



Construction of the Al-Miftah Lil Ulum Fast Book Reading Method in Forming Students' Self-Efficacy

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ABSTRACT

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Traditional Islamic book learning tends to emphasize text mastery but pays little attention to students' self-efficacy and learning independence. This study aims to analyze how the Al-Miftah Lil Ulum rapid book reading method influences the self-efficacy and psychological transformation of students through a systematic pedagogical approach based on intrinsic motivation. This study uses a qualitative approach with a case study design. Data were obtained through observation, interviews, and documentation of ustaz and students in the context of book learning in Islamic boarding schools. The results show that the Al-Miftah Lil Ulum method fosters self-confidence and learning independence through gradual success experiences, social and spiritual support, and reflective and collaborative learning interactions. Three main findings emerged: methodological construction based on successful experiences strengthens students' self-efficacy, the internalization of self-efficacy values through social and spiritual support increases motivation and emotional calm, and psychological transformation encourages the formation of sustainable learning autonomy. This study contributes to the development of Islamic pedagogical theory by emphasizing the importance of synergy between cognitive, affective, social, and spiritual dimensions in developing students' learning character, which is characterized by confidence, independence, and resilience.

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INTRODUCTION

Islamic boarding school education plays a vital role in maintaining the continuity of Islamic scholarly traditions in Indonesia. Amidst globalization and modernization, Islamic boarding schools are required to balance mastery of classical religious knowledge (tafaqquh fiddin) with the ability to adapt to changing times (Abdurrahman et al., 2025; Sulistiyawati et al., 2025; Wafiroh, 2025). One crucial aspect of Islamic boarding school education is the ability to comprehend Arabic religious texts quickly, accurately, and in context. However,

many students struggle to effectively grasp the language structure and meaning of the texts, resulting in slow and less productive learning. This condition results in low self-confidence and self-efficacy in students' learning (Hur et al., 2021; Iswanto et al., 2024; Rohmah et al., 2024). Therefore, research on the construction of the Al-Miftah Lil Ulum rapid book reading method is important as an effort to strengthen the quality of Islamic text learning and shape the character of students who are independent, self-confident, and intellectually and spiritually competent.

The primary challenge in teaching Islamic books in Islamic boarding schools is the lack of effective and systematic methods to help students comprehend Arabic texts without harakat. Traditional approaches that still emphasize memorizing grammatical rules often lead to boredom and hinder the contextual application of language (Abdullah, 2024; Mujahid, 2021). As a result, some students are only able to read mechanically without truly understanding the meaning, which leads to a high dependence on the religious teacher and low self-efficacy in learning. In this context, the innovation of the Al-Miftah Lil Ulum speed reading method is significant for study. This method not only emphasizes speed and accuracy of reading but also develops students' confidence in understanding religious texts and fosters independent learning based on applied understanding (Adawiyah et al., 2025; Taufiq Hidayat, 2022).

Initial observations at the Miftahul Ulum Rawan Besuki Islamic Boarding School in Situbondo showed that students' reading abilities varied widely. Some intermediate-level students still struggled to determine sentence structure and understand contextual meaning. However, after implementing the Al-Miftah Lil Ulum method, there was a significant increase in students' reading speed and confidence. They became more confident in reading in public, more active in asking questions, and more consistent in practicing reading outside of class hours. This suggests that the method has significant potential in enhancing students' self-efficacy, specifically their confidence in their own abilities to complete learning tasks. This phenomenon highlights the importance of research in understanding how the Al-Miftah Lil Ulum method is constructed and internalized within the Islamic boarding school environment through book learning.

Various previous studies have highlighted innovations in reading book learning methods in Islamic boarding school environments. Wahidatussa et al. (2025), Himmawan (2022), and Judge (2021) investigated the effectiveness of the Grammar-Translation method in enhancing students' ability to comprehend Arabic texts. However, they did not highlight the psychological aspects of the students. Safitri et al. (2023), Zahid et al. (2024), and Miftahurrahman et al. (2022) investigate the application of the Qiroati method as a strategy for learning Arabic.

However, its focus is still limited to the cognitive domain. Meanwhile, Inayah et al. (2024), Wijayanto (2025), and Ulum (2025). This study examines the Amtsilati method, which has been proven to strengthen the understanding of the structure of nahwu-sharaf, but has not yet addressed the dimension of self-efficacy. Riana et al. (2022), Hidayatullah (2021), and Zahra et al. (2024) have also studied the Yanbu'a method, highlighting improvements in reading accuracy in Arabic texts; however, they do not discuss its relationship to the development of independent learning characteristics. Thus, it can be concluded that most previous research still focuses on linguistic effectiveness, while studies emphasizing the relationship between the speed reading method and the development of students' self-efficacy are still limited.

