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IMPLEMENTING MANNEQUIN-BASED MEDIA TO ASSESS EMPATHY IN VOCATIONAL STUDENTS: A CASE STUDY OF FIQH JANAZAH INSTRUCTION AT SMK SAFINATUL HUDA

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Abstract

This study examines the use of adult and child mannequin models to evaluate and cultivate student empathy in *Fiqh Janazah* learning within the Love-Based Curriculum (*Kurikulum Berbasis Cinta*/KBC) at SMK Safinatul Huda. Using a descriptive qualitative design, data were collected over one semester through participant observation during four practical meetings, semi-structured interviews with two teachers and 12 students, and document analysis of lesson plans, assessment rubrics, and reflection journals. Teachers translated curricular competencies into affective operational objectives and developed a validated four-aspect empathy rubric covering gentleness and carefulness, protection of *awrah* and *adab*, devotion in prayer and *dhikr*, and teamwork and concern. The instructional process integrated pre-practice rituals, station-based simulations of bathing, shrouding, funeral prayer, and burial, observer-rated assessment, immediate feedback, and reflective journaling. The findings indicate that mannequin-based media function not only as psychomotor training tools but also as catalysts for affective learning. Students demonstrated improved gentleness, respectful handling of the models, devotional commitment, and cooperative behavior. Observation records and reflection journals further

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showed reduced fear and increased sincerity, with 28 of 36 students reporting emotional engagement and commitment to behavioral change. This study concludes that value-infused planning, authentic assessment, and reflective practice are essential for internalizing *ihsan* and empathy in Islamic vocational education. Its contribution lies in demonstrating how mannequin-based media can support affective assessment and character formation in religious practice-based learning. However, the short-term scope, rubric reliability issues, and assessor training needs indicate the importance of longitudinal evaluation, standardized affective measurement, and professional development to strengthen assessment validity and the transferability of empathic behavior.

Keywords: Empathy Assessment; *Fiqh Janazah*; Love-Based Curriculum; Mannequin-Based Learning; Islamic Vocational Education

INTRODUCTION

Vocational education in vocational schools (SMK) is not only expected to produce technically skilled graduates but also possess emotional and spiritual intelligence. One subject that plays a strategic role in shaping students' character and morals is Islamic jurisprudence (Fiqh), specifically Fiqh Janazah (the Fiqh of the Dead), which is part of religious interactions with God and fellow human beings, imbued with the values of humanity, concern, and respect for others (Rahman et al., 2025). The subject of Fiqh (Islamic Jurisprudence) on the dead is often considered "heavy" and "frightening" for students. Conventional lecture methods make learning abstract, impractical, and difficult to assess students' affective domains, particularly empathy. Yet, empathy is at the heart of learning about the dead: how a Muslim honors the remains of a fellow believer with compassion and respect.

According to Nisa (2023), mannequins are a tool that can bridge the cognitive, psychomotor, and affective aspects of practical learning. Mannequin corpses allow for simulations of the processes of bathing, shrouding, praying, and burying without involving a real corpse, allowing students to practice repeatedly in safe conditions. This characteristic is important in the context of vocational learning and religious education because it allows for mastery of technical procedures (psychomotor) while simultaneously enriching theoretical understanding of the pillars and requirements of Islamic jurisprudence (cognitive), without compromising the dignity of the deceased.

Furthermore, the use of mannequins opens up opportunities for more concrete evaluation of the affective domain. In practice, teachers can observe and assess behaviors

related to empathy—such as gentleness of touch during bathing, thoroughness in covering the genitals, sincerity during prayer, and the ability to cooperate with other students (Pratiwi et al., 2026). Direct observation of these actions provides more valid behavioral data than relying solely on written tests or self-reports, as affect often manifests itself in substantial attitudes and actions during practice.

