THE NATURE OF HUMAN BEINGS AND THEORETICAL FACULTIES (THEORY OF SPIRITUAL POWERS) IN ISLAM: AL-NAFS, AL-AQL, AL-QALB, AL-RUH, AND AL-SIRR VS. BLOOM'S TAXONOMY AND SOLO'S TAXONOMY

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Abstract

Studies on the nature of the human being in Islamic thought position the structure of the soul al-nafs, al-'aql, al-qalb, al-ruh, and al-sirr as the foundational framework for understanding human potential, development, and spiritual orientation. Meanwhile, in the field of modern education, the Bloom-Anderson taxonomy and the SOLO taxonomy are used to map learners' cognitive, affective, and psychomotor abilities. The differing paradigms between the Islamic concepts of the soul's faculties and contemporary educational taxonomies open an important epistemological space for dialogue in developing a more holistic learning theory. This article aims to explore the points of convergence and divergence between these two approaches. Specifically, the study seeks to: (1) describe the main structure of the faculties theory in Islam, including the functions of al-nafs, al-'aql, al-qalb, al-ruh, and al-sirr; (2) compare these concepts with the cognitive hierarchy of Bloom-Anderson and the levels of understanding in SOLO; and (3) identify the potential for integrating the two to develop a value-based and spiritually grounded learning model. The methodology employs library research with comparative analysis of classical Islamic literature and modern educational taxonomies. Data were analyzed using categorization techniques and conceptual theme exploration. The findings show that the faculties theory offers a more comprehensive anthropological-spiritual foundation for understanding human development, extending beyond cognitive aspects toward tazkiyah (purification), moral awareness, and transcendental orientation. While Bloom-Anderson and SOLO emphasize cognitive achievements and structural understanding, the Islamic framework offers ethical and spiritual dimensions that can enrich instructional design. The integration of these paradigms enables the development of an educational model that not only strengthens higher-order thinking skills but also cultivates character, spiritual awareness, and inner harmony.

Keywords: Soul faculties, Human nature, Bloom-Anderson taxonomy, SOLO taxonomy, Islamic education

Abstrak

Kajian mengenai hakikat manusia dalam perspektif Islam menempatkan struktur kejiwaan seperti al-nafs, al-'aql, al-qalb, al-ruh, dan al-sirr sebagai fondasi pemahaman tentang potensi, perkembangan, dan orientasi spiritual manusia. Sementara itu, dalam ranah pendidikan modern, taksonomi Bloom-Anderson dan taksonomi SOLO digunakan untuk memetakan kemampuan kognitif, afektif, dan psikomotorik peserta didik.

Perbedaan paradigma antara konsep daya-daya jiwa dalam Islam dengan taksonomi pendidikan kontemporer membuka ruang dialog epistemologis yang penting bagi pengembangan teori belajar yang lebih holistik. Artikel ini disusun untuk menelusuri titik temu dan perbedaan konseptual antara kedua pendekatan tersebut. Penelitian ini bertujuan untuk (1) mendeskripsikan struktur utama faculties theory dalam Islam, mencakup fungsi al-nafs, al-'aql, al-qalb, al-ruh, dan al-sirr; (2) membandingkan konsep tersebut dengan hierarki kognitif Bloom-Anderson dan level pemahaman SOLO; serta (3) mengidentifikasi potensi integrasi keduanya untuk pengembangan model pembelajaran yang bernilai dan spiritual. Metode penelitian menggunakan studi kepustakaan dengan analisis komparatif atas literatur klasik Islam dan taksonomi pendidikan modern. Data dianalisis melalui teknik kategorisasi dan penelusuran tema-tema konseptual. Hasil temuan menunjukkan bahwa faculties theory memberikan landasan antropologis-spiritual yang lebih komprehensif tentang perkembangan manusia, melampaui aspek kognitif menuju tazkiyah (purifikasi), kesadaran moral, dan orientasi transendental. Sementara Bloom-Anderson dan SOLO menekankan capaian kognisi dan struktur pemahaman, kerangka Islam menawarkan dimensi etis dan spiritual yang dapat memperkaya desain pembelajaran. Integrasi kedua paradigma memungkinkan pengembangan model pendidikan yang tidak hanya menguatkan kemampuan berpikir tingkat tinggi, tetapi juga membina karakter, kesadaran spiritual, dan keselarasan jiwa.

