage develops leadership, self-confidence, and responsibility by involving students in leading prayers, delivering short talks, and engaging in written reflection (essays and journals) on the meaning of aqil baligh and their personal spiritual journey. Overall, the BALIGH Model provides a comprehensive, stage-based approach that prepares students for aqil baligh by deliberately aligning knowledge-building, value internalization, emotional support, and ritual–behavioral practice with Islamic principles, so that students emerge not only knowledgeable but also morally and spiritually ready for responsible adulthood.

4. Effectiveness of the BALIGH-Based Instructional Model

The instrument maps the six components of BALIGH onto 1–5 Likert items (15 items in total) with clear theoretical underpinnings: Basic assesses understanding of core Islamic (D. Laddha et al., 2021); Awareness gauges awareness of physical, emotional, and spiritual changes during aqil baligh (Amin et al., 2022b); Loyalty measures commitment to values and consistency of moral conduct (Lickona, 2013b); Insight evaluates openness to dialogue and help-seeking from teachers/parents (Ryan & Deci, 2000); Growth assesses self-confidence, responsibility, and readiness to lead religious activities (Ryan & Deci, 2008b); and Help measures perceptions of support from family, teachers, and peers (Cohen & Wills, 1985b). The placement of reverse items in each domain (e.g., Items 2/5/8/11/12/14) serves to control acquiescence bias and test response consistency, thereby strengthening content validity and overall measurement quality.

Quantitatively, paired-sample results show a very strong gain on the theoretical 15–75 scale. The pretest mean was 33.82 (SD = 7.084), while the post-test rose to 61.85 (SD = 6.777), yielding a mean difference of 28.033 points. A very strong pre–post correlation ($r = .886$; $p < .001$) indicates that individuals' relative rankings remained stable while the entire distribution shifted upward. The paired t-test confirms a highly significant difference, $t(59) = -65.324$; $p < .001$, with a narrow 95% CI for the difference [−28.892, −27.175], indicating a highly precise estimate of improvement. The paired effect size, Cohen's $dz \approx 8.43$ (28.033/3.324),

far exceeds the conventional "large" threshold, demonstrating that the improvement is not merely statistically significant but educationally substantial.

Substantively, this improvement pattern coheres with the BALIGH design logic. The Basic–Awareness stages repair conceptual foundations in fiqh of puberty and Sharia obligations, moving learners from surface learning to applied understanding. Loyalty–Insight consolidates moral dispositions and help-seeking through role-play, open dialogue, and brief counselling—satisfying relatedness needs (SDT) to sustain emotional and moral regulation. Growth–Help strengthens competence and religious self-efficacy via leadership roles, reflection, teacher mentoring, parent partnerships, and peer support. The synergy of these six domains effectively bridges the gap of pseudo-maturity—performative "adulthood" without conceptual–affective maturity—by aligning knowledge, practice, character, and support networks.

Table 12. Paired Samples Statistics

		Mean	N	SD	Std. Error Mean
Pair 1	Pre-test	33.82	60	7.08	.915
	Post-test	61.85	60	6.78	.86

Table 13. Paired Samples Correlations

		N	Correlation	Sig.
Pair 1	Pre-post Test	60	.886	.000

Table 14. Paired Samples Test

	Mean	SD	Std. Error Mean	Lower	Upper	t	df	Sig. (2-tailed)
Pre-post Test	-28.03	3.32	.429	-28.89	-27.18	-65.32	59	.000

Mean N-gain = 0.695 (~69.5%) with SD = 0.115 (N = 60), places outcomes in the medium–high category per Hake. The 0.39–0.94 range indicates no low-gain cases; most students have achieved substantial improvement, with a subset nearing optimal gains. These results corroborate the broad effectiveness of the BALIGH model; however, lower-end learners warrant targeted remedial/needs-based iteration, whereas high-gain learners merit enrichment/extension tasks to sustain challenge.

Table 14. Descriptive Statistics N-Gain

	N	Minimum	Maximum	Mean	SD
NGain_Score	60	.39	.94	.695	.115
Ngain_precent	60	39.29	93.94	69.529	11.473
Valid (listwose)	60				

Overall, the robust pre–post evidence ($p < .001$; $d_n \approx 8.43$), together with the N-gain results—mean N-gain = 0.695 (≈69.5%), SD = 0.115, range = 0.39–0.94; distribution: 0 low-, 51 medium-, and 9 high-gain cases—affirms that the Development of the BALIGH Model is effective in enhancing aqil baligh readiness across cognitive, affective, and religious-practice domains. Its theory-anchored six-dimension framework enables measurable, ethical, and sustainable intervention—highly relevant for Islamic Religious Education within school–family ecosystems in the era of pseudo-maturity.