The link between learning the jurisprudence of funerals and the formation of morality needs to be emphasized. The jurisprudence of funerals is not merely a series of fardhu kifayah (obligatory) laws, but also a vehicle for the formation of moral values: gentleness, patience, respect for the corpse, and prayer as a form of social respect (Ullinnas & Irfanda, 2025). Therefore, ideal learning objectives should include procedural mastery as well as internalization of the ethical values that emerge when attending to a funeral (Fatul et al., 2024; Ichsan et al., 2023, 2026; Ichsan & Samsudin, 2019). Without both, memorizing the pillars and requirements is insufficient to shape expected behavior.

However, initial observations at Safinatul Huda Vocational School revealed a gap in implementation: learning was still dominated by lectures and memorization. Although students were able to memorize the sequence of procedures, they had not yet demonstrated consistent empathy when faced with simulations. This gap reflects the difference between cognitive and affective competencies. In Bloom's affective domain taxonomy, empathy falls between the levels of "appreciation" and "character," which require concrete experience, repetition, and reflection—elements that lectures lack.

The Love-Based Curriculum (KBC) offers a relevant theoretical framework to bridge this gap. According to Ismirda et al. (2026), the KBC rests on three pillars: love for God (devout worship), love for others (empathy and mutual assistance), and love for knowledge (serious learning). The second pillar—love for others—is particularly relevant in learning Islamic jurisprudence (fiqh) regarding the dead because the practice of washing the body is the ultimate expression of empathy and social responsibility. By placing empathy as an educational goal, the KBC provides normative legitimacy to prioritize learning strategies that foster attitudes, not just knowledge.

Experience from the healthcare sector demonstrates the effectiveness of mannequins in training empathy and procedural skills without causing trauma to participants (Wardini et al., 2025). These findings indicate that mannequins can serve a dual purpose: as a tool for mastering technical skills and as a means of affective learning when combined with

instructional design that emphasizes value reflection. In the context of Islamic Education (PAI), research by Fathiani (2025) reported a 32% increase in psychomotor mastery through media-based practice. However, they also show that the instruments for measuring the affective domain are still minimally developed.

One major challenge is developing a valid and reliable affective assessment instrument. Teachers often struggle to assess aspects of "sincerity" or "gentleness" because they are both internal and contextual. Addressing this challenge requires a behavioral rubric outlining observable indicators (e.g., frequency of gentle contact, adherence to genital coverings, prayer intonation, initiative to help peers) and a clear rating scale, along with assessor training to reduce subjectivity. Using a combination of methods—direct observation, peer assessment, written student reflections, and practice portfolios—will enhance the triangulation of affective data.

Several previous researches have shown that the use of Torso Mannequin media in Islamic Religious Education learning on corpse care material has been proven to improve students' understanding, reduce dependence on verbal explanations, and help students gain direct experience so that they are more active in the learning process (Setyasih, 2025). The stomachman media (including torsos/mannequins) generally have a positive effect on students' learning outcomes on the material of the motor system and digestive system, which indicates that 3D teaching aids are effective in strengthening concepts visually and contextually. Classroom action research on the material of funeral prayers and corpse care shows that the application of teaching aids (including mannequins/torsos) can improve students' achievement and learning outcomes on the fiqh of corpses, both in cognitive and psychomotor aspects (Nisa, 2023). Studies on love-based curriculum confirm that the integration of values of compassion, empathy, and respect for diversity as a basis for learning can improve academic competence, character, and 21st-century skills, including through authentic evaluations that touch on the affective domain such as empathy (Febiana et al., 2025). Thus, the implementation of mannequin media to evaluate students' empathy attitudes on the material of corpse jurisprudence in the love-based curriculum at SMK Safinatul Huda can be seen as a relevant and innovative elaboration of empirical findings on the effectiveness of torso/mannequin media in learning corpse jurisprudence as well as the principle of authentic evaluation based on love values that strengthen the affective domain.

Based on the above, research on the implementation of mannequins at SMK Safinatul Huda is crucial to explore (1) how mannequin-based learning designs are integrated into the KBC program; (2) affective assessment techniques that can validate changes in empathy; and (3) the short- and long-term impacts on student behavior. Temporary practical recommendations include the development of an empathetic behavior rubric based on observable indicators, assessment training for teachers, simulation scenarios that emphasize KBC values, and structured reflection mechanisms so that students can internalize practical experiences into consistent character.