This research gap underscores the need for studies that integrate linguistic and psychological approaches in learning to recite the Quran. The Al-Miftah Lil Ulum method stands out because it not only facilitates students' rapid reading of the Quran but also strengthens self-efficacy through gradual practice and a system of positive reinforcement. Few studies have examined in depth how this method is designed, implemented, and its influence on students' self-confidence. Therefore, this research makes both theoretical and practical contributions in bridging two important dimensions in Islamic boarding school education: academic ability (reading the Quran) and self-confidence (self-efficacy). Thus, this study enriches the literature on Islamic boarding school education, which has tended to focus solely on cognitive aspects.

The novelty of this research lies in its analysis of the Al-Miftah Lil Ulum method as an integrated approach that fosters both the ability to read the scriptures and students' self-efficacy. Unlike previous research that focused solely on linguistic aspects, this research examines the relationship between the pedagogical structure of the method and its impact on students' affective aspects (Nizar, 2021; Wargadinata, 2023). This study also highlights the role of teacher-student interactions, motivational strategies, and curriculum structure in shaping students' self-confidence in their ability to read the holy book. Using a qualitative case study approach, this research uncovers the mechanisms of method internalization, pedagogical adaptation, and psychological dynamics that emerge in the classroom (Kamelia, 2022; Nurhayati, 2025). Academically, these findings are expected to strengthen the understanding of self-efficacy-based learning in Islamic boarding schools and provide an alternative model for Islamic religious education in Indonesia.

Based on the description above, the main focus of this study is to answer the question: How is the construction of the Al-Miftah Lil Ulum fast book reading method in shaping the self-efficacy of students at the Miftahul Ulum Rawan Besuki Situbondo Islamic Boarding School? This question starts from the

assumption that learning methods do not only function as pedagogical tools, but also as a medium for shaping the personality and self-confidence of students. Through a qualitative approach, this study will analyze the structure of the method, implementation strategies, and their influence on students' self-efficacy in learning the book. Thus, the results of the study are expected to contribute to the development of an integrative book learning model between cognitive, affective, and spiritual aspects.

Conceptually, this study argues that the success of learning to read a book is not only determined by the linguistic approach, but also by the strength of the students' self-efficacy in facing learning challenges. The Al-Miftah Lil Ulum method is seen as having a constructive character because it emphasizes the formation of students' self-confidence, adaptive abilities, and learning independence. This study contributes to two main aspects: first, enriching the study of learning theory based on Islamic educational psychology by emphasizing the relationship between pedagogical strategies and self-efficacy; second, providing practical recommendations for Islamic boarding schools on developing rapid book-reading methods relevant to the needs of students in the modern era. Thus, the results of this study are not only significant for the development of book learning but also for the formation of students' superior character and spirituality.

RESEARCH METHOD

This research employs a qualitative approach with a case study design, focusing on an in-depth understanding of how the Al-Miftah Lil Ulum rapid book reading method constructs students' self-efficacy. The case study design was chosen to allow for a holistic and contextual exploration of how the method is developed, implemented, and internalized in the learning process (Assyakurrohim et al., 2022). This approach is not intended to generate generalizations, but rather to explore the meanings, experiences, and dynamics that emerge during the application of the method. The research focuses on the unique pedagogical approach of Al-Miftah Lil Ulum, which combines linguistic, spiritual, and motivational aspects, thereby fostering students' self-confidence, independence, and reflective abilities in understanding religious texts.

Data collection techniques employed participatory observation, in-depth interviews, and documentation (Rusandi, 2021; Soesana et al., 2023). Observation was used to study the interaction between the ustaz and students during the learning process, utilizing the Al-Miftah Lil Ulum method. In-depth interviews were conducted with the tutor, the ustaz in charge, and the students actively involved in implementing the method, to gain perspectives and firsthand experience regarding the internalization process and its impact on self-efficacy.

Meanwhile, documentation was used to collect written data in the form of curriculum notes, method guides, and student evaluation results.