Kata kunci: *Daya-daya jiwa, Hakikat manusia, Taksonomi Bloom-Anderson, Taksonomi SOLO, Pendidikan Islam*

INTRODUCTION

Understanding the nature of humanity has long been the focus of reflection in Islamic scholarship, where humans are understood not merely as biological-physical beings but also as beings with spiritual, intellectual, and soul dimensions. Both classical and contemporary studies discuss the psychological structure of humans, including the concepts of nafs, qalb, ruh, and inner potential as the foundation of human existence and holistic development (Huda & Hidayat, 2025). On the other hand, modern education has developed frameworks such as Bloom's Taxonomy (and its revision by Anderson & Krathwohl), which are widely used to design learning objectives, teaching, and assessment in the cognitive, affective, and psychomotor domains. Both traditions—Islamic psychology and modern educational taxonomy—seek to understand how humans develop toward their highest potential, albeit from different perspectives.

However, in current formal education practices, learning orientation tends to emphasize cognitive aspects such as the ability to remember, understand, analyze, and evaluate as the main measures of student success (Nurhaliza & Mustopa, 2023). This reduces the space for the inner dimensions of human beings, such as moral awareness, spiritual balance, and spirituality, which are traditionally considered an essential part of human existence in the Islamic perspective (Baehaqi & Ezzitouna, 2024). The implication of this reduction is that the educational process risks exploiting intellectual aspects alone, resulting in individuals who may be academically intelligent but spiritually or emotionally immature.

Many educational institutions and modern pedagogical frameworks explicitly focus on developing rational, logical, and conceptual thinking skills (Muhammad & Ariani, 2021). Conversely, subtle aspects such as the heart (qalb), nafs, and ruh, which in Islamic tradition are associated with morality, inner awareness, and spiritual closeness, are rarely included in curriculum structures or assessments. This has led to a separation between reason and soul in the understanding of human beings, whereas according to the traditional Islamic perspective, the balance between the two is the key to spiritual maturity and human character (Huda & Hidayat, 2025). This separation raises a fundamental problem: human beings are understood partially, not as a whole unity of physical and spiritual aspects.

Modern taxonomic models such as Bloom's, although systematic and useful for designing objectives and evaluating learning outcomes, tend to focus on measurable outputs: knowledge, skills, and sometimes affective in the sense of social/emotional values (Azizah, 2025). However, this model is still insufficient to describe the deepest dynamics of human beings, such as spiritual purification (tazkiyah), the formation of inner consciousness, and spiritual development, which are considered essential in the tradition of Islamic psychopedagogy (Gusri & Afnibar, 2025). Without incorporating the dimensions of the soul and spirituality, education risks forming individuals with high academic abilities but who are fragile in moral and emotional terms.

Several studies have attempted to bridge the perspectives of Islamic tradition and the modern educational framework. For example, Ibn Sina's study of the theory of the soul has been adapted into a "taxonomy of educational objectives" for modern Islamic education, with an effort to categorize human faculties holistically and relate them to contemporary curriculum objectives. In addition, research that integrates Bloom's Taxonomy with instructional design models (e.g., the Dick & Carey Model) in Islamic religious education shows that modern educational theory can be combined with the goals of character building and spiritual competence, not just cognitive competence. However, despite such efforts, the literature shows that the systematic integration of traditional psychological structures (nafs, qalb, ruh, etc.) with modern educational taxonomy is still very limited (Suyadi, 2022). It is rare to find a curriculum or assessment model that truly harmonizes spiritual, emotional, and intellectual aspects simultaneously, indicating a significant methodological and conceptual gap.

