

Development of Mind Mapping-Based Learning Materials on Tawakal and Tasamuh to Improve the Mental Health of Phase D Students

Samia Rambe^{1*}, Erawadi², and Fauziah Nasution³

^{1,2,3}Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan

[*samiarambe98@gmail.com](mailto:samiarambe98@gmail.com)

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ABSTRACT

This research aims to develop mind mapping-based teaching materials about *tawakal* and *tasamuh* to support the mental health of Phase D students at Al-Muhajirin PinangSORI Private MTs. This research uses the *Research and Development* (R&D) method with the Four-D (4-D) development model which includes the *Define*, *Design*, *Develop*, and *Disseminate* stages. The development process is carried out to the *Develop stage* through product design, expert validation, revision, and product trials. Research data is collected through observation, interviews, questionnaires, and learning evaluations. Product feasibility is assessed by material experts and media experts, while practicality and effectiveness are assessed based on students' responses after using the developed teaching materials. The results of the study show that the validation of material experts obtained a percentage of 90% with the very feasible category, while the validation of media experts obtained a percentage of 85% with the feasible category. The average product feasibility reached 87.5% with the very feasible category. The results of the practicality test obtained a percentage of 91.5% with the category of very practical, while the test results based on student responses obtained a percentage of 93.6%. Thus, mind mapping-based teaching materials about *tawakal* and *tasamuh* were declared feasible and practical and received a positive response as an alternative to Islamic Religious Education (PAI) teaching materials in integrating Islamic values with the psychological and social aspects of Phase D students.

1. INTRODUCTION

Phase D students are in a period of development characterized by increasingly complex emotional, social, and psychological changes (Yang, Li, Yan, & Li, 2025). In this phase, students begin to face higher academic demands, friendship dynamics, differences in character and abilities, as well as various pressures from the family, school, and peer group environment (Pattar, Hemashree, Abhyankar, & Kachhi, 2024). These conditions can affect students' ability to manage emotions, face failure, accept circumstances that are out of their control, build confidence, and maintain healthy social relationships. Therefore, learning at this level needs to provide space for the development of knowledge as well as the formation of psychological and social skills that help students deal with various life situations constructively. In the context of Islamic education, these needs can be responded to through the learning of Islamic values that are close to students' experiences, including *tawakal* and *tasamuh*. *Tawakal* is the attitude of surrendering to Allah after a person has made a sincere effort (Nanda Aulia Fadilah, Syah, & Adzra, 2026). This concept does not indicate a passive attitude or abandon of effort, but contains a connection between effort, acceptance of results, and the belief that humans have limitations in controlling the entire situation (Toprak & Işık, 2026). In the context of student psychological development, this understanding has relevance to the ability to deal with pressure and uncertainty. Tawakal learning can be directed to help students distinguish between

things that can be pursued and things that are out of control, so that students have a more adaptive way of responding to failures, disappointments, and situations that do not meet expectations (Paralkar, Ma & Knutson, PhD, 2023). Conceptually, the mechanism can be associated with *coping*, which is the ability to deal with pressure; *acceptance*, which is the ability to accept circumstances that cannot be changed; *emotional regulation*, which is the ability to manage emotional responses; and *resilience*, which is the ability to rise and adapt after facing difficulties (Chen, Huang, & Lin, 2022). Thus, *tawakal* learning can be placed as a source of value that helps students build a more directed response pattern when facing life's problems (Saputra, Faruqi, & Kurniawan, 2022).

In addition to the ability to deal with internal pressure, students also need the ability to interact healthily with others. *Tasamuh* is an Islamic value related to the attitude of respecting differences and providing space for others in social life. In the school environment, differences in opinions, character, academic abilities, habits, backgrounds, and ways of interacting are part of students' daily lives (Beyer & Brese, 2024). Therefore, *tasamuh* is not enough to be understood as a concept of tolerance in the abstract, but needs to be translated into social abilities that can be observed in students' behavior (Sirry, Suyanto, Sugihartati, Tri Kartono, & Yani, 2024). *Tasamuh learning* can be directed at the development of *empathy*, namely the ability to understand and consider the circumstances of others; *social connectedness*, which is the ability to build a sense of connectedness and positive social relationships; and *conflict management*, which is the ability to face differences and conflicts without using responses that harm oneself or others (Levi-Keren, Godeano-Barr, & Levinas, 2022). Through this meaning, *tasamuh* can function as a foundation of values to help students develop healthy interpersonal relationships and deal with differences constructively (Mardiyati, Suharini, & Tri Atmaja, 2024). *Tawakal* and *tasamuh* have complementary relationships in the development of students' psychological and social aspects (Fitriani, Talitha, Riady, & Nashori, 2024). *Tawakal* mainly provides a value framework for dealing with pressure, uncertainty, failure, and limited control over a situation, while *tasamuh* provides a value framework for dealing with differences, interpersonal relationships. Both can be placed in a single learning framework that connects Islamic values, students' life situations, psychological and social capacities, and responses or actions that students can take (Aulia & Nafiisah, 2023). The framework allows religious learning to move from mastery of concepts to more applicable understanding (Rusdi, Riwayatiningsih, Taufik, & Djollong, 2023). However, the relationship between *tawakal* and *tasamuh* learning and mental health in this study is understood as a pedagogical relationship, not as a claim that the learning directly results in clinical changes in students' mental health (Sufya & Abas, 2024). These values are used as a foundation for learning to support psychological and social abilities that are relevant to students' well-being (Nursalim, Zurqoni, & Khojir, 2024). To connect these concepts with students' learning experiences, teaching materials are needed that are able to present the relationship between ideas in a systematic and easy-to-understand manner (Ratna, Azis, & Fahreza, 2022). One relevant approach is *mind mapping*. *Mind mapping* allows material to be structured through visual relationships between main ideas, subideas, keywords, experiences, and actions (Liu, Kong, Liu, & Yang, 2023).