The collected data is then analyzed using Huberman & Miles (1992), which involves four stages: data condensation, data display, data reduction, and data verification. In the condensation stage, researchers select, focus, and simplify data relevant to the research focus. The data display stage involves organizing information into a thematic matrix to facilitate the identification of patterns and relationships between categories. Next, data reduction is carried out by grouping data according to main themes such as method construction, learning strategies, and the formation of students' self-efficacy. The final stage, data verification, is carried out through a process of drawing temporary conclusions that are continuously verified with field data until valid and consistent results are obtained.

To ensure data validity, this study employed source and method triangulation techniques. Source triangulation was conducted by comparing interview results from various informants (caregivers, religious teachers, and students), while method triangulation was conducted by combining observation, interview, and documentation results. Furthermore, member checking was conducted by asking informants to reconfirm the researcher's interpretations to avoid bias. Credibility was also strengthened through peer debriefing with the supervising lecturer and colleagues, which provided an objective academic perspective. All of these steps were carried out continuously to maintain the validity, reliability, and transparency of the research process, so that the results can be scientifically accounted for and fully describe the empirical reality at Miftahul Ulum Islamic Boarding School.

RESULT AND DISCUSSION

Result

This section outlines the main findings derived from observation, interviews, and data triangulation. The results highlight three core dynamics in the implementation of the Al-Miftah Lil Ulum method: (1) a methodological structure built on gradual success experiences that strengthen students' self-efficacy; (2) the internalization of self-efficacy values through social and spiritual support that enhances learning motivation; and (3) students' psychological transformation toward learning independence through collaborative and reflective pedagogical practices. Collectively, these findings show that the Fast Book learning approach not only improves linguistic competence but also nurtures self-awareness, independence, and sustained confidence in students.

Experience-Based Methodological Construction of Success

The methodological construction in Al-Miftah Lil Ulum learning demonstrates a systematically planned process of preparation and implementation to build students' self-efficacy through gradual success experiences. In its implementation, this method emphasizes a tiered learning structure, starting with the introduction of basic sentence patterns, followed by guided exercises, and concluding with independent practice. Each stage is designed to ensure students gain a progressive sense of success, ultimately building self-confidence in their ability to read the scriptures. The growing self-efficacy stems not only from linguistic abilities but also from the psychological experience when students feel "capable" of completing a learning task. Thus, this methodical construction becomes a pedagogical model that combines cognitive and affective dimensions, where each small success serves as the foundation for the development of intrinsic motivation and learning independence.

An interview with one of the ustaz (teacher) revealed that the structure of the Al-Miftah Lil Ulum method was consciously designed to foster successful experiences for students. He explained that "every stage of this method is designed to ensure students feel progress, no matter how small, to prevent them from losing their enthusiasm." This statement demonstrates the integration of psychological aspects into the method's design. Mastery experience is a key element in building self-efficacy, as research has shown that perceptions of one's abilities increase through repeated, concrete successes and positive reinforcement. In this context, the Al-Miftah method is not merely a linguistic strategy, but also a means to strengthen students' self-confidence and sense of competence in dealing with complex, bare Arabic texts.

Field findings indicate that this methodological construction has a significant impact on the psychological changes of students. One intermediate-level student revealed, "I used to be afraid of reading the scriptures incorrectly, but after practicing with the Al-Miftah method, I became more courageous in trying, even though I was not perfect." This confession reflects a transformation from dependence to courage in learning, which marks an increase in self-efficacy. Students no longer view mistakes as failures, but rather as a natural part of the learning process. This pattern demonstrates that a supportive learning environment and methods oriented towards psychological empowerment contribute significantly to the development of self-confidence. Thus, the Al-Miftah Lil Ulum method not only enhances the ability to read the scriptures but also cultivates a resilient character and academic courage in students.

Learning observations reveal that students actively participate, assist one another, and demonstrate enthusiasm for each stage of the training. The teacher provides motivating, non-judgmental feedback, creating a learning environment

that supports students' psychological growth. A positive cycle of small successes and social reinforcement fosters stable self-efficacy. Triangulation of interview and observation data suggests that the Al-Miftah Lil Ulum methodological framework successfully builds self-efficacy through three key components: a gradual learning structure, positive reinforcement strategies, and consistent social support. Therefore, this method is not only a pedagogical instrument but also a medium for developing a learning character that is confident, independent, and oriented towards continuous growth.