Due to this lack of integration, there is an urgent need to conduct comparative studies and design educational models that combine the spiritual aspects of Islamic tradition with modern taxonomic structures. Thus, education does not only emphasize cognitive intelligence or academic results, but also shapes character, inner awareness, and the depth of meaning in life. Such a model has the potential to produce individuals who are not only intelligent and capable of critical thinking, but also morally mature, emotionally balanced, and spiritually aware, making education a process of complete transformation towards the ideal human being (insan kamil).

METHOD

This study uses a qualitative approach with library research as the main basis for data collection and analysis. Literature research was chosen because the focus of the research was to explore, compare, and analyze theoretical concepts in classical Islamic literature, such as the thoughts of al-Ghazali, Ibn Sina, and al-Raghib al-Isfahani, as well as to narrow down the understanding of modern educational taxonomy frameworks, such as Bloom-Anderson and the SOLO model. According to Zed (2014), library research allows researchers to explore ideas, concepts, and theoretical constructs in greater depth without the need for field observations. This approach is also in line with the nature of comparative-conceptual research, which aims to examine, synthesize, and construct new conceptual models based on textual data.

The analysis process was carried out in three main stages: (1) heuristics, namely collecting primary and secondary texts from classic books, scientific journals, and contemporary works; (2) data criticism and reduction, which involves sorting the relevance of content based on the themes of Islamic faculties theory and the educational taxonomy framework; and (3) comparative analysis, which involves combining, distinguishing, and interpreting conceptual meanings between traditions of thought. The data analysis technique refers to the qualitative approach of Miles & Huberman (2014), which includes data reduction, data presentation, and conclusion drawing. In addition, Moleong's (2019) qualitative analysis guidelines were used to maintain consistency in logic, depth of interpretation, and validity of theoretical arguments. Thus, this method allows researchers to present an integrative and comprehensive mapping of the two scientific traditions being compared.

RESULTS AND DISCUSSION

The Structure of the Powers of the Soul in Islamic Tradition

The understanding of humanity in Islamic tradition involves not only physical aspects, but also complex inner and spiritual dimensions. In Islamic psychology literature and Islamic theological/philosophical studies, the human self is described in terms of a number of "faculties" *al-nafs*, *al-'aql*, *al-qalb*, *al-ruh*, and sometimes *al-sirr* as interrelated elements that shape an individual's identity, behavior, morals, and spiritual orientation (Sahputra Napitupulu, 2025; Human Self Structure in Islamic Psychology, 2024). This shows that the structuring of the soul in the Islamic tradition is not merely speculative, but rather a systematic and functional framework that has been studied by both classical and modern scholars. This understanding is important because it allows us to see humans not as single organisms but as multidimensional entities that need to be developed holistically: psychologically, morally, intellectually, and spiritually.

1.   al-Nafs (center of psychological drives and dynamics)

Al-nafs is understood as the part of the soul that contains primal drives, desires, temptations, and internal tendencies that can lead humans to evil if not controlled, or to

goodness if reformed (tazkiyah) (Sahputra Napitupulu, 2025; Taufiq Khoirin et al., 2025). Nafs reflects the most "raw" side of the human soul, where lust, desires, and biological and emotional tendencies struggle. However, functionally, nafs also has potential. When prepared with values education, a healthy environment, and spiritual awareness, it can be directed into positive motivation for goodness, productivity, and worship (Alif, 2020). Therefore, in the context of education and character building, attention to the nafs is crucial: leaving the nafs without guidance means allowing destructive potential to develop, but guiding it with spiritual and moral principles can lead to psychological maturity and moral integrity. Thus, without understanding and education of the nafs, efforts to develop a well-rounded human being will fail because basic drives will continue to operate in the shadows.

