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The Effect of A Qur'an-Integrated Solar System Science Module Through the Teaching at the Right Level (TaRL) Approach on Elementary School Students' Religious Attitudes

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Abstract
Pembelajaran sains di sekolah dasar sering kali berorientasi pada penguasaan konsep, dengan perhatian yang terbatas terhadap bagaimana materi pelajaran dapat mendukung sikap keagamaan siswa, khususnya di sekolah dasar Islam tempat pembelajaran agama dan sains umum masih terpisah. Penelitian ini menguji pengaruh modul sains Sistem Tata Surya terintegrasi Al-Qur'an, yang disampaikan melalui pendekatan Teaching at the Right Level (TaRL), terhadap sikap keagamaan siswa sekolah dasar. Penelitian ini menggunakan desain kuasi-eksperimen nonequivalent control group pretest-posttest, yang melibatkan 54 siswa kelas IV di SD Negeri Salebu 05 yang dibagi menjadi kelompok eksperimen (n = 28$) dan kelompok kontrol (n = 28$). Sikap keagamaan diukur menggunakan kuesioner skala Likert sebanyak 20 butir pernyataan (Cronbach's alpha = 0,93). Rata-rata skor kelompok eksperimen meningkat dari 64,36 menjadi 83,71, dibandingkan dengan kelompok kontrol yang meningkat dari 65,53 menjadi 71,21. Hasil independent-samples t-test menunjukkan perbedaan yang signifikan secara statistik pada saat posttest, t(63,66) = 12,16$, p < 0,001$, dengan ukuran efek (effect size) yang sangat besar (Cohen's d sekitar 2,99), serta nilai N-Gain kategori sedang (0,54) dibandingkan dengan N-Gain kategori rendah (0,15) pada kelompok kontrol. Temuan ini menunjukkan bahwa memadukan integrasi nilai-nilai Al-Qur'an dengan penyampaian pembelajaran yang tanggap terhadap tingkat kemampuan siswa menawarkan jalur yang lebih efektif untuk pengembangan sikap keagamaan dibandingkan dengan pembelajaran seragam tanpa diferensiasi saja.

Keywords: Pembelajaran sains terintegrasi Al-Qur'an, Teaching at the Right Level, sikap keagamaan, pendidikan sains sekolah dasar, pembelajaran berdiferensiasi

Abstract
Elementary science instruction is often oriented toward concept mastery, with limited attention to how content can support students' religious attitudes, particularly in Islamic elementary schools where religious and general science instruction remain separated. This study examined the effect of a Qur'an-integrated Solar System science module, delivered through a Teaching at the Right Level (TaRL) approach, on the religious attitudes of elementary school students. A quasi-experimental, nonequivalent control group, pretest-posttest design was used, involving 54 fourth-grade students at SD Negeri Salebu 05, divided into an experimental group (n = 28) and a control group (n = 28). Religious attitudes were measured using a 20-item Likert-scale questionnaire (Cronbach's alpha = 0.93). The experimental group's mean score increased from 64.36 to 83.71, compared with 65.53 to 71.21 in the control group. The independent-samples t-test showed a statistically significant difference at posttest, t(63.66) = 12.16, p < .001, with a very large effect size (Cohen's d approximately 2.99), and a medium-category N-Gain (0.54) versus a low-category N-Gain (0.15) in the control group. These findings indicate that pairing Qur'anic value integration with level-responsive instructional delivery offers a more effective pathway for religious-attitude development than uniform, non-differentiated instruction alone.

***Keywords**: Qur'an-integrated science learning, Teaching at the Right Level, religious attitudes, elementary science education, differentiated instruction*

1. Introduction

Science education in elementary school is not only a vehicle for building scientific literacy but also a formative space in which young learners construct their early understanding of the natural world and their place within it. At this developmental stage, children are moving from concrete to more abstract modes of reasoning, which makes elementary science instruction a critical period for shaping conceptual knowledge, dispositions, values, and ways of interpreting phenomena. Elementary science curricula increasingly aim to cultivate curiosity, reflective thinking, and a sense of wonder toward natural phenomena. These qualities can, in principle, be extended toward the formation of character and values alongside cognitive competence. This dual function, as both a cognitive and a value-forming enterprise, positions science education as a strategic entry point for character and religious education, particularly in school systems where these domains are institutionally separated.