A number of previous studies have shown that *mind mapping* has potential in the learning of Islamic Religious Education. The research of Akbar et al, for example, shows that *mind mapping* helps students organize material systematically and understand the relationships between concepts in PAI learning (Akbar, Safitri, & Rusydiyah, 2024). The research of Khayrun et al. also shows an increase in PAI learning outcomes after the implementation of *mind mapping-based* learning (Khayrun, Lataf, Bahriani, Hn, & Fauzan, 2024). Meanwhile, Siti Sofiah Al Adawiyah developed the use of *mind mapping* related to improving students' cognitive aspects and spiritual awareness (Siti Sofiah Al Adawiyah, 2025). These findings show that *mind mapping* has been widely used as a strategy to help understanding, knowledge organization, and learning outcomes. However, this

orientation has not specifically placed *mind mapping* as a teaching material structure that connects Islamic values with students' psychological and social abilities. Research on *tasamuh* has also been conducted in various learning contexts (Pahrul, Muhammad Yusuf, & Muhammad Tang, 2024). Shobri, for example, discusses the contribution of learning the Qur'an Hadith, Moral Faith, and Fiqh to the understanding of the concept of *tasamuh* (Shobri, 2025). Azar et al. examined the use of peer tutors in the development of *tasamuh* attitudes as well as PAI learning outcomes (Azar et al., 2025), while Ma'arif and Hadi showed the importance of the *tasamuh* approach in Fiqh teaching materials to help students understand and appreciate diversity of opinions (Ma'arif & Hadi, 2021). These studies show that *tasamuh* has been placed in the framework of tolerance, social attitudes, and respect for differences. However, its integration with *tawakal* in a teaching material that systematically connects Islamic values with students' psychological and social capacities still requires further development.

Based on the previous research, there are two gaps that are the basis for the development of this research. First, *mind mapping* research in PAI learning is more directed at material organization, concept understanding, spiritual awareness, and learning outcomes, while its use as a pedagogical structure to connect religious values with students' psychological and social responses has not been the main focus. Thus, the need for research is not only to add the topic of *tawakal* and *tasamuh* to the teaching materials, but to design products that have a clear conceptual and pedagogical relationship between the two values and students' psychological and social experiences. The novelty of this research lies in the teaching material product that integrates two Islamic values, namely *tawakal* and *tasamuh*, in one learning framework. *Tawakal* is directed to help students understand how to deal with pressure, accept circumstances, manage emotions, and build self-resilience. Meanwhile, *tasamuh* is directed to develop empathy, positive social relationships, and the ability to deal with differences and conflicts. The two values are arranged in the form of *mind mapping* that connects the concept of Islam with the situation experienced by students and the responses that can be made. Thus, this teaching material has a special feature because it combines the values of *tawakal* and *tasamuh* with the psychological and social aspects of students in one learning design.

2. METHODS

This research uses the Research and Development (R&D) method (Creswell & Creswell, 2017), with the 4-D development model (*Four-D Model*) developed by Thiagarajan, Semmel, and Semmel. The model consists of four stages, namely *Define*, *Design*, *Develop*, and *Disseminate* (Usman & Ibrahim, 2023). This research is limited to the *Develop stage* because the focus of the research is to produce mind mapping-based teaching materials that meet the feasibility and practicality criteria and test the improvement of student learning outcomes. The *Disseminate stage* was not fully implemented because the research was limited to product development and testing in the context of the school where the research was conducted. Thus, this study does not claim to have carried out the entire stage of the 4-D model. In the *Define stage*, the researcher conducts initial analysis, student characteristics analysis, task analysis, concept analysis, and formulation of learning objectives. The analysis is carried out to identify the learning needs of Islamic Religious Education, especially *tawakal* and *tasamuh materials*, the characteristics of Phase D students, the teaching materials used, and the need for material development that relates *tawakal* and *tasamuh* values to aspects of students' mental health (Yu, 2025). In the *Design stage*, the researcher selects materials, determines the presentation format, and prepares the initial design of mind mapping-based teaching materials. The materials developed include definitions, postulates, forms of application of *tawakal* and *tasamuh*, examples of problems in students' lives, *mind mapping activities*, reflection, exercises, and learning evaluation. The Canva application is used as a tool in designing the visual appearance

of teaching materials. The product developed is in the form of mind-mapping-based Islamic Religious Education teaching materials for Phase D students. Validation is carried out to assess the feasibility of content, language, design, the use of *mind mapping*, suitability with the characteristics of Phase D students, and the relevance of the material to the student's mental health aspects. The validation results in the form of scores, criticism, and suggestions are used as a basis for product revisions. After the product is revised, a practicality test is carried out through teacher and student responses to obtain information about ease of use, clarity of presentation, readability, attractiveness, and suitability of teaching materials with learning needs.