5. BALIGH Based Instructional to Prepare Students for Aqil baligh

The BALIGH-based instructional model is a comprehensive framework to prepare students for aqil baligh by integrating spiritual, emotional, social, and cognitive development within Islamic values. Structured into six stages—Basic, Awareness, Loyalty, Insight, Growth, and Help—it addresses the multidimensional changes of puberty through a sequenced approach. Basic builds foundational religious knowledge (aqil baligh concepts, wudu', prayer) so students understand the biological and spiritual significance of puberty. Awareness deepens students' understanding of physical and emotional changes and links them to religious obligations, reinforcing the connection between faith and personal development. Loyalty cultivates noble character and ethical consistency through practice-based activities, encouraging students to internalize and apply Islamic virtues in daily life.

Insight provides a safe, dialogical space for counseling and open discussion of emotional, social, and spiritual challenges, helping students manage doubts and crises in line with Islamic principles. Growth strengthens leadership, self-efficacy, and spiritual reflection by involving students in leading religious activities and reflective writing on aqil baligh, thus deepening self-awareness and maturity. Help ensures sustained support through mentoring, school–family collaboration, digital resources, and periodic check-ins, offering continuous guidance as students navigate adolescence.

Implementation of the BALIGH Model shows substantial improvement in aqil baligh readiness across cognitive, affective, and behavioral domains.

Quantitatively, low–moderate pretest scores rise to consistently high post-test scores, supported by strong effect sizes and medium–high N-gain, indicating that the six dimensions translate into genuine learning rather than superficial gains. Qualitatively, observations and teacher reflections reveal increased student engagement, richer discussions on puberty and religious obligations, and a shift from lecture-based teaching to dialogical, reflective, student-centered learning—demonstrating that BALIGH functions as an effective, workable instructional framework rather than a purely theoretical model.

The six dimensions also serve as practical indicators of maturity. Higher Basic and Awareness scores reflect stronger aqidah, fiqh of baligh, understanding of bodily changes, and a clearer sense of personal worship responsibilities. Gains in Loyalty and Insight indicate movement from mere compliance to committed practice, with improved self-reflection, emotional regulation, and moral reasoning. Growth and Help capture advanced markers of maturity: initiative in leading religious activities, appropriate help-seeking, and readiness to support peers. Because these dimensions are operationalized through a simple, replicable instrument and clear classroom practices, the BALIGH Model provides both a roadmap for intervention and measurable indicators to monitor authentic spiritual–psychosocial maturity, beyond outward "pseudo-maturity," and can be adopted as a reference model by other teachers and schools.

6. Implications for Education

The BALIGH model has important implications for Islamic Religious Education (IRE) by integrating the cognitive, affective, and psychomotor domains in a holistic, classroom-ready framework. Empirically, it is not only conceptually sound but also pedagogically powerful, fostering substantial growth in students' aqil baligh readiness—encompassing knowledge of creed and worship, awareness of puberty and religious duties, character and moral consistency, dialogic openness, leadership in worship, and perceived support from teachers and parents. Accordingly, the six BALIGH dimensions can function as a reliable classroom-level indicator system for monitoring students' maturation in IRE, moving beyond rote memorization toward a more comprehensive and measurable form of aqil baligh readiness.

For IRE teachers and schools, BALIGH offers a practical reference for curriculum design, lesson planning, and school–parent collaboration. The Basic, Awareness, and Loyalty stages translate IRE content into structured activities that

strengthen foundational Islamic knowledge while simultaneously shaping character and everyday religious practice; the Insight, Growth, and Help stages extend IRE into counselling, leadership training, and continuous mentoring. Supported by strong empirical indications and clear instructional steps, this model can serve as a reference for other IRE programs in responding to pseudo-maturity, while demonstrating that IRE can be systematically designed, implemented, and evaluated to form adolescents who are mature, responsible, and firmly grounded in spiritual values.

D. Conclusion

This study concludes that BALIGH-an Islamic Religious Education model structured in six stages (Basic, Awareness, Loyalty, Insight, Growth, Help) and grounded in deep learning and Self-Determination Theory-constitutes a relevant and comprehensive intervention for preparing students toward aqil baligh in the era of pseudo-maturity through conceptual strengthening, character formation, dialogic counseling, spiritual leadership development, and school–family synergy supported by formative feedback. Empirically, there is a very strong score increasing from a mean of 33.82 to 61.85, with a mean difference of 28.03 points, a highly significant t value, an effect size far exceeding conventional benchmarks, and an average N-gain of 0.695 without low-gain cases, indicating a large and inclusive educational impact across cognitive, affective, and religious-practice domains. Practically, BALIGH is ready for wider adoption through a lightweight toolkit (lesson guides, observation rubrics, referral pathways, and family information sheets) underpinned by triangulated assessment and safe-space protocols, although the one-group design, small sample, self-report instruments, short implementation period, and unmeasured contextual factors limit generalization and causal inference. Its academic contribution lies in articulating a theory-integrated instructional model that operationalizes deep learning and Self-Determination Theory within an Islamic pedagogical framework while providing a validated structure for assessing aqil baligh readiness. Further studies are recommended to employ quasi-experimental or randomized designs, larger and more diverse samples, longitudinal tracking, multi-informant evaluations, and exploration of contextual moderators such as digital literacy, socio-cultural background, and school climate.

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