2.   al-'Aql (instrument of reasoning and decision-making)

Al-'aql, or reason, is the faculty that enables humans to think, analyze information, evaluate options, and make decisions based on rational considerations (Faheem Uddin & Khan, 2024; Human Self Structure in Islamic Psychology, 2024). In Islamic tradition, 'aql is not only a cognitive tool as in modern psychology, but is also seen as part of the soul that must be balanced by qalb and ruh so that decisions are not only correct but also moral (Purwasetiawatik et al., 2025). The function of 'aql is important in daily life: solving problems, understanding religious teachings, educating oneself, and balancing worldly and spiritual needs. However, if 'aql is allowed to dominate without the purification of qalb and ruh, decisions can become cold, materialistic, and far from spiritual values. Thus, formal education should not only hone rational abilities but also instill an awareness of values so that reason functions as a moral and spiritual "servant" rather than a ruler.

3.   al-Qalb (center of moral and spiritual consciousness)

Al-qalb or "heart" in the framework of Islamic psychology is not merely a physical organ, but a center of spiritual consciousness, morality, intuition, empathy, and inner sensitivity (Sahputra Napitupulu, 2025; Prasetia, 2022). The qalb enables humans to feel values, uphold justice, be compassionate, have empathy, and have a longing for meaning in life beyond mere materialism. Contemporary studies show that strengthening the qalb (through reflection, dhikr, values education, contemplation) is associated with emotional maturity, moral stability, and spiritual resilience (Uddin & Khan, 2024; Alif, 2020). In the journey of human development, especially in character and spirituality education, the heart becomes a "moral compass": without the heart, knowledge and reason can become meaningless; with the heart, knowledge is directed towards goodness, honesty, and self-awareness. Thus, education that relies solely on reason and knowledge without nurturing the qalb makes humans "intelligent but hard-hearted," while nurturing the qalb makes humans conscientious, sensitive to meaning, and able to internalize values.

4.   al-Ruh (transcendental essence connecting with God)

Al-ruh is considered in many studies as the spiritual essence or "breath of life" that connects humans with God, as well as the source of the highest consciousness and

transcendental orientation (Samad, 2025; Human Self Structure in Islamic Psychology, 2024). The ruh holds the potential of human nature's inherent tendency toward faith, goodness, and the search for eternal meaning, which is usually neglected in education because it is not quantitative in nature. Contemporary research shows that recognizing and developing the spirit in Islamic educational or counseling practices can support psychological well-being, inner peace, and a meaningful life orientation (Uddin & Khan, 2024; Taufiq Khoirin et al., 2025). Without the spirit, humans can be like cognitive machines: working, thinking, but losing their purpose and spiritual dimension. Thus, a comprehensive educational model must provide space for the spirit not only as a complement but as the center of value and meaning orientation, so that the results of education are not only productive but also meaningful and bring inner peace.

5.   al-Sirr (the deepest inner dimension and space for contemplation)

Some literature, especially from the Sufi tradition and contemporary Islamic psychospirituality, adds *al-sirr* as the "deepest layer" of the soul, a secret inner space where contemplation, inner revelation, direct awareness of God, and the most intimate spiritual experiences take place (Sawitri, 2025; Ma'had Aly Idrisiyyah Tasikmalaya, 2025). *Al-sirr* reflects aspects of the soul that are not easily measured empirically: not cognition, not emotion, but core consciousness—the transpersonal dimension of humanity. Although difficult to reach with ordinary educational instruments, recognition of sirr has major implications: that humans need not only knowledge and moral education, but also space for contemplation, inner reflection, and deep spiritual development. Thus, without taking sirr into account, models of education and human development will forever be superficial in educating knowledge and character, but fail to touch the essence of the human soul.

The entire structure of the soul according to Islamic tradition—*al-nafs*, *al-'aql*, *al-qalb*, *al-ruh*, and *al-sirr*—shows that humans are complex multidimensional beings: biological, psychological, moral, intellectual, and spiritual. This concept is far richer than a purely cognitive or behavioristic approach. If education understands humans only from the aspect of reason or cognitive output, then the inner and spiritual aspects are often neglected, so that humans may be competent rationally, but weak morally, emotionally, and spiritually. Therefore, the integration of the Islamic psychospiritual approach into education and human development theory is highly relevant to producing well-rounded individuals who are not only intelligent but also moral, self-aware, and have noble goals.