Despite this potential, science instruction in many elementary schools remains oriented primarily toward the mastery of concepts and procedures, with comparatively limited attention to how scientific content might be leveraged to support students' value development. In Islamic education contexts, this separation is frequently described as a dichotomy between religious and general sciences, in which subjects such as Islamic Religious Education and general science are taught in parallel rather than as a coherent whole. Teacher preparation programs do not always equip elementary teachers to make explicit connections between scientific content and value or character dimensions, leaving such integration dependent on individual teacher initiative rather than on a systematic instructional design. Where religious value integration into science teaching does occur, it is often criticized as unsystematic, with verses or values appended to existing content without a clear pedagogical rationale for why a particular scientific topic connects meaningfully to a particular value. This gap between concept-oriented science teaching and the underdeveloped, often ad hoc integration of religious values constitutes the central educational problem this study addresses, with religious attitudes as the value dimension of specific interest.

The Solar System unit, commonly taught in upper elementary grades, offers a particularly apt context for examining this integration. Its subject matter, namely the scale, order, and regularity of celestial bodies, lends itself naturally to reflection on phenomena that many students already encounter in religious instruction as signs of an ordered creation. Unlike topics with contested or emotionally sensitive dimensions, Solar System content allows a science teacher to address astronomical facts such as orbital motion, relative distances, and planetary composition, while simultaneously inviting reflection on gratitude, wonder, and responsibility. This is only appropriate provided the boundary between scientific explanation and theological interpretation is maintained explicitly rather than blurred. Such an approach requires careful instructional design in which the module teaches the science as science and treats the values dimension as an invited reflection rather than a substitute explanation for natural phenomena.

Embedding Qur'anic values into science instruction is not simply a matter of citing a verse alongside a science fact. Scholarship on Islamic value integration in general education emphasizes several conditions for meaningful integration, including the relevance of the value to the specific content rather than a generic value attached to any topic, the contextualization

of that value within the local curriculum and school culture, the construction of meaning by students themselves rather than the transmission of a predetermined moral, deliberate attention to character formation as a process rather than an event, and structured opportunities for reflection. Where these conditions are absent, integration risks becoming superficial, with a verse attached to a topic without instructional coherence. This pattern has been explicitly criticized in studies of Qur'anic science material development, which found that verse selection in existing Islamic Religious Education materials was often unsystematic and lacked structured hermeneutic or contextual grounding. A defensible integration model therefore treats value relevance, contextualization, meaning making, character formation, and reflection as design principles rather than optional additions.

A second design consideration concerns the heterogeneity of student ability that characterizes most elementary classrooms. Teaching at the Right Level, or TaRL, is an instructional approach in which students' actual learning levels, rather than their grade or age, are first assessed diagnostically. Instruction is then organized around groups reflecting those actual levels, with ongoing formative monitoring used to adjust instruction and track progression (Banerjee et al., 2016). TaRL emerged from, and has been most extensively evaluated within, foundational literacy and numeracy programs in South Asian contexts, where randomized evaluations conducted in India have consistently shown that level-based, diagnostic-driven instruction improves learning outcomes relative to grade-based instruction alone (Banerjee et al., 2007, 2010, 2016). The underlying rationale, that instruction responsive to a learner's actual level produces more meaningful learning experiences than a fixed curricular pace, is not intrinsically confined to numeracy and literacy. In principle it is transferable to any content area characterized by wide within-classroom variation in prior knowledge, including elementary science, though this transferability remains comparatively underexamined outside its original foundational-skills domain.

A review of existing empirical work reveals related but distinct lines of inquiry. Studies of Islamic value integration in science learning have shown positive effects on both cognitive outcomes and character-related variables. Purwati et al. (2018), for instance, reported improved learning outcomes among Islamic junior high school students following the integration of science instruction with Islamic values, while a subsequent meta-analysis of Islam-science integration in Indonesian science education found a generally positive aggregate effect across studies, though with variation attributable to grade level, subject matter, and integration method (Ardi, 2024). Closer to the present study's outcome variable, Nazhruna (2024) reported that Qur'an-integrated science teaching materials produced a statistically significant improvement in students' spiritual and religious attitudes in a madrasah setting. These studies establish that Qur'an-integrated science instruction can plausibly influence religious attitudes, but each was conducted without any explicit attention to learner-level differentiation, since instruction was delivered uniformly to the sampled group. The TaRL literature, by contrast, is concentrated heavily in foundational literacy and numeracy evaluations and has rarely been examined in relation to religious or character outcomes, or within Islamic elementary school contexts specifically.