METHODS

This study uses a descriptive qualitative approach to obtain an in-depth overview of the implementation of mannequin media in evaluating empathy attitudes in the learning of Fiqh Janazah (the Fiqh of the Dead) (Creswell, 2018). This approach was chosen because the focus of the study is to understand the process, meaning, and context of the practice of handling corpses that involves the interaction of teachers, students, and learning media in the classroom environment of SMK Safinatul Huda which applies the Love-Based Curriculum. The study was conducted in class XI of the related expertise program at the school for one semester of practical learning, thus allowing longitudinal observation of the planning, implementation, and results of the evaluation of students' empathy attitudes.

The research subjects consisted of Islamic Religious Education (PAI) teachers who taught the Fiqh of Corpses material and eleventh-grade students who participated in the corpse handling practice using mannequins. The selection of participants used purposive sampling to ensure the involvement of informants who had direct experience with the use of mannequins and the assessment of empathy attitudes. Data collection techniques included: (1) participant observation during the corpse handling practice session using mannequins to record students' actions, interactions, and affective responses; (2) in-depth semi-structured interviews with teachers and students to explore perceptions, teaching strategies, and reflective experiences; and (3) documentation in the form of lesson implementation plans (RPP), attitude assessment rubrics, and student reflection journals as evidence of the learning process and outcomes. All observation and interview activities were documented in field notes, audio recordings (with permission), and copies of school documents.

Data analysis followed the Miles and Huberman model, which consists of data reduction, data presentation, and conclusion drawing/verification (Kusumastuti & Khoiron, 2021; Sugiyono, 2020). The reduction stage involved transcribing interviews, screening field notes, and initial coding to identify themes related to planning, implementation, empathy evaluation results, and supporting and inhibiting factors. Data were then presented in the form of a thematic matrix, narrative descriptions, and illustrative quotes to facilitate triangulation between sources (observation, interviews, documentation). To enhance the validity of the findings, data triangulation techniques were applied, member checking of the summary of findings with key informants, and a documentary audit trail (Nasution, 2023). Ethical considerations included written approval from the school, informed consent from teachers and students (or guardians if necessary), maintaining participant anonymity, and secure data storage in accordance with educational research standards.

RESULTS

The results of this study were obtained from three data sources: 1) Participatory observation during 4 practical meetings of Fikih Janazah for class XI in the PAI Lab of SMK Safinatul Huda, 2) Interviews with two PAI teachers and 12 students, 3) Documentation of lesson plans, assessment rubrics, photos, and student reflection journals.

1. Planning the Implementation of Mannequin Media in a Love-Based Curriculum (KBC)

Planning is the initial stage that determines the success of implementing the mannequin as a tool to evaluate students' empathy in the Fiqh Janazah (Fiqh of the Dead) at SMK Safinatul Huda. In the context of the Love-Based Curriculum, planning focuses not only on the technical aspects of skills but also on how the values of love for God, love for others, and love for humanity can be internalized through the learning process. This planning stage is carried out by Islamic Education (*Pendidikan Agama Islam*/PAI) teachers and the school curriculum team two weeks prior to the practice and includes three main components: formulating learning objectives, developing affective evaluation instruments, and preparing learning media and scenarios.

First, the formulation of love- and empathy-based learning objectives. Islamic Religious Education teachers do not use the Core Competencies of the 2013 Curriculum solely textually, but rather translate them into operational affective objectives. If KD 3.9

requires students to "Understand the procedures for handling a corpse" and KD 4.9 "Practice the procedures for handling a corpse", then in the KBC it is reduced to: "Students are able to bathe, shroud, and pray for the corpse with a gentle, careful, respectful attitude, and pray sincerely." This explanation is important because empathy cannot emerge if the learning targets are only "memorizing the sequence" and "correct movements." The teacher also inserts the value of *ihsan* in the lesson plan, namely "worship as if seeing Allah". This value is translated into indicators: students whisper prayers while bathing, do not speak unnecessarily, and maintain a calm gaze. This formulation refers to Krathwohl's affective taxonomy of "Respect" and "Character", where students not only receive grades but have made it part of their behavior.