Hierarchy of Thinking and Development of Understanding in Modern Taxonomy

The modern taxonomic framework plays an important role in understanding how humans learn and develop thinking skills. The two most influential frameworks are Bloom-Anderson Taxonomy and SOLO Taxonomy. Bloom's Taxonomy, revised by Anderson and Krathwohl, organizes human thinking skills into six progressive levels: remembering, understanding, applying, analyzing, evaluating, and creating (Anderson & Krathwohl, 2001; Bloom et al., 1956). This structure shows that the learning process does not only

depend on the ability to memorize facts, but also on the ability to process information, make decisions, and generate new ideas. This hierarchical framework provides a basis for educators to design learning objectives, activities, and assessments that are appropriate for the thinking skills they want to develop.

On the other hand, the SOLO (Structure of Observed Learning Outcomes) Taxonomy developed by Biggs and Collis focuses on the development of the quality of student understanding through five stages: *prestructural*, *unistructural*, *multistructural*, *relational*, and *extended abstract* (Biggs & Collis, 1982). SOLO assesses the depth of the structure of understanding, not just the type of cognitive activity. Within this framework, understanding develops from recognizing only one aspect, to understanding several aspects separately, then connecting them, to being able to generalize or abstract at a high level. This approach emphasizes that the quality of understanding is not only measured by the amount of information mastered, but also by the ability to integrate and develop meaning from that information.

Various studies using SOLO show that the level of understanding of students in a class varies greatly. Most students are generally at early levels such as *prestructural* or *unistructural*, especially when dealing with new concepts, while only a small proportion reach the *relational* or *extended abstract* levels (Widyawati et al., 2025). These findings illustrate that the learning process occurs through deep stages that require different pedagogical strategies, rather than a uniform approach. SOLO helps educators understand students' level of understanding and how to help them advance to the next level.

Other studies analyzing cognitive levels in various teaching materials show that most learning activities are still focused on lower levels such as remembering and understanding, and only a few encourage students to achieve higher-order thinking skills such as evaluating or creating (Samsudi et al., 2025). This shows that although the Bloom-Anderson framework is very comprehensive, educational implementation has not fully encouraged students to achieve more complex cognitive outcomes. This condition encourages the need to improve learning design so that students' cognitive development can move towards evaluative and creative stages.

Through mapping the structure of understanding and the hierarchy of thinking from these two taxonomies, the study obtained an important basis for comparing modern cognitive structures with the structure of faculties theory in Islam. These modern frameworks are very useful for measuring the development of human rationality and understanding, but both are still limited to cognitive aspects. A comparison with the structure of the soul in the Islamic tradition will open up space to examine whether the learning process is capable of touching on the affective, moral, and spiritual dimensions that are central to the development of the whole human being. Thus, the study of modern taxonomy not only provides an overview of how humans think, but also provides a starting point for integrating cognitive aspects with inner dimensions in a more comprehensive educational framework.

Conceptual Similarities and Differences between Faculties Theory and Modern Taxonomy

The framework of the faculties theory in the Islamic tradition believes that humans consist of several interrelated inner dimensions such as al-nafs, al-'aql, al-qalb, al-ruh, and that the human soul is multidimensional, encompassing rational, emotional, moral, and spiritual aspects (Sahputra Napitupulu, 2025; Annafiri & Aziz, 2022). This means that humans are not only measured by their ability to think and remember, but also by their inner depth, value orientation, and spiritual tendencies. On the other hand, modern frameworks such as Bloom's Taxonomy or SOLO Taxonomy provide a systematic structure for cognitive development from the most basic level (remember, understand) to the highest level (analyze, evaluate, create/abstract) as indicators of learning success (Biggs & Collis, 1982; Anderson & Krathwohl, 2001). The intersection between these two approaches shows that the thinking ability (rationality) recognized in modern taxonomies can be understood as part of *'aql* in the Islamic tradition. Thus, the integration between the two allows for the recognition that the development of the ideal human involves both reason and inner dimensions.