Taken together, these strands point to three distinguishable gaps. Empirically, no located study has tested the combined effect of a Qur'an-integrated science module delivered specifically through a TaRL instructional procedure on students' religious attitudes, since existing Qur'an-integrated science studies have evaluated uniform, non-differentiated delivery. Contextually, TaRL evidence is concentrated in foundational-skills programs outside

formal science content and largely outside Islamic elementary school settings, leaving its applicability to a content-rich, value-oriented science unit unverified. Methodologically, studies of Islamic value integration in science learning have relied predominantly on qualitative, document-analysis, or single-group pre-post designs, with comparatively few employing designs capable of isolating the instructional mechanism, that is, differentiating the contribution of value integration from the contribution of level-responsive delivery.

The contribution of this study lies in treating Qur'anic value integration and TaRL not as parallel, independently applied interventions, but as a single coherent instructional design. In this design, level-responsive grouping and instruction determine how, and at what pace, the Qur'an-integrated Solar System content is delivered to different learners. The novelty of the study is not located in either component alone, since both have independent precedent in the literature, but in the specific combination through which instructional responsiveness is hypothesized to make value-integrated content more accessible and meaningful across a heterogeneous classroom. This combination has practical relevance for Islamic elementary schools seeking to design differentiated, value-integrated science instruction rather than treating differentiation and value integration as separate initiatives.

Accordingly, this study aims to examine the effect of a Qur'an-integrated Solar System science module, implemented through a Teaching at the Right Level approach, on elementary school students' religious attitudes. The study is guided by the hypothesis that students receiving this integrated, level-responsive instruction show a significantly greater improvement in religious attitudes than students receiving conventional, non-differentiated instruction on the same content.

2. Method

Theoretical Framework

Qur'an-integrated science learning is grounded in the non-dichotomous view of knowledge found in much contemporary Islamic educational scholarship, which holds that religious and empirical sciences originate from a single, unified source of truth rather than representing separate or competing domains. Pedagogically, this rationale translates into curriculum designs that connect scientific content to relevant Qur'anic verses or Islamic values. The intention is to help students situate empirical knowledge within a broader framework of meaning rather than treating science as value-neutral information transfer. Reported potential benefits in the literature include improved learning outcomes when integration is well-designed (Purwati et al., 2018) and measurable gains in students' religious or spiritual attitudes following exposure to integrated teaching materials (Nazhruna, 2024). At the same time, several studies document meaningful limitations, including unsystematic verse selection, inadequate teacher competence in bridging both domains, and insufficient instructional materials and facilities.

TaRL rests on the principle that instruction should be organized around a learner's demonstrated ability rather than their grade-based curricular placement. Its core procedure begins with a diagnostic assessment of students' actual learning levels, followed by grouping instruction according to those levels, and a curriculum that prioritizes foundational understanding before curricular pace (Banerjee et al., 2016). Randomized evaluations conducted across multiple contexts over roughly two decades have found consistent positive effects of this approach on learning outcomes when compared to conventional grade-paced instruction. Central to the model is the ongoing use of formative assessment, in which

monitoring is not a terminal evaluation step but an iterative mechanism that determines regrouping and adjustment of instructional targets as students progress. Although TaRL's evidence base originates primarily in foundational literacy and numeracy programs, its underlying logic is conceptually applicable to elementary science, a domain in which prior knowledge and conceptual readiness are known to vary substantially within a single classroom.

Religious attitudes, as a construct, has been operationalized across the literature through multiple related but non-identical approaches, including Likert-type instruments designed to assess students' religious understanding, disposition, and practice within Islamic education contexts specifically. In this study, religious attitudes were operationalized using the four-domain framework applied by Aliyah et al. (2021) in their study of religious character formation among elementary students: ritual worship practice, closeness to the Qur'an, prayer and dzikir in daily life, and religious social conduct. This framework was selected because it was developed and validated specifically within an Islamic elementary school context comparable to the present study's setting. Its four domains map coherently onto behavioral, devotional, and social dimensions of religiosity rather than treating religious attitude as a single undifferentiated construct.