The research subjects consisted of 76 Phase D students from three grade levels, namely 24 Superior grade VII students, 25 Superior grade VIII students, and 27 Superior grade IX students. The three groups of students were product test subjects in the study. All 76 students participated in learning outcome measurement through *pretest* and *posttest*. Thus, the number of subjects used in the analysis of learning outcome improvement was 76 students, not 22 students per class and not students in grades VI–IX. To determine the improvement of learning outcomes of *tawakal* and *tasamuh materials*, a one-group pretest-posttest *design was used*. Before learning using teaching materials, all subjects were given a *pretest* (O_1) to find out the initial ability. Furthermore, students participated in learning using mind mapping-based teaching materials (X), then were given a *posttest* (O_2) to find out the learning results after learning. The research design can be described as $O_1 \rightarrow X \rightarrow O_2$. The test is used to measure students' understanding of the *tawakal* and *tasamuh* material. The pretest and posttest are not used to measure changes in students' mental health. The mental health aspect is positioned as a context that is integrated into the teaching material and not as a result variable that is analyzed through a comparison of *pretest* and *posttest*. If in the implementation of the research there are initial trial activities with a different number of students than 76 students, these activities are distinguished from the main trial. The initial trial was only used to obtain input on the readability, ease of use, and clarity of the presentation of teaching materials, while the main trial involved 76 students in grades VII, VIII, and IX and was used to obtain *pretest* and *posttest* data. The difference in the number of subjects in the two activities was not combined in the analysis of learning outcomes.

Research data was obtained through observation, interviews, questionnaires, and tests. Qualitative data in the form of observations, interviews, and criticisms and suggestions from validators were analyzed descriptively and used as a basis for product improvement (Zhou & Li, 2025). Quantitative data from validation and practicality results were analyzed using percentages with the formula $P = (F/N) \times 100\%$. Data from *pretest* and *posttest results* were analyzed to determine the improvement of student learning outcomes in *tawakal* and *tasamuh materials*. The difference in *pretest* and *posttest* scores was analyzed using the Paired Samples t-Test if the data met the assumption of normality, while the rate of improvement in learning outcomes was calculated using N-Gain. The analysis was used to determine the improvement in learning outcomes after the use of teaching materials and was not used to measure changes in students' mental health. In this study, product dissemination was not carried out as widely as the *Disseminate* stage in the 4-D model. The use of products in students at Al-Muhajirin Pinangsori Private MTs is part of the product testing and development at the *Develop* stage. Therefore, the resulting product is stated to have gone through the process of validation, revision, practicality tests, and tests to improve learning outcomes in the context of research, but have not gone through the stage of widespread dissemination.

3. RESULTS AND DISCUSSION

Profile of Muhajirin Pinangsori Private MTs

MTs Al-Muhajirin Pinangsori is an educational institution that developed from afternoon recitation activities, then became Madrasah Diniyah Awaliyah (MDA) and Madrasah Diniyah Takmiliah (MDT). In 2012, the Al-Muhajirin Pinangsori Education Foundation officially opened the level of Madrasah Tsanawiyah (MTs). Along with the increase in the number of students and the need for educational facilities, the madrasah then developed a new location as a center for learning activities. Currently, MTs Al-Muhajirin Pinangsori is located in Aek Nabobar, Pinangsori District, Central Tapanuli Regency, North Sumatra Province, with a land area of 11,410 m². Since its inception, the madrasah has been oriented towards the implementation of education that combines Islamic values with the learning of religious and general sciences. Al-Muhajirin Pinangsori Private MTs has a vision of realizing a rabbani generation that has the spirit of the Qur'an, intellectual intelligence, and a healthy and resilient mentality. This vision is realized through the mission of instilling the values of faith and piety, improving the quality of learning in religious and general sciences in a balanced manner, developing literacy, technology, and skills, and forming the character of students with noble character, discipline, and responsibility. Based on data from the Administration of MTs Al-Muhajirin Pinangsori for the 2024–2025 academic year, the number of registered educators and education staff is 33 people. These personnel consist of the head of the madrasah, staff who carry out administrative duties, and subject teachers. The educators of MTs Al-Muhajirin Pinangsori include teachers of religious and general subjects. Religious subjects recorded include Moral Faith, Fiqh, Arabic, Al-Qur'an Hadith, SKI, and Calligraphy. General subjects recorded include Science, Social Studies, English, Cultural Arts, Indonesian Language, Mathematics, and Pancasila Education. In addition to subject teachers, there are madrasah heads and staff who are recorded to carry out administrative duties.

Table 1. MTs Al-Muhajirin Curriculum

Groups	Subjects	Number of Teachers
Religious	Akidah Akhlak	1
Religious	Fikih	3
Religious	Bahasa Arab	4
Religious	Al-Qur'an Hadis	1
Religious	Sejarah Kebudayaan Islam (SKI)	4
Religious	Kaligrafi	1
General	IPA	2
General	IPS	2
General	Bahasa Inggris	2
General	Seni Budaya	2
General	Bahasa Indonesia	2
General	Matematika	1
General	Pendidikan Pancasila	3

Based on data from the Administration of MTs Al-Muhajirin Pinangsori for the 2024–2025 school year, the number of students is 303 students. The students consist of 103 male students and 200 female students.