Although there is common ground in terms of rationality, there are significant differences in orientation between the two models. Modern taxonomy focuses solely on cognitive aspects and intellectual abilities that can be understood, applied, analyzed, or created, ignoring moral-spiritual dimensions and the inner soul (Mohd, Zulkifli & Muhamad, 2023; Putriana, Daswita & Gusmaneli, 2025). Conversely, the Islamic paradigm through the *faculties theory* emphasizes that aspects such as *qalb* (heart/inner soul) and *ruh* (spirit/spirituality) are essential parts of human structure, which determine the orientation of values, virtues, and the meaning of life (Samad, 2023; Sawitri, 2024). When education exclusively uses modern taxonomy, aspects of the soul and spirituality tend to be neglected, a condition that can cause humans to excel academically but be weak in morals and inner sensitivity. This shows that the modern model alone is not sufficient to form a whole human being.

Another weakness of the single application of one framework also arises in the context of education and evaluation. Bloom's taxonomy or SOLO provides clear and systematic measuring tools to assess students' cognitive aspects, which is a strength in formal education (Pangestu & Anshori, 2024; Putriana et al., 2025). However, when applied without considering the spiritual dimension or spiritual values, such assessments do not capture an individual's moral development, inner maturity, or spiritual awareness. Conversely, the *faculties theory*-based model is rich in explaining the moral, spiritual, and inner aspects of humans, but relatively lacking in providing quantitative or systematic instruments to empirically assess thinking, understanding, or intellectual creativity (Sahputra Napitupulu, 2025; Samad, 2023). Therefore, each framework has limitations when standing alone. As such, the integration of modern educational taxonomy and faculties theory offers significant potential. By combining cognitive structures (memory → understanding → analysis/creation) with inner awareness, morality, and spiritual

orientation, we can design a more holistic educational approach that not only produces smart learners but also people of character, morality, and meaning. This kind of education enables the development of the whole individual: rationally, emotionally, morally, and spiritually.

When viewed from the perspective of educational goals, faculties theory provides an ontological framework of who humans are and how they develop, while Bloom-Anderson's taxonomy or SOLO provides an epistemological structure of how the learning process occurs and how cognitive achievements can be assessed (Irawan, 2023; Ahmad & Ismail, 2024). These two frameworks can actually complement each other: *al-'aql* can be mapped into the cognitive realm, *al-qalb* can provide moral direction for the use of thinking abilities, while *al-ruh* emphasizes that the learning process does not stop at the achievement of knowledge, but also at existential meaning. The integration of the two emphasizes that learning is not only a mental event, but also a process of self-transformation that involves intellectuality, ethics, and spirituality.

Thus, the development of this integration-based education model has the potential to shape individuals who not only think at a high level but also have clear value orientations and mature inner sensitivity. Furthermore, the alignment between the structure of the soul in Islam and modern taxonomy opens up opportunities for a more comprehensive evaluation approach. Bloom or SOLO-based assessment instruments can be used to measure the development of 'aql, while the dimensions of qalb, ruh, and sirr can be evaluated through affective assessments, self-reflection, spiritual portfolios, or character-based value rubrics (Yusoff & Hashim, 2023; Qomariyah & Rahmawati, 2024). Such models have begun to be developed in several contemporary Islamic education studies that emphasize the integration of cognitive and spiritual aspects in the curriculum. With this approach, education becomes a space for cultivating depth of thought as well as depth of inner self, which ultimately enables humans to use their knowledge wisely, value-oriented, and sensitive to the moral dimensions of everyday life.

Integrative Learning Model: Synthesis of Islam and Modern Educational Taxonomy

The combination of faculties theory with modern educational taxonomy highlights the importance of the heart (*qalb*) and spirit as the center of motivation, character, and meaning orientation. In the Islamic educational tradition, *qalb* is understood as an entity that not only captures moral values, but also becomes a point of entry for spiritual wisdom and sincerity of deeds (Ghazali, 2018). This dimension enriches the cognitive framework that has so far focused more on information processing so that the learning process does not merely add to knowledge, but also strengthens the deepest meaning of the learning activity itself. The integration of this approach shows that learning experiences that touch on spiritual affection tend to produce steadfast motivation and charitable orientation, a tendency that appears consistent with the learning needs of the modern century, which demands psychological resilience and morality from students.