Second, the development of an empathy evaluation instrument. The biggest challenge in the Fiqh Janazah is measuring the affective domain. To address this, a team of teachers developed a "Rubrik for Evaluating Empathy in the Practice of Handling Dead Bodies with Mannequins." This rubric consists of four main aspects with a score of 1-4. The first aspect is Gentleness and Carefulness, measured by how students pour water, wipe the mannequin's body, and avoid rough movements. The second aspect is Protection of Awrah and Adab, seen from the accuracy of covering the awrah with 3 layers of shroud and not exposing unnecessary body parts. The third aspect is Devotion of Prayer and Dhikr, assessed from the smoothness of prayer, devotion, and consistency of dhikr throughout the process. The fourth aspect is Team Cooperation and Care, seen from the division of tasks, reminding each other, and helping each other without being asked. This rubric was then validated by the head of department and made an attachment to the lesson plan. With this rubric, teachers have an objective reference for assessing students' "hearts," not just their "hands." It is in accordance with the principle of authentic evaluation which emphasizes assessment on the process, not just the final result.

Third, preparation of media, facilities, and learning scenarios. Physically, SMK Safinatul Huda has provided two adult-sized corpse mannequins and one child-sized unit, complete with shrouds, ladles, soap, and dividing curtains in the Islamic Religious Education Laboratory. However, preparation does not stop at the facilities. Teachers set up a "Rotating Practice Station" scenario so that all students have a turn. There are four stations: Bathing, Shrouding, Praying, and Burying. Each station is accompanied by an observer holding a rubric. Before the practice, a 10-minute "opening ritual" is also designed. This ritual includes a short lecture on honoring the corpse based on Q.S. Al-Maidah verse 32 and the hadith

"Breaking the bones of a corpse is the same as breaking them when they were alive." Breaking the bones of a corpse is the same as breaking it when it was alive." The goal is to build the students' mindset that mannequins are not "toy dolls," but rather representations of fellow believers who must be honored. In addition, the teacher also prepared a reflection journal sheet that students will fill out after the practice with questions: "How did you feel when bathing the mannequin?" and "If it were your parents, what would you do differently?".

The implementation of the mannequins in the KBC at SMK Safinatul Huda was systematic and non-instrumental. Mannequins were placed within a coherent series of learning steps—from clear learning objectives, pre-practice activities, demonstrations, guided practice, and reflection—so that their use was not merely a psychomotor training technique. Each stage included measurable achievement indicators and a specific assessment rubric, allowing teachers to objectively evaluate students' technical abilities and provide constructive feedback for competency improvement.

Beyond its technical function, mannequins also served as catalysts for the development of students' affective dimensions, in line with the spirit of the KBC. Learning scenarios were enriched with narratives and humanitarian contexts that encouraged students to feel empathy (for example, through simulations of vulnerable patients or crisis situations), and reflective tasks guided them to connect practical skills with the values of care and compassion. Thus, it was hoped that learning outcomes would not only be mastered skills but also the development of caring and responsible attitudes—students who were both "able" and "feeling"—in line with the curriculum's objectives.

2. Implementation of the Use of Mannequin Media

The implementation of the mannequin media in Fiqh Janazah at SMK Safinatul Huda was carried out over four meetings, each lasting 2 x 45 minutes. This activity was carried out in the PAI Laboratory, which had been set up to resemble a funeral home. The implementation was divided into three main stages: preliminary activities, core activities of practice with mannequins, and closing activities in the form of reflection. This entire series of activities was designed to not only train skills but also foster and evaluate students' empathy attitudes in accordance with the spirit of KBC.