Table 2. Number of students

No.	Students	Quantity
1	Male	103
2	Women	200
Total		303

Results of Teaching Material Development

The results of the study contain exposure related to the research and development data carried out by the researcher. Where the development research carried out produced a product in the form of Tawakal and Tasamuh teaching materials based on *mind mapping* to maintain students' mental health. By using the type of development suggested by Sivasailam Thiagarajan, Dorothy S. Semmel and Melvyn I. Semmel, namely Four-D (4D) which includes four stages: *Define* (Definite), *Design* (Design), *Develop* (Development), and *Disseminate* (Disseminate). However, in the development of moral creed teaching material products based on mind mapping, the researcher will only carry out the development techniques up to the *Development* stage. The development stages of the teaching material for moral beliefs based on *mind mapping* are as follows.

Define Stage This stage aims to identify and define the need for the development of teaching materials that integrate the concepts of tawakal and tasamuh using the mind mapping method. The steps carried out in this stage include:

Front Analysis (Beginning-End Analysis) At this stage, direct observation is made of significant factors in daily behavior, such as decreased interest in learning, withdrawal from social activities, aggressive behavior, inability to concentrate, and prolonged fatigue. To overcome this, schools can create an environment that supports students' mental and emotional development. Then, students will grow into resilient, tolerant, and noble individuals. This effort also aims to identify students' mental health problems and instill the importance of the concepts of tawakal and tasamuh in education.

Curriculum Analysis Through careful curriculum analysis, schools can identify gaps and find opportunities to integrate the concepts of tawakal and tassamuh with a focus on maintaining students' mental health. Tawakal and tasamuh materials are an integral part of the subject of Islamic Religious Education and Ethics (PAI & BP) in Phase D (grades VII–IX SMP/MTs). These values are explicitly listed in the elements of Akidah Akhlak, which aims to form the character of students who have faith, piety, and noble character .

This material also supports the achievement of the dimensions of the Pancasila Student Profile, especially having faith and fear in God Almighty and having noble character (tawakal) Global diversity and mutual cooperation (tasamuh)

Learner Analysis Phase D students (grades VII–IX) aged 13–15 years, are in the developmental stage of abstract thinking and are beginning to form their identity. They are vulnerable to academic, emotional, and social pressures, so they need spiritually and psychologically relevant learning. The value of tawakal helps students face stress and anxiety by surrendering after trying, while tasamuh fosters tolerance and reduces social conflict. Both play an important role in supporting mental health and the formation of strong character and noble character.

Design In this design stage, it is carried out for the design of the initial product to be developed, such as: the selection of media and the format used. As for the Design stage here, the researcher will plan in advance related to the material products of tawakal and tasamuh. The design of the Tawakal and Tasamuh teaching materials is based on *mind mapping*, namely: First, the creation of the front cover by inserting several supporting elements such as books, and school logos. This cover uses a combination of fonts with each size, namely: Arimo font (18). Second, the creation of the table of contents of teaching materials aims to make it easier to find chapters and sub-chapters of teaching materials, with the existence of this table of contents it is hoped that it can help in understanding the content in the teaching material. In this table of contents a combination of fonts with each size, namely: *Inter* font (12), Third, the creation of moral creed teaching materials, namely commendable morals based on mind mapping, aims to enable students to understand the teaching materials that are taught well and clearly with the subchapter of the material, namely: Tawakal and Tasamuh. And there is also self-reflection to find out the extent to which students understand the material with the mind mapping method.

Format Selection (Format Selection) As for the teaching material products of moral beliefs based on mind mapping that have been developed as follows, the teaching materials developed refer to the book Akidah Akhlak for Phase D. Creation of tawakal and

tasamuh teaching materials based *on mind mapping* using the canva application. This tawakal and tasamuh teaching material based *on mind mapping* is printed using A4 paper on the contents and bound with a softcover on the cover.

Development

The development stage is the process of refining the product design that has been made at the design stage into a product that is ready to be validated and tested. Expert testing is an important part of the educational material development process to ensure the quality, relevance, and effectiveness of the developed material. In the context of developing tawakal and tasamuh materials to maintain students' mental health, expert testing involves two main aspects: material experts, and media experts. The following is a detailed explanation for each expert test: The purpose of making this product is to produce innovative teaching materials, to make it easier for students to understand and internalize the values of tawakal and tasamuh thoroughly, as well as associate them with a calm heart and harmonious life. The form of visual teaching material products is in the form of a thematic mind map that contains: The basic concept of tawakal and tasamuh, Examples of application in daily life, Relevance to adolescent psychological problems, Accompanied by student activity sheets, such as self-reflection. Then the method used in making this material is mind mapping which aims to help students understand the relationship between concepts visually and logically and stimulate memory, value understanding, and deep self-reflection. The creation of this mind-mapping teaching material product is intended for the Phase D Level of Al-Muhajirin Pinangsori Private MTs semester II starting from the Making of the Cover of the teaching material. Where on the cover of this teaching material contains: logo, agency, department, teaching material, name of the compiler, level of education. The cover of this teaching material is also equipped with image elements related to the material of moral beliefs that will be taught, namely commendable morals, the hope is that it can attract attention, the emotional atmosphere of students to want to learn and so that they are not easily bored in following the learning process carried out. The appearance of the cover of the teaching material can be presented as follows:



Figure 1. Cover of the teaching material

The elements of the image in question are: logo, school name, slogan, material title, subtitle, as well as the name of the compiler and motivational quote. There are illustrations of male students praying in front of the Qur'an and prayer beads, as well as a group of students shaking hands with each other as a symbol of togetherness and tolerance. In addition, there are images of mosques and school buildings, symbols of brain and heart that symbolize mental health, pigeons as a sign of peace, and natural elements such as trees, water, flowers, and stones. The posters are also decorated with Islamic ornaments, light effects, and a combination of green, yellow, and blue colors that give a religious and calming impression. Furthermore, the creation of the table of contents, This table of contents contains a set of chapters and subchapters on teaching materials that are arranged systematically so that it is

easier to find and read them. This table of contents uses a combination of fonts with each size, namely: font Inter (12). The display of the table of contents of the teaching material can be presented as follows:

TABLE OF CONTENTS		
INTRODUCTION	TRUST IN GOD	TOLERANCE
Core Competencies	Definition & Types of Tawakal	Definition of Tasamuh
Basic Competencies	Preeminence of Tawakal	Principles of Tasamuh
Achievement Indicators	Examples of Tawakal	Examples of Tasamuh
	Commandment of Tawakal	Commandment of Tasamuh
	Behavioral Impact	Self-Reflection

Figure 2. Table of contents

Then the creation of sub-chapters of material, sub-chapters of teaching material for moral beliefs are based on *mind mapping* (mind maps) so that they can be presented briefly, concisely, clearly and directly at the core of the material, so that it makes it easier for students to learn to accept and understand the material taught and help maintain students' mental health of the subject matter. Where in the teaching material of moral beliefs based on *mind mapping* with commendable moral material, there are two sub-chapters of discussion material, namely Tawakal and Tasamuh. In the sub-chapter of the Tawakal material, there are learning activities that will be carried out as follows,