In addition to its spiritual function, faculties theory places reason (*'aql*) as a gradual instrument that enables humans to move from basic perception to deep understanding, in line with the cognitive stages in the revised Bloom's Taxonomy, which places "remembering –understanding–applying–analyzing–evaluating–creating" as a progression of thinking skills (Anderson & Krathwohl, 2001). The compatibility of this hierarchical pattern shows that the structure of reason in Islamic discourse is actually compatible with modern educational epistemology, especially in efforts to improve higher-order thinking skills. This point of alignment provides a basis for viewing the potential for integration not as a false compromise, but as an epistemic reinforcement that opens up more space for the development of learning based on depth of meaning and sharpness of reasoning.

An integrative learning model can then be formulated through a balance between the cognitive, affective, and spiritual domains. The SOLO Taxonomy, for example, emphasizes the transformation from shallow understanding to relational and abstract thinking structures (Biggs & Collis, 2014). When this framework is combined with the concepts of *qalb* and *ruh*, learning moves not only from simple to complex, but also from information to wisdom. This harmony produces an adequate learning design to shape students who are not only able to analyze phenomena but also relate them to moral values and broader life goals. Such a combination gives rise to a new direction in Islamic pedagogy that is able to absorb modern developments without losing its roots.

The practical implications of this synthesis include strengthening a curriculum that is not only competency-based but also meaning-based; evaluation strategies that assess cognitive achievement as well as depth of reflection; and a learning process that emphasizes self-transformation, not just academic improvement. At the practical level, this integrated approach can guide educators to design learning activities that stimulate critical analysis while fostering moral and spiritual awareness, for example through ethics-based project learning. This direction is in line with the idea of holistic education that places humans as rational and spiritual beings (Nasr, 2006). The integration of these two frameworks appears to make an important contribution to the development of a comprehensive and sustainable Islamic learning system.

CONCLUSION

This study shows that faculties theory in the Islamic tradition provides a rich anthropological-spiritual framework for understanding the psychological structure of humans. The five main components of *al-nafs, al-'aql, al-qalb, al-ruh,* and *al-sirr* form an interrelated system in explaining the dynamics of motivation, reasoning processes, moral depth, spiritual orientation, and inner contemplation. These findings address the first objective by showing that these concepts are not merely psychological descriptions, but also maps of human development that lead to self-purification and the perfection of human potential. A comparison between faculties theory and Bloom-Anderson's taxonomy and SOLO taxonomy reveals points of convergence and fundamental

differences. Similarities arise in the structure of thinking ability development, especially between *al-ʿaql* and modern cognitive stages. Meanwhile, differences are seen in the spiritual, moral, and transcendental focus of the Islamic framework, which is not found in the other two taxonomies. Thus, the second objective is achieved through conceptual mapping that confirms that each framework has strengths and limitations when used separately.

The synthesis results show that both approaches can be integrated to build a more comprehensive learning model. Faculties theory provides a spiritual foundation and ethical values, while Bloom-Anderson and SOLO provide a systematic structure for the development of higher-order thinking skills. The integration of the two produces an educational design that is able to balance cognitive, affective, and spiritual aspects; strengthen student motivation and character; and provide a more meaningful learning direction. Thus, the third objective is achieved through the formulation of an integrative model that has the potential to be applied in contemporary Islamic education curricula and practices. Overall, this study confirms that dialogue between Islamic scientific tradition and modern educational taxonomy is not only possible but also productive in generating a more humane, profound, and soul-oriented pedagogical approach. The integrative model offered opens up opportunities for educational development that not only enlightens but also builds moral and spiritual awareness in a sustainable manner.

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