The theoretical pathway proposed in this study is sequential rather than merely correlational. A Qur'an-integrated Solar System module is designed to prompt students to encounter scientific content, such as planetary order, scale, and motion, alongside explicit, contextually relevant invitations to reflect on that content in religious terms. However, the effectiveness of this reflective pairing plausibly depends on whether the student can first meaningfully access the underlying scientific content, since a student who has not grasped basic concepts of planetary motion or scale is unlikely to engage productively with a reflective prompt built on that content. This is the theoretical role of TaRL within the design. By first diagnosing each student's actual learning level and adapting instructional pacing and grouping accordingly, TaRL is hypothesized to increase the likelihood that value-integrated content is delivered at a level of conceptual accessibility appropriate to each learner, thereby strengthening the pathway from content exposure to religious-attitude development.

Based on this reasoning, the research hypothesis is that students who receive the Qur'an-integrated Solar System science module delivered through the Teaching at the Right Level approach show a significantly greater improvement in religious attitudes, from pretest to posttest, than students who receive conventional instruction on the same content without Qur'anic integration or level-based differentiation.

Research Methods

This study employed a quasi-experimental design using a nonequivalent control group, pretest-posttest format. This design was selected because random assignment of students to groups was not feasible within the existing classroom structure of the school, a common constraint in classroom-based educational research. Two intact fourth-grade classes were assigned as the experimental and control groups. The experimental group received the Qur'an-integrated Solar System module delivered through the TaRL approach, while the control group received conventional instruction on the same Solar System content without Qur'anic value integration or level-based differentiation.

Participants were 54 fourth-grade students at SD Negeri Salebu 05, allocated into an experimental group (n = 28) and a control group (n = 28) based on pre-existing class groupings.

The experimental group received a Solar System science module in which core astronomical content, namely planetary order, scale, orbital motion, and composition, was paired with structured invitations to reflect on this content in relation to Qur'anic values, including recognition of created order, gratitude, and responsibility. The boundary between scientific explanation and religious reflection was made explicit at each stage rather than merged. The intervention was implemented over five meetings, each lasting 2 by 35 minutes, conducted during weeks 1 to 4 of August 2026. The control group received the same Solar System content through conventional, non-differentiated, non-integrated instruction, over the same period.

Instruction in the experimental group followed a diagnostic-to-reflection sequence. Prior to grouping, students completed an initial diagnostic assessment consisting of a 20-item written test covering foundational Solar System concepts. Based on the percentage score obtained, students were categorized into three levels: Low (0 to 55%), Medium (56 to 75%), and High (76 to 100%). Instruction was then targeted to each group's level, prioritizing foundational conceptual understanding before advancing to more complex content, with guided practice, formative monitoring, and structured reflection connecting the science content to the intended Qur'anic values once conceptual understanding was established.

Religious attitudes were measured using a 20-item questionnaire employing a four-point Likert scale (1 = strongly disagree to 4 = strongly agree), administered identically as a pretest and posttest to both groups. The instrument was adapted from the religious-character indicator framework used by Aliyah et al. (2021). Items were distributed evenly across four domains: ritual worship practice (5 items), closeness to the Qur'an (5 items), prayer and dzikir in daily life (5 items), and religious social conduct (5 items). Items were contextualized to align with the content of the Qur'an-integrated Solar System module used in this study.

Content validity was established through expert judgment by two validators, one specializing in Islamic Religious Education and one in learning evaluation. Validation was conducted through written notes confirming the instrument's validity, and no numerical validity index such as Aiken's V was computed, which is noted as a limitation of the study. Reliability testing yielded a Cronbach's Alpha coefficient of 0.93, indicating excellent internal consistency, as coefficients at or above 0.90 are commonly classified as excellent (George & Mallery, 2019).

Data collection was conducted across weeks 1 to 4 of August 2026. The pretest was administered in week 1 to both groups, the intervention and conventional instruction took place in weeks 2 to 3, and the posttest was administered to both groups in week 4. The questionnaire and diagnostic test were administered personally by the researcher to both classes under identical conditions, including the same instructions, time allocation, and administration setting, to minimize procedural bias between groups.