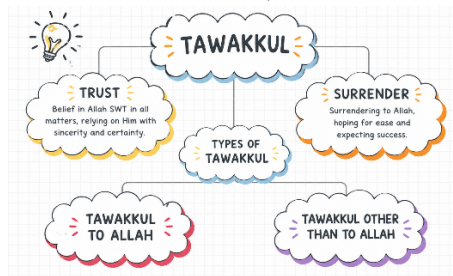


Figure 3. Tawakkal Material



Figure 4. Tawakkal Material

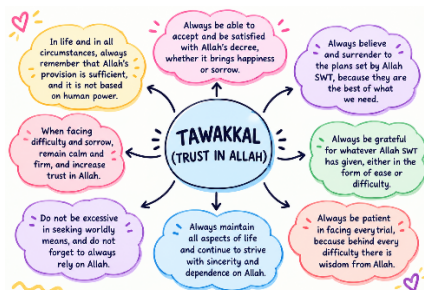


Figure 5. Tawakkal Material

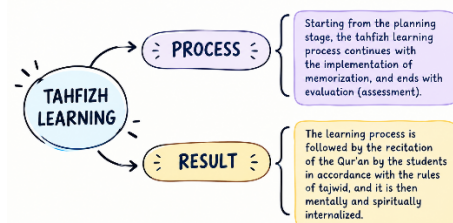


Figure 6. Tawakkal Material For Tasamuh material

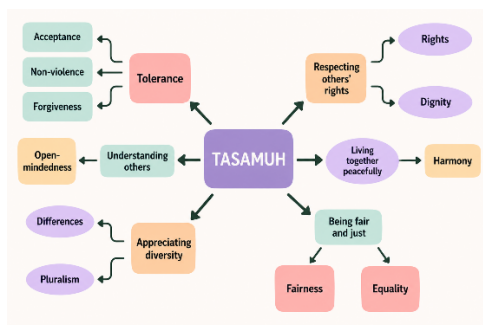


Figure 7. Tasamuh Material

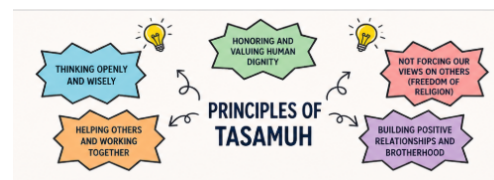


Figure 8. Tasamuh Material



Figure 9. Tasamuh Material

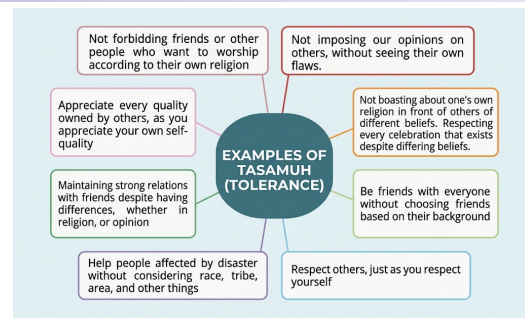


Figure 10. Tasamuh Material

Field Trials

On Monday, May 20, 2024, a field trial was held at MTs Al-Muhajirin Pinangsori. This activity was carried out in grades VI-IX (Superior) which consisted of 22/class students with various social and emotional backgrounds. The class was chosen because it represented the characteristics of students in phase D of the Independent Curriculum, namely the early teenage years who are in the process of finding their identity and are in dire need of spiritual value development and mental balance. The PAI teacher who guided the lesson, Mrs. Lili Anggraini., S.Pd.I delivered the material that had been developed with a *mind mapping approach*. The material focuses on two core values in Islamic teachings: tawakal (surrender to Allah with effort) and tasamuh (tolerance). The presentation is carried out interactively through discussions, questions and answers, and students' personal reflections. At the beginning of the lesson, the teacher started with a reflective question: *What do you usually do when facing problems or stress?* The students answered variously: some said they played games, were alone, and even cried. The teacher then related the experience to the importance of tawakal and tasamuh in maintaining peace of mind and social relationships. One of the students named Queensyah, who is known to be shy, began to dare to reveal that he often felt anxious before the exam. After following the explanation of tawakal, he said, *"If we have studied and prayed, it means that we just have to trust Allah to give the best results, right?"* Classroom situations become more vivid when students create their own mind maps. Some describe the relationship between tawakal and prayer, while others link it to patience, effort, and avoiding envy of friends. After learning, students filled out a response questionnaire, and the results showed that most of them felt calmer and more confident after understanding the concept of tawakal. They also began to appreciate the importance of tasamuh, especially when there were differences of opinion in class. The teacher observed that students were more active, more open, and seemed comfortable expressing themselves, compared to previous meetings. In fact, there were students who were usually passive and were active in group discussions.

Trial Data Analysis Results

Validation of material experts is carried out to assess the feasibility of the substance of mind-mapping-based PAI teaching materials on *tawakal* and *tasamuh materials* before being used in learning. The material validator is Lina Sari Siregar, S.Pd.I. The aspects assessed include the completeness of the material, the suitability of the material with the learning outcomes and learning objectives of Phase D, the accuracy of the concepts of *tawakal* and *tasamuh*, the relevance of the Qur'anic postulates and hadiths, the use of language, the suitability of the material with the characteristics of the students, and the completeness of the supporting materials. The validation instrument consists of 10 indicators with an assessment scale of 1–5 so that the maximum score is 50. The results of the assessment obtained a score of 45. The percentage of eligibility is calculated as follows: $P = (F/N) \times 100\%$, $P = (45/50) \times 100\% = 90\%$. The of 90% is included in the very feasible category. These achievements show that the substance of the teaching material has met the

aspects assessed in the validation instrument. The high material validation score can be attributed to the preparation of material that is adjusted to the characteristics of Phase D learning, the presentation of concepts and postulates, and the provision of examples of the application of *tawakal* and *tasamuh* in students' life situations. Despite obtaining high scores, the validator provided some substantive inputs. The explanation of the difference between *tawakal* and resignation needs to be clarified so that students understand that *tawakal* is related to the attitude of surrender to Allah after making an effort. The validator also suggested adding cases related to students' anxiety as well as a clearer explanation of the mental health context. The revision strengthens the relationship between religious concepts and students' experiences without making mental health a measured variable.

This result is in line with the research of Rahmawati et al. who developed PAI teaching materials based on *mind mapping*. The study also obtained a material expert assessment of 90% and placed the product in the very valid category (Rahmawati, Jihad, & Zainab, 2023). The similarity of these achievements shows that *mind mapping* can be used as a structure for presenting PAI teaching materials that meet the requirements of substance feasibility. The difference lies in the focus of the product (Halifah, 2024). Previous research directed teaching materials on learning motivation, while this study developed *tawakal* and *tasamuh* materials in the context of the psychological and social experiences of Phase D students. Media expert validation was carried out to assess the appearance and use of mind mapping-based teaching materials. The media validator was Nur Anisa, M.E. The aspects assessed included design and appearance, readability, layout, clarity of instructions, and ease of use of *mind mapping elements*. The instrument consisted of 10 indicators with an assessment scale of 1–5 so that the maximum score was 50. The validation results obtained a score of 42, so: $P = (42/50) \times 100\% = 84\%$ This percentage is included in the very feasible category. Thus, the number used in the study was 84%, not 85%, because a raw score of 42 out of a maximum of 50 mathematically yields 84%. A lower media score than a material score indicates that the visual aspect still has room for improvement. This is in accordance with the validator's input in the form of enlarging the font size in the instructions, providing color variations in the *mind mapping* branch, and adding *more complete* mind mapping examples (Annisa, Suhirman, & Desy, 2024). These inputs show that visual quality is not enough to be judged by the neatness of the display, but also by the ability of design to help students understand the relationship between ideas (Dong, Zhu, & Li, 2021). In this context, *mind mapping* functions as a visual structure to connect the main idea with the sub-idea. In the material of *tawakal* and *tasamuh*, the structure allows concepts, postulates, characteristics, examples of behavior, and application in life to be arranged in a more visible relationship. This finding is in line with research on the use of *mind mapping* in PAI learning which shows its relationship with learning outcomes and student involvement (Ahmad Faisal, Achmad Junaedi Sitika, & Nurhasan, 2024). Usman, Amri, and Haeril's research, for example, used mind mapping-based PAI teaching materials and reported an increase in average learning outcomes from 54.94 in the pretest to 82.45 in the posttest.