Internalization of Self-Efficacy Values through Social and Spiritual Support

The internalization of self-efficacy values through social and spiritual support is understood as the process of developing students' self-confidence, which is strengthened by interpersonal relationships with religious teachers, peers, and religious experiences during the learning process. In the context of the Al-Miftah Lil Ulum method, self-efficacy does not develop solely individually, but through warm social interactions and a conducive spiritual atmosphere. In the field, researchers found that religious teachers often instill positive encouragement and prayers before learning begins, creating a religious atmosphere that strengthens students' mental readiness. Furthermore, social interactions among students demonstrate a form of collective support in facing learning difficulties. This combination of emotional and spiritual support fosters a positive perception of one's abilities, making students more confident and less likely to give up when facing challenges in understanding religious texts.

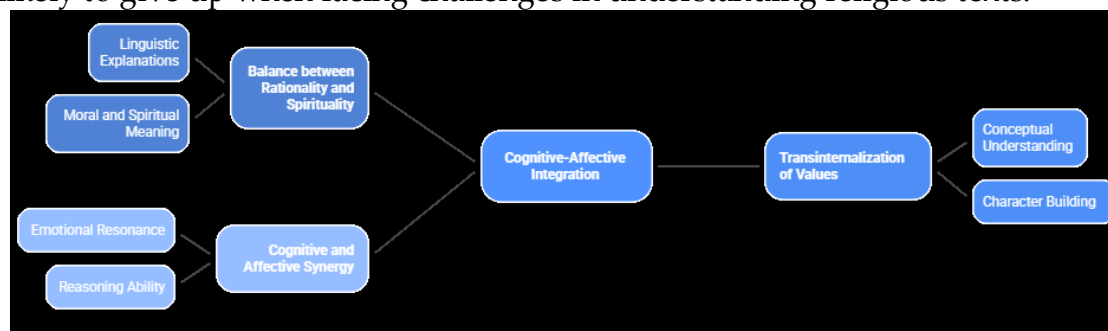


Figure 1. Internalization of Self-Efficacy Values through Social and Spiritual Support

Based on observations, social support in the classroom is evident in the mutual assistance among students, particularly when they encounter challenging texts. They correct each other politely and encourage one another. Meanwhile, spiritual support is present through routine activities such as reciting prayers together before studying, closing with dhikr (remembrance of God), and receiving advice from religious teachers that links learning to the values of tawakkul (religious trust) and sincerity. One religious teacher stated that "success in reading the scriptures is not only derived from intelligence, but from sincerity

and the belief that God makes knowledge easy for those who are serious." This statement demonstrates that the value of self-efficacy in Islamic boarding schools has a spiritual foundation: belief in one's own abilities always coexists with an awareness of divine help. In this context, intrinsic motivation does not arise solely from cognitive achievement, but from the integration of effort, prayer, and ongoing social support.

The findings suggest that social and spiritual support simultaneously enhance students' self-confidence and emotional well-being in their academic pursuits. One student expressed, "If you have enthusiastic friends and a teacher who always prays for you, learning feels easier and more enjoyable." This statement illustrates the close relationship between social support and the emergence of self-efficacy. A supportive learning environment encourages students to feel accepted and valued, fostering a sense of competence in facing academic challenges. This learning pattern demonstrates that self-confidence is built not only from personal success experiences but also from an emotionally and spiritually supportive environment. Thus, the Al-Miftah Lil Ulum method exhibits learning characteristics that foster students' self-integrity by combining social, religious, and motivational aspects within a unified learning process.

The restatement of these findings is that students' self-efficacy is formed through the synergy between social support and spiritual reinforcement provided continuously in learning. Students feel capable not only because of linguistic competence, but also because they receive positive reinforcement from the environment and calming spiritual beliefs. The description of the overall data shows a pattern of reciprocal relationships between the social, spiritual, and affective dimensions: the higher the social and spiritual support, the stronger the students' self-efficacy. Such learning confirms that the Al-Miftah Lil Ulum method functions not only as a tool to accelerate the ability to read the book, but also as a vehicle for character and spiritual development that fosters self-awareness, optimism, and independence in students' in-depth learning.

Psychological Transformation of Students towards Independent Learning

The psychological transformation of students toward independent learning is defined as a gradual shift from dependence on the religious teacher to the ability to regulate, direct, and motivate themselves in the process of studying the holy book. In the context of the Al-Miftah Lil Ulum method, this transformation is evident through changes in the mindset, emotions, and learning behavior of students who are increasingly active and reflective. Students who were initially passive and afraid of making mistakes became more courageous in trying, asking questions, and assessing their learning outcomes independently. In the field, researchers found that a student-centered learning approach (learner-centered)

with minimal guidance from the religious teacher encourages increased self-efficacy and learning autonomy. Classroom interaction patterns that emphasize participation and reflection enable students to feel in control of their learning process, marking the formation of sustainable psychological independence.