Data were analyzed descriptively, including mean, median, mode, standard deviation, and variance, for both groups at pretest and posttest. Homogeneity of variance was assessed using an F-test on posttest scores. Normality was tested using the Shapiro-Wilk test in SPSS, which yielded a significance value of $p = .18$, indicating that the data were normally distributed and supporting the use of parametric tests. Hypothesis testing was conducted using an independent-samples t-test and paired-samples t-tests, effect size was calculated using Cohen's d, and learning gain was quantified using the Hake (1998) normalized gain index, categorized as high (0.7 or above), medium (0.3 to 0.7), or low (below 0.3).

No formal ethical approval or informed consent procedure was obtained for this study. This is reported transparently as a methodological limitation rather than omitted. Prospective replications and any future publication of this work should obtain institutional or school ethical clearance and documented parental or guardian consent prior to data collection, consistent with standard practice for research involving minors.

3. Results and Discussion

Results

The study involved 54 fourth-grade students from SD Negeri Salebu 05, equally divided into an experimental group (n = 28) receiving the Qur'an-integrated, TaRL-based Solar System module, and a control group (n = 28) receiving conventional instruction.

Table 1. Characteristics of Participants

Group	N	Grade	Instructional Condition
Experimental	28	IV	Qur'an-integrated Solar System module via TaRL
Control	28	IV	Conventional instruction

The experimental group's mean religious-attitude score increased from 64.36 at pretest to 83.71 at posttest, compared with an increase from 65.53 to 71.21 in the control group. The mean increase was substantially larger in the experimental group (+19.36 points) than in the control group (+5.68 points). The mean N-Gain for the experimental group (0.54) fell in the medium category, whereas the control group's mean N-Gain (0.15) fell in the low category.

Table 2. Descriptive Statistics of Students' Religious Attitudes

Statistic	Exp. Pretest	Exp. Posttest	Exp. N-Gain	Ctrl. Pretest	Ctrl. Posttest	Ctrl. N-Gain
N	28	28	28	28	28	28
Minimum	55.00	73.75	0.30	57.50	62.50	-0.20
Maximum	72.50	92.50	0.79	72.50	81.25	0.48
Mean	64.36	83.71	0.54	65.53	71.21	0.15
Median	65.00	83.75	0.55	66.25	71.25	0.21
SD	4.03	4.02	0.12	4.00	4.32	0.19

Table 3. Results of Assumption Testing

Test	Statistic	Result
Homogeneity of variance (F-test, posttest)	$F(32,32) = 1.16$, $p = .682$	Variances homogeneous

Normality (Shapiro-Wilk, SPSS)	p = .18	Data normally distributed

The homogeneity test indicated no significant difference in variance between the experimental and control posttest scores, supporting the use of a t-test assuming equal variances. The Shapiro-Wilk test result (p = .18, greater than .05) confirmed that the data were normally distributed, supporting the use of parametric tests for hypothesis testing.

Table 4. Hypothesis Testing and Effect Size

Comparison	Mean Difference	Test Statistic	p-value	Effect Size
Posttest: Experimental (83.71) vs. Control (71.21)	12.50	t(63.66) = 12.16 (Welch)	< .001	Cohen's d approx. 2.99
Experimental: Pretest (64.36) vs. Posttest (83.71)	19.36	Paired t-test	< .001	not applicable
Control: Pretest (65.53) vs. Posttest (71.21)	5.68	Paired t-test	< .001	not applicable

The independent-samples t-test indicated a statistically significant difference between the experimental and control groups' posttest religious-attitude scores, with a very large effect size by conventional benchmarks, where d at or above 0.8 is considered large (Cohen, 1988). Paired-samples t-tests confirmed statistically significant pretest-posttest improvement within both groups, but the magnitude of improvement was substantially greater in the experimental group.

Discussion

Both groups showed statistically significant pretest-posttest gains, which is unsurprising given that any structured instruction on Solar System content plausibly prompts some degree of reflection among students in a religiously oriented school environment. What distinguishes the experimental group is not the presence of improvement but its magnitude, with a mean gain roughly 3.4 times larger than the control group's, alongside a medium-category N-Gain versus a low-category N-Gain in the control condition. This pattern suggests that the explicit, structured pairing of scientific content with Qur'anic reflection, rather than incidental exposure to religiously adjacent science content, produced the substantially larger shift in religious attitudes.