Table 3. Recapitulation of Validation Results

Validator	Scores Obtained	Score Maximum	Percentage	Category
Ahli materi	45	50	90%	Highly feasible
Ahli media	42	50	84%	Highly feasible
Average			87%	Highly feasible

The average validation percentage of 87% shows that the teaching materials are in the very feasible category. The difference between material validation of 90% and media validation of 84% shows that the substance of the material is slightly higher than the media aspect. Therefore, the revision of the product is more directed towards visual improvement, readability, instructions for use, display variation, and completeness of *mind mapping* examples. When compared to the research of

Rahmawati et al. which obtained 90% material validation, the results of this study show relatively similar achievements in the aspect of substance. However, the contribution of this research does not lie in the high percentage of validation alone. The contribution is in the character of the product that integrates *mind mapping* with *tawakal* and *tasamuh materials* as well as examples of situations that are close to the experience of Phase D students.

Then a practicality test was carried out to find out the students' responses after using *tawakal* and *tasamuh* teaching materials based on *mind mapping*. The instrument used a scale of 1–5. From 76 students, a score of 348 was obtained out of a maximum score of 380. $P = (348/380) \times 100\% = 91.58\%$ With rounding two decimal numbers, the result becomes 91.58%, or 91.6% if rounded to one decimal number. This percentage belongs to the category of very practical. The achievement of 91.6% shows that the teaching material received a positive response from users. The high practicality score can be understood from the systematic presentation of the material, visual display, readability, and *mind mapping* structure that helps students see the relationship between concepts. In PAI learning, the structure provides an alternative to the presentation of material that is completely text-based. These findings are supported by previous research on *mind mapping teaching materials* in PAI. That the development of mind mapping-based PAI teaching materials is directed to help students understand the material while increasing learning motivation. Other research on the evaluation of *mind mapping teaching materials* in the PAI curriculum also specifically places practicality as an important aspect in determining the usefulness of teaching materials for the learning process (Suarni et al., 2023). Thus, a score of 91.6% not only shows that the product has a high numerical rating, but also provides an indication that the structure and appearance of teaching materials can be accepted by students as users. However, these numbers should still be interpreted as practicality or user response, not as evidence of the effectiveness of learning outcomes or changes in mental health. Furthermore, the learning trial involved 76 students consisting of 24 students in grade VII Superior, 25 students in class VIII Superior, and 27 students in class IX in Superior. All students took the pretest before learning and the posttest after using the teaching materials. The trial design used a one-group pretest-posttest pattern: $O_1 \rightarrow X \rightarrow O_2$

Description: O_1 = pretest of learning outcomes; X = learning using mind mapping-based teaching materials; O_2 = posttest of learning outcomes. The use of this design allows changes in learning outcomes to be observed through a comparison of scores before and after the use of teaching materials. Therefore, the effectiveness of the product in this study must be based on the learning outcomes of *tawakal* and *tasamuh materials*.

Table 4. Learning Trials

Classes	Number of Students	Pretest	Learning	Posttest
VII Unggulan	24	✓	✓	✓
VIII Unggulan	25	✓	✓	✓
IX Unggulan	27	✓	✓	✓
Total	76	76	76	76

Table 5. Changes in Student Learning Outcomes

Statistik	Pretest	Posttest
Jumlah peserta didik (N)	76	76
Rata-rata (<i>Mean</i>)	62,18	82,63
Standar deviasi	8,74	7,21
Nilai minimum	45	65
Nilai maksimum	78	95

Selisih rata-rata pretest– posttest	20,45
<i>t</i> -hitung	20,85
df	75
Sig. (2-tailed)	< 0,001
N-Gain	0,54
Kategori N-Gain	Sedang

Based on Table 5, students' learning outcomes increased after using mind mapping-based PAI teaching materials on *tawakal* and *tasamuh* materials. The average score of learning outcomes increased from 62.18 in the pretest to 82.63 in the posttest, with an average difference of 20.45 points. The increase showed a change in students' learning outcomes after the use of the developed teaching materials. The results of the *Paired Samples t-Test* showed a *t*-value of 20.85 with a significance value of < 0.001 in 76 students (*df* = 75). The significance value was smaller than 0.05, so there was a significant difference between the learning outcomes of students before and after the use of teaching materials. Thus, mind mapping-based teaching materials showed effectiveness in improving student learning outcomes in *tawakal* and *tasamuh* materials. The amount of improvement in learning outcomes based on the N-Gain calculation was 0.54, which was included in the medium category. These results show that the use of teaching materials provides a significant increase in learning outcomes. Thus, the effectiveness of the product in this study is directed at improving PAI learning outcomes, not at measuring changes in students' mental health conditions. These results complement the assessment of the product which includes aspects of feasibility, practicality, and student response. Expert validation obtained an average of 87%, practicality test obtained 91.6%, while student response reached 93.6%. The data shows that the teaching materials have a high level of feasibility and practicality and obtain positive responses from students. Meanwhile, the effectiveness of the product is determined through an improvement in learning outcomes based on the comparison of pretest and posttest scores. The mental health aspect in the teaching material is placed as a context for the presentation of the material through examples of anxiety, failure, disappointment, calmness, self-confidence, and social relationships associated with the values of *tawakal* and *tasamuh*. These aspects serve to support students' understanding of the material, not as a variable of the measured outcome. Therefore, this study does not conclude that there is an improvement in students' mental health, but shows an improvement in PAI learning outcomes after the use of mind mapping-based teaching materials.