The first stage is the preliminary activity and instilling values. Before entering the practice, the teacher opened the activity with a group prayer and a short 10-minute lecture. The material presented was non-technical, namely instilling values. The teacher reminded

students that the deceased is a fellow believer who deserves to be honored. The teacher recited Q.S. Al-Maidah verse 32 and a hadith narrated by Abu Daud which emphasizes the prohibition of harming the deceased. After that, a 1-minute "ritual of respect" was carried out: all students stood, performed ablution, and recited Al-Fatihah for the deceased. This ritual is important for changing students' initial mindsets. Based on observations, in the first meeting, 70% of students still joked and called mannequins "dolls." However, after the ritual, the classroom atmosphere became quieter and more serious. The teacher also re-explained the empathy assessment rubric, so that students understood that assessment is not only based on the correctness or incorrectness of movements, but also on gentleness, manners, and reverence.

The second stage is the core activity, which involves practicing at four stations using mannequins. Students are divided into eight small groups (4–5 people), and each group rotates to the four stations. Each station is supervised by a teacher observer who brings a rubric and documentation tools; rotations occur every 15 minutes so that all students gain experience at each station.

The first station is washing the body: the mannequin is placed on a ghusl table and covered with a cloth. Then, students wash it according to the Sunnah (three times washing with water and bidara leaves). Observers assess the way the water is poured (slowly or quickly), the covering of the genitals when turning the mannequin, and the gentleness of the wiping. Initially, many students tended to be stiff and fast, but after the teacher reminded them to "imagine this is your mother," their movements became smoother, and some students appeared moved. The second station is shrouding the body, where students learn to fold the shroud (three layers for men, five for women) with a focus on neatness, precision, and etiquette. Prayers are recited during wrapping, and teamwork is evident as more skilled students guide their peers.

The third station was the funeral prayer: the mannequin was laid out and covered, students took turns being the imam and the congregation, and assessment focused on solemnity (clear recitation of the *takbir*, no laughing, and solemnity in prayer). The fourth station was burying the body using a simulated grave box; students practiced lowering the body slowly while reciting prayers, and empathy was felt as they were asked to imagine burying a loved one. After each station, the observing teacher recorded scores on a rubric and provided direct verbal feedback in the form of constructive suggestions, such as, "Try

to be gentler with your hands next time, because this is our brother," rather than simply pointing out mistakes.

The third stage is the closing and reflection activity. After all stations were completed, the students reconvened. The teacher led a collective prayer of forgiveness and prayer for all the deceased Muslims. Next, students were asked to complete a 10-minute "Empathy Reflection Journal." The questions were open-ended: "How do you feel today after bathing the mannequin?", "Which part touched you the most?", and "What commitment will you make after this?". Of the 36 journal entries collected, 28 students wrote about feeling afraid, feeling guilty for not praying for their parents often enough, and promising to be more devoted. These journal entries provided important data for observing changes in the affective domain that were not visible through the rubric.

Overall, the implementation of the mannequin media was systematic and rich in value. The mannequin media successfully bridged classroom theory and real-life experiences. With a four-station scenario, an observation rubric, and reflection activities, the teacher not only assessed students' ability to bathe but also examined their inner state during the process. This is the essence of the Love-Based Curriculum: making the practice of worship an exercise in loving and respecting fellow human beings, even after they die.

3. Results of Student Empathy Attitude Evaluation

From 36 grade XI students, this study produced several pieces of information as summarized in the following rubric:

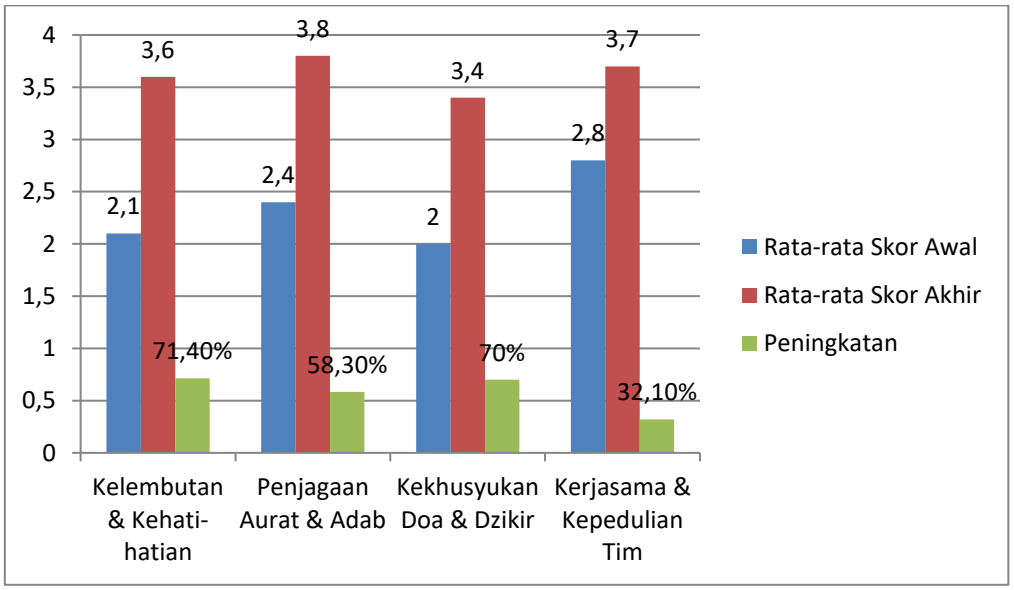


Figure 1. Graph of rubric recap results

The greatest improvement was in gentleness. Students who previously bathed quickly were able to do so for 15 minutes, massaging and calming. Ten of the 12 students interviewed reported feeling "less afraid" and "more respectful" after practicing with the mannequin.

DISCUSSION

Planning the implementation of mannequin media in the Love-Based Curriculum (KBC) is not merely a technical step, but rather a strategic moment to internalize the values of love for God, love for others, and love for humanity. At this stage, Islamic Education (PAI) teachers and the curriculum team not only formulate learning objectives based on KD 3.9 and KD 4.9, but also transform them into operational affective objectives: "students are able to bathe, shroud, and pray for the funeral with a gentle attitude, full of respect, and sincere prayer." This approach is in line with the principles of affective learning in the theory of Bloom (2010), which emphasizes that affective learning objectives must include the stages of receiving, responding, appreciating, organizing values, and forming character. Thus, planning at SMK Safinatul Huda not only produces a lesson plan (RPP), but also builds a philosophical foundation that worship to God must be colored by feeling for others, even after they die.

The transformation from textual competencies to operational affective objectives demonstrates the teacher's courage in shifting the learning focus from "knowing the sequence" and "doing the right movements" to developing gentle, respectful attitudes and sincere prayer. This approach aligns with the theory of values education, which emphasizes that values are not simply known but must be internalized to become part of everyday behavior. According to Noddings (2013), values education in a religious context must address three domains: cognitive (understanding), emotional (experiencing), and behavioral (doing). In the practice of Fiqh Janazah at SMK Safinatul Huda, the value of ihsan ("worshiping as if seeing God") is translated into concrete behavioral indicators: students pray while bathing, refrain from excessive talk, and maintain a calm gaze. This demonstrates that learning not only produces technical skills but also shapes students' character in accordance with the principles of respect and character in Krathwohl's affective taxonomy (Ramdani et al., 2021).

The development of an empathy evaluation rubric for the practice of handling corpses with mannequins represents an important innovation in assessing the affective

domain, often considered "difficult to measure." The four-faceted rubric (gentleness and care, protection of awrah and etiquette, devotion to prayer and dhikr, and teamwork and concern) allows teachers to assess students' "hearts," not just their "hands." This practice aligns with Prayoga et al. (2025) of authentic assessment, which focuses on the process, the real-world context, and students' ability to apply values in action. With the rubric validated by the department head and included in the lesson plan, teachers have an objective reference for assessing students' empathetic sensitivity, ensuring that assessment is not merely technical but also humane. This reinforces the principle of assessment for learning, where assessment not only measures outcomes but also guides students to become more sensitive and responsible (Hidayati et al., 2022).