Observations showed that during the learning sessions, students demonstrated significant increases in participation and self-confidence. The teachers provided ample opportunities for students to read, discuss, and correct mistakes together without pressure. The classroom atmosphere was more collaborative than instructive, with each student encouraged to discover their own understanding. One teacher explained, "Our job is not just to teach how to read, but to empower students to learn independently." Researchers interpreted this strategy as strengthening the psychological aspects of students' learning, particularly in building self-efficacy and responsibility for learning. A learning environment that fosters trust, emotional support, and intellectual freedom encourages students to be more proactive and maintains stable intrinsic motivation. This process reflects a mental transformation from passive learners to active learners who are aware of their learning goals and strategies.

Table 1. Indicators of Students' Psychological Transformation towards Learning Independence

Observation Aspect	Psychological Change Indicators	Percentage
Students actively ask questions and participate in discussions	Increased participation and curiosity	83%
Students read books in front of the class voluntarily	Self-confidence and academic courage	87%
Students correct their friends' mistakes with empathy	Social support and emotional control	81%
Students compile summaries and independent reflections	Metacognition and learning autonomy	78%
Students set personal learning targets.	Intrinsic motivation and self-regulation	80%

The table above shows that student engagement in learning the fast-paced text is high. The highest percentage (85%) is found in the indicator of courage to read the text in front of the class without coercion, which indicates an increase in student self-efficacy and confidence. Meanwhile, the lowest indicator (76%) is the ability to compile material summaries independently, indicating that some students still require time to develop their reflective skills. Teachers in this case play a strategic role as facilitators, with a reduced frequency of guidance, but still maintain the direction of discussions and provide proportional conceptual corrections. This learning pattern marks a paradigm shift from a one-way teaching system to a collaborative learning system, where students have ample space to participate, take initiative, and control their own learning process.

The data in the table shows that the pedagogical dynamics in the classroom are progressive and inclusive. A restatement of this finding is that the higher the students' participation and courage, the stronger the learning autonomy they develop. The researchers interpret that the success of the rapid book reading method in fostering learner autonomy lies not only in reading techniques but also in interaction patterns that provide space for students to think, make decisions, and self-evaluate. The teacher's non-dominant yet supportive involvement creates a balance between freedom and responsibility in learning. The description of these results shows a pattern of interconnectedness between self-efficacy, active participation, and independent reflection. These three elements contribute to forming an adaptive learning ecosystem, where students become autonomous subjects capable of managing their learning process independently and sustainably without losing spiritual or academic direction.

Discussion

The discussion of the results of this study highlights the integration between methodical, affective, and psychological aspects in the application of the Al-Miftah Lil Ulum method as a book learning strategy oriented towards the formation of self-efficacy, intrinsic motivation, and student learning independence. The three main findings, namely methodical construction based on successful experiences, internalization of self-efficacy values through social and spiritual support, and psychological transformation of students towards learning independence, indicate a systematic continuity in the learning process that gradually fosters student autonomy and self-awareness. Within the theoretical framework of intrinsic motivation and self-efficacy, as explained by Suminarni et al. (2022) and Amria (2023), Learning that emphasizes successful experiences and social support has been proven effective in fostering stable self-confidence and a passion for learning rooted in internal and spiritual values. Thus, the Al-Miftah Lil Ulum method serves not only as a linguistic approach but also as a medium for developing the psychological and religious character of students.

The first finding regarding the methodological construction based on successful experiences confirms that the effectiveness of learning the text is highly dependent on a step-by-step design that allows students to experience progressive success. This aligns with Bandura's mastery experience theory of self-efficacy, where concrete success experiences are a primary source of growing self-confidence (Amalia, 2021; Sa'adah, 2024). However, this study expands the meaning of self-efficacy by incorporating a spiritual dimension in the context of Islamic boarding schools, where success is perceived not only as academic

competence but also as evidence of divine assistance, reflecting the sincerity of the learning process. Students who were initially anxious about making mistakes became more courageous in trying, indicating an emotional and psychological transformation (Hufron, 2023; Mukminin, 2024). Thus, the methodical construction of Al-Miftah Lil Ulum can be seen as a gradual, success-based learning model that unites cognitive, affective, and spiritual aspects in a comprehensive pedagogical framework.