Analysis of Findings

Previous studies have shown that *mind mapping* has been used in PAI learning to improve students' learning outcomes, motivation, creativity, and understanding. For example, Usman et al.'s research used mind mapping-based PAI teaching materials and found an improvement in learning outcomes (Haeril, Yaumi, Usman, & Ahmad, 2021), while Rahmawati et al.'s research developed *mind mapping teaching materials* with a focus on learning motivation (Rahmawati et al., 2023). Hafizh et al.'s research used an experimental design to test the influence of *mind mapping* and motivation on PAI learning outcomes (Hafizh, Dewi, Arifmiboy, & Afrinaldi, 2024), while Yusilafita et al.'s more recent research also found a positive influence of *mind mapping* on PAI motivation and learning outcomes (Yusilafita, Lubis, & Dewi, 2026). The comparison shows that the novelty of this research is not in the use of *mind mapping* as a learning technique, because this aspect has been researched before. The novelty lies in the development of mind mapping-based PAI teaching materials for *tawakal* and *tasamuh* materials for Phase D students by including the psychological and social life situations of students as a learning context. With this position, this research expands the use of *mind mapping* from just a strategy of organizing information to a teaching material presentation structure that connects religious concepts with students' life experiences. This

contribution also provides important limitations. The integration of the context of mental health in teaching materials does not mean that this research has proven the influence of the product on mental health. The context serves to make the discussion of *tawakal* and *tasamuh* more relevant to the students' experience. The empirical evidence of the effectiveness of the product is still directed at changes in learning outcomes, while mental health is a pedagogical context that can be the focus of further research.

The results showed that mind mapping-based teaching materials obtained 90% from material experts and 84% from media experts, with an average validation of 87% and a very feasible category. The practicality test yielded 91.58% or 91.6%, which shows a very practical category based on the students' responses. The findings show that the product has met the feasibility of substance and media and can be used by students in the learning process. Meanwhile, the effectiveness of the product must be determined based on changes in learning outcomes through pretest and posttest data. The 93.6% response rate is no longer used as evidence of effectiveness, but as supporting data regarding students' positive perceptions of teaching materials. Thus, the interpretation of research results becomes consistent between instruments, data types, and research claims. The position of mental health is also methodologically limited. The teaching materials integrate the context of anxiety, calmness, self-confidence, failure, and social relationships to strengthen the relevance of *tawakal* and *tasamuh* materials. However, because the study did not use validated mental health instruments and did not conduct pretest-posttest measurements of students' psychological conditions, this study does not claim an increase or change in mental health (Mukminin et al., 2024). In terms of contribution, this study expands the research on *mind mapping* in PAI by developing teaching material products, not just applying *the mind mapping* method. The product is directed at *tawakal* and *tasamuh* materials for Phase D students and connects religious concepts with relevant psychological and social life situations.

4. CONCLUSION

This research produced teaching materials for Islamic Religious Education based on *mind mapping* on *tawakal* and *tasamuh materials* for Phase D students at Al-Muhajirin Pinangsori Private MTs. The development of teaching materials used the 4-D model (*Define, Design, Develop, and Disseminate*), but the implementation of the research was limited to the *Develop* stage. The teaching materials are arranged visually and systematically by adjusting the characteristics of Phase D students. Mental health aspects are placed as a context in the presentation of the material to connect the values of *tawakal* and *tasamuh* with students' life experiences. The validation results showed that the teaching materials received a high feasibility assessment from material experts and media experts. Based on the validation instrument on a scale of 1–5, the teaching materials obtained a feasibility percentage according to the results of each validator's assessment and were in the very feasible category. Improvements were made based on validator input, including explanations of the difference between *tawakal* and resignation, the addition of case examples related to students' experiences, explanations of mental health contexts, increased font sizes on instructions, variations in *the appearance of mind mapping* branches, and the addition of *more complete mind mapping* examples. These results showed that the product had met the aspects of the material and media assessed in the validation process. The results of the practicality test showed that the teaching materials received a positive response from students. The percentage of practicality based on the student response questionnaire reached 91.6% and was included in the very practical category. The results illustrate that students gave positive responses to the ease of use, readability, presentation of the material, and the use of *mind mapping*. Statements related to calmness, confidence, tolerance, and mental health are understood as students' perceptions of the relevance or benefits of teaching materials in the

learning process, not as the result of measuring mental health conditions. *Thus, mind mapping-based teaching materials on tawakal and tasamuh materials are considered feasible and practical to be used in PAI learning in Phase D students.* This study has not been able to conclude that teaching materials improve or maintain mental health because the study did not use validated psychological instruments to measure these conditions before and after the intervention. Further research can test the use of teaching materials on a wider range of subjects and, if you want to assess the impact on mental health, use valid and reliable psychological instruments and research designs that allow for precise measurement of change.

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