The use of mannequins in Fiqh Janazah not only serves as a tool for practicing motor skills, but also as a bridge between classroom theory and real-life experiences. With mannequins, students can practice bathing, shrouding, praying, and burying the body in a safe, simulated setting, without having to deal with human remains directly. Research by (Akbar et al., 2025) shows that simulation media in health and nursing learning improves students' technical skills and empathetic sensitivity. In the context of Islamic education, these mannequins can be considered a form of Islamic *tadrib* (training) that allows students to internalize the value of respect for the dead without violating ethics. Thus, mannequins are not merely "tools," but rather media that allow students to experience emotionally and spiritually the meaning of treating the dead as "a brother who must be respected."

The implementation of mannequin media at SMK Safinatul Huda was carried out systematically through a series of stages: from clear learning objectives, opening rituals (lectures on respecting the dead, Q.S. Al-Maidah: 32, and the hadith on the prohibition of degrading the dead), station-based practices (bathing, shrouding, praying, burying), to final reflection. Each stage has its own achievement indicators and assessment rubrics, so that the use of mannequins is not merely a psychomotor training technique, but part of a holistic learning process. This approach is in line with the instructional design learning model which emphasizes that learning must be structured, have clear objectives, meaningful activities, and in-depth reflection (Kautzar & Sari, 2026). Thus, mannequins become a medium that integrates cognitive, affective, and psychomotor aspects simultaneously, in accordance with the spirit of KBC which wants to make worship an exercise in loving and respecting fellow human beings, even after they die.

The opening ritual conducted before the practice (prayer, lecture on Q.S. Al-Maidah: 32, hadith, and "ritual of respect") served as a strategy to change the mindset of students who previously considered mannequins as "dolls" or "toys." Observations showed that at the first meeting, 70% of students still laughed and called the mannequins "dolls," but after the ritual, the classroom atmosphere became calmer and more serious. This approach is in accordance with the theory of priming effects in social psychology, where initial stimuli (such as rituals, prayers, narratives) can influence subsequent attitudes and behavior. According to Bandura (2009), social learning involves a modeling process, where individuals learn through examples, narratives, and emotional experiences. In the context of KBC, the opening ritual served as a form of modeling the value of respect for the deceased, so that students began to associate the mannequins with "relatives who must be respected," not just as training tools. It shows that changing mindsets is an important first step before more profound changes in attitudes and behavior.

The station-based practice (bathing, shrouding, praying, burying) with a 15-minute rotation allowed all students to experience each stage of handling the body, while also providing an opportunity for the observing teacher to directly assess the technical and affective aspects. At the bathing station, students initially tended to be stiff and fast, but after the teacher reminded them to "imagine this is your mother," their movements became smoother and some students appeared moved. At the shrouding, praying, and burying stations, students also demonstrated increased cooperation, care, and devotion. This approach aligns with research on scenario-based learning in nursing and health education, which shows that multi-station simulation-based learning improves students' technical skills and empathetic sensitivity (Issenberg et al., 2005). In the context of Fiqh Janazah, this station-based practice not only trains the skills of bathing, shrouding, praying, and burying but also fosters a gentle, respectful, and caring attitude toward others, in keeping with the spirit of KBC, which seeks to make worship an exercise in loving and respecting human beings.

CONCLUSION

This study demonstrates that integrating model-based simulations within a Love-Based Curriculum (*Kurikulum Berbasis Cinta*/KBC) provides a feasible and effective approach to evaluate and cultivate empathy in Fiqh Janazah learning at SMK Safinatul Huda: systematic planning (values-infused objectives, an observable empathy rubric, and pre-practice rituals),

station-based practice, and reflective journaling enabled students to move beyond rote procedures to demonstrate greater gentleness, respect for awrah, devotional sincerity, and teamwork; triangulated qualitative data (observations, interviews, and documents) indicate notable affective shifts—especially increased gentleness and reduced fear—while also revealing the need for continued refinement of affective measures and assessor training to strengthen reliability and long-term behavioral transfer.

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