The second finding, regarding the internalization of self-efficacy values through social and spiritual support, indicates that students' self-confidence does not grow individually, but through positive social interactions and a calming religious environment. In this context, the support of religious teachers, peers, and the spiritual atmosphere serves as emotional and spiritual reinforcements in the learning process. This view aligns with social persuasion and vicarious experience theories, which posit that social support is a factor in shaping self-efficacy (Chen et al., 2023; Frantz et al., 2021; Littrell et al., 2021). However, the unique characteristic of Islamic boarding schools lies in the link between social support and religious values such as trust in God, prayer, and the blessings of knowledge. When the religious teacher imparts advice and prayer before studying, the students are motivated not only emotionally but also spiritually. Therefore, the intrinsic motivation that is formed is not simply a drive to achieve, but also an awareness of the meaning of worship in the pursuit of knowledge (Kamelia & El-Faradis, 2022; Sahfitri & Ihsan, 2025; Yakin & Suhri, 2024). This synergy between social and spiritual aspects is what distinguishes the Islamic boarding school learning model from the modern secular educational approach.

Furthermore, the third finding regarding the psychological transformation of students toward independent learning indicates a shift from dependence to autonomous learning. Students become more active, reflective, and responsible for their own learning process. This finding reinforces the theory of learner autonomy, which emphasizes the importance of providing students with space for reflection and decision-making (Antara et al., 2023; Calafato, 2020; Pratiwi, 2023). In the context of Islamic boarding schools, learning autonomy is not interpreted as absolute individual freedom, but rather as independence framed by collective and spiritual values. The students' active participation in discussions, their courage to read the scriptures without coercion, and their ability to conduct self-evaluation demonstrate that the Al-Miftah Lil Ulum method successfully fosters both academic self-efficacy and moral responsibility (Mustaqim, 2022; Nurhayati & Anam, 2025; Zaeni & Hasanah, 2024). This independence is progressive, growing with increasing participation, self-confidence, and personal reflection, making students not only active learners but also individuals with high spiritual awareness.

Theoretically, these three findings contribute to strengthening the paradigm of integrative pedagogical design in Islamic education. Learning the holy book using the *Al-Miftah Lil Ulum* method demonstrates that learning effectiveness increases when the methodological design targets not only cognitive outcomes but also affects affective and spiritual experiences (Jannah et al., 2024; Nizar et al., 2025). These findings expand conventional learning motivation theory by adding religious and social dimensions as components that shape sustainable self-efficacy. Practically, this approach can be adapted in other Islamic educational institutions by adapting to local contexts and cultures, allowing the rapid book reading method to become an integrative learning model that combines critical thinking skills, value awareness, and spiritual independence (Aqidah et al., 2025; Divine, 2025).

Overall, the results of this study confirm that methodological innovation in the study of Islamic books is not merely a technical or linguistic issue, but a philosophical transformation in the perspective of the learning process in Islamic boarding schools. The three findings form a continuous pattern: successful experiences lay the foundation for self-efficacy, socio-spiritual support strengthens intrinsic motivation, and learning to be independent marks the pinnacle of psychological transformation in students. This pattern represents a holistic approach to Islamic education that integrates cognitive, affective, and conative aspects into a complete epistemological whole. Thus, this study not only offers pedagogical innovation but also makes a theoretical contribution to the development of an Islamic education model that focuses on the formation of reflective, resilient learners with strong spiritual character.

CONCLUSION

This study shows that the *Al-Miftah Lil Ulum* rapid book-reading method significantly shapes students' self-efficacy through structured, reflective, and psychologically empowering learning. The findings emphasize that book-reading ability is not merely a technical outcome, but the result of a pedagogical process that nurtures confidence, courage, and independent learning. The method strengthens students' resilience, adaptability, and spiritual awareness, while demonstrating that self-efficacy grows through progressive mastery experiences and positive social support. Scientifically, this research contributes to an integrative paradigm of Islamic book learning that blends cognitive, affective, and pedagogical dimensions into a single adaptive system, enriching the discourse of pesantren education and affirming the link between religious literacy and spiritual character formation.

Despite these contributions, the study remains limited by its single-site

context and narrow participant scope, making the generalization of findings necessarily cautious. The long-term trajectory of students' self-efficacy also cannot be fully assessed due to the absence of a comprehensive longitudinal approach. Future research should therefore broaden its comparison across multiple pesantren, incorporate quantitative measures for stronger objectivity, and explore contextual variables such as social support and learning culture that may shape the effectiveness of the rapid book-reading method.

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