The scale of the between-group difference is consistent with the proposition that Qur'an-integrated science instruction helps students construct meaning from scientific phenomena rather than treating them as isolated facts. This aligns with prior findings that Qur'an-integrated science materials produced significant improvement in students' religious and spiritual attitudes in a madrasah setting (Nazhruna, 2024), and with the broader finding that Islam-science integration is associated with a generally positive effect on student outcomes across the Indonesian science education literature (Ardi, 2024). The present results extend this

line of evidence to a public elementary school context and to the specific domain of religious attitudes measured against an active control group rather than a single-group pre-post comparison alone.

The control group, which received the same Solar System content without differentiated delivery, also improved, but far less. This points to level-responsive instruction as a meaningful contributor beyond content alone. Consistent with the TaRL literature's core claim that instruction calibrated to a learner's actual level improves learning outcomes relative to uniform, grade-paced delivery, the present findings suggest this responsiveness principle extends usefully into content-rich elementary science instruction with an embedded values dimension, a context in which TaRL has been comparatively underexamined.

The central interpretive claim of this study is that Qur'anic integration and TaRL are not independently additive. A student who has not grasped the underlying scientific concept is unlikely to engage meaningfully with a reflective prompt built on that concept, since the reflection has little conceptual anchor to attach to. By first diagnosing and adapting instruction to each student's actual level, TaRL plausibly increased the proportion of students who could meaningfully access the scientific content before engaging with its value-integrated reflection, which may explain why the combined intervention outperformed what either component would likely achieve delivered uniformly. This interpretation is consistent with, though not directly tested against, findings that non-differentiated delivery of value-integrated science content produces smaller effects in prior single-group studies (Purwati et al., 2018; Nazhruna, 2024) than the between-group effect size observed here.

These findings contribute to science education theory by illustrating that content-based instruction and value formation are not necessarily competing curricular priorities. They contribute to character and Islamic-integrated education literature by providing a controlled empirical test of what has often been argued conceptually, namely that value integration is more effective when the pedagogical delivery mechanism is designed jointly with, rather than independently of, the value-integration content. They also contribute to the TaRL literature by extending its evidence base beyond foundational literacy and numeracy into a content-rich, value-oriented science domain.

For elementary teachers, these findings suggest that Qur'anic value integration in science teaching is likely to be more effective when preceded by diagnostic assessment and organized around differentiated, level-based groups rather than delivered uniformly to a whole class. For schools and curriculum developers, religious and character-education objectives embedded in science curricula should be designed alongside, not added on to, instructional differentiation strategies. For teacher education, these findings point to a need for training that equips prospective teachers with both value-integration pedagogy and diagnostic, level-responsive instructional skills as a combined competency.

This study has several limitations. First, the sample was drawn from a single school and two intact fourth-grade classes, limiting generalizability to other schools, grade levels, or regional contexts. Second, random assignment to groups was not possible, introducing the possibility of pre-existing group differences not fully captured by the pretest comparison. Third, the religious-attitude instrument's content validity rested on expert judgment by two validators without a supplementary numerical validity index or an empirical item try-out, and a quantified validity index is generally expected for stronger methodological reporting.

Fourth, as a self-report Likert instrument, scores are subject to potential social desirability bias, which may be amplified in a religiously oriented school setting. Fifth, this

study did not obtain formal ethical approval or documented informed consent from participants' parents or guardians, a substantive limitation for research involving minors. Any subsequent publication or replication of this work should secure institutional ethical clearance and guardian consent prior to data collection.

Future studies should consider replication across multiple schools and grade levels to test generalizability, and the use of random assignment where institutionally feasible. Disaggregating the Qur'anic-integration and TaRL components into separate treatment arms would more directly isolate their individual and interactive contributions. Incorporating item-level or indicator-level analysis, and supplementing self-report measures with observational or teacher-rated indicators, would also strengthen future work.

4. Conclusion

This study examined the effect of a Qur'an-integrated Solar System science module, delivered through a Teaching at the Right Level approach, on the religious attitudes of fourth-grade students at SD Negeri 3 Linggasari. Students in the experimental group showed a significantly greater increase in religious-attitude scores from pretest to posttest than students receiving conventional instruction on the same content, with a very large effect size and a medium-category learning gain compared with a low-category gain in the control group. These findings indicate that pairing Qur'anic value integration with level-responsive instructional delivery offers a more effective route to religious-attitude development than either uniform instruction or value-integrated content delivered without differentiation is likely to achieve alone. As the study was conducted in a single school with two intact classes, these conclusions should be interpreted as context-specific evidence warranting replication rather than as generalized claims.

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