

Literature Review on Islamic Educational Psychology and the Implementation of Its Theories in the World of Education

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ABSTRACT

This literature review explores the theoretical foundations of Islamic Educational Psychology and its practical implementation in contemporary educational settings. By integrating modern psychological theories with Islamic values derived from the Qur'an, Hadith, and classical as well as contemporary scholarly thought, Islamic Educational Psychology offers a holistic perspective on human development. The findings show that Islamic psychology emphasizes the balanced growth of the physical, intellectual, emotional, and spiritual dimensions of learners. This integrative perspective provides a more comprehensive alternative to secular psychological theories, which often overlook the spiritual dimension of human behavior. The review also highlights the relevance of Islamic Educational Psychology in addressing modern educational challenges such as moral degradation, stress, and identity crises among students. Its implementation through the roles of teachers as *murabbi*, value-infused curricula, motivational frameworks based on sincerity and worship, and spiritually oriented therapeutic practices proves effective in strengthening students' character, motivation, and psychological well-being. This study concludes that Islamic Educational Psychology plays a crucial role in shaping holistic educational practices that produce intellectually competent, emotionally stable, and spiritually grounded individuals.

1. INTRODUCTION

Islamic education is a comprehensive human development process that aims to form a true Muslim personality, namely a person of faith, knowledge, and noble character (Karadona & Sari, 2025). Education from an Islamic perspective is not only directed at intellectual development, but also includes the spiritual, emotional, social, and moral development of students (Puja et al., 2025). This shows that Islamic education has a broader dimension than secular education which often focuses on cognitive achievement alone (Karadona et al., 2022). In the educational process, the psychological aspect has an important role because it is directly related to the way humans learn, think, feel, and behave (Rahmawati et al., 2025). Educational psychology exists as a branch of science that studies learning behavior and interaction between educators and students in the context of education (Rahmat, 2021). Through psychological understanding, educators can find out the characteristics of students, understand their needs, and choose the right approaches and methods to optimize learning outcomes.

Islamic educational psychology is an integration of the principles of psychology with Islamic values (Aldi & Khairanis, 2025). He places humans as creatures created by Allah who have the potential for nature to develop in a balanced manner between physical, intellect, and spiritual aspects. In this view, learning is not only understood as a cognitive process, but also as part of worship and

devotion to Allah SWT (Huda et al., 2024). Thus, Islamic educational psychology is an important foundation in creating an educational system that is oriented towards the formation of a complete human being (*insan kamil*). In the historical context, the psychological concepts of Islamic education have long been developed by classical scholars such as Al-Ghazali, Ibn Sina, and Ibn Khaldun (Duryat, 2021). They explained that education must be based on an understanding of the human soul (*an-nafs*), because the soul is the center of all learning activities and behavior. Al-Ghazali, for example, emphasizes the importance of purification of the soul (*tazkiyatun nafs*) as a condition for attaining useful knowledge. This view shows that Islamic educational psychology has strong epistemological roots in the Islamic scientific tradition (Isbah & Sihono, 2025).

On the other hand, the development of modern psychological theories such as behavioristic, cognitive, humanistic, and constructivist theories has made a great contribution to the world of education. However, these theories are generally secular and view human beings from purely biological or social aspects, without linking them to the spiritual dimension (Sunarsih et al., 2025). Therefore, there is a need for reinterpretation and integration so that these psychological theories can be applied in Islamic education without ignoring the values of faith and morals. The integration between psychology and Islamic education is not an attempt to reject Western theories, but rather to adapt them to Islamic principles. For example, the theory of learning motivation in psychology can be associated with the concept of *intention* and *sincerity* in Islam; Kohlberg's theory of moral development can be combined with the concept of *akhlaq al-karimah*; and Bandura's theory of social learning can be linked to the principle of *uswah hasanah* (good example) as exemplified by the Prophet Muhammad SAW (Daniyarti et al., 2024). This kind of integrative approach makes Islamic educational psychology adaptive but still rooted in the values of monotheism.

The study of Islamic educational psychology is becoming increasingly relevant in the modern era which is full of moral and spiritual challenges. The development of technology and the flow of globalization cause changes in the behavior and mindset of students who often move away from religious values (Herawati et al., 2025). In this situation, an educational approach that only emphasizes the intellectual aspect is no longer adequate. An approach that touches on psychological and spiritual aspects is needed so that students have a balance between rational, emotional, and spiritual intelligence. Islamic education based on the principles of Islamic psychology is able to answer these challenges. By understanding the nature of human beings as beings with good potential (*fitrah*), educators can direct a learning process that not only emphasizes knowledge transfer, but also personality transformation (Sari et al., 2023). Through the approach of Islamic psychology, education can help students get to know themselves, control their passions, develop empathy, and foster deep spiritual awareness.

Theories in Islamic educational psychology also provide practical guidance for educators. For example, the concept of *tarbiyah* emphasizes the gradual development of the individual; the concept of *ta'dib* emphasizes the formation of manners and morals; while *the ta'lim* focuses on imparting useful knowledge. These three concepts show that Islamic education is not just a cognitive process, but also a holistic psychological development process. In practice, the implementation of Islamic educational psychology can be carried out through various learning strategies that pay attention to the affective and spiritual aspects of students. For example, teachers can instill Islamic values through example, habituation, and self-reflection. The learning process should also foster the intrinsic motivation of students by emphasizing that studying knowledge is worship and the path to glory in the sight of Allah SWT (Syafuruddin, 2025).

In addition, the learning environment from the perspective of Islamic psychology must also support an atmosphere conducive to spiritual and emotional development. An environment that is compassionate, respectful, and fosters a sense of security will strengthen students' desire to learn (Syauqi, 2025). In Islam, teachers play the role not only as teachers, but also as spiritual guides and moral examples for their students. In the context of higher education, the application of Islamic educational psychology can be carried out through the development of an integrative curriculum, character training based on Islamic values, and mental development of students so that they have a religious and resilient personality (Herwati, 2024). Through an Islamic psychological approach, colleges can produce graduates who are not only academically intelligent, but also have strong emotional and spiritual intelligence. The literature review on Islamic educational psychology also serves to enrich scientific treasures and strengthen the theoretical basis for further research (Suparman et al., 2020). By examining various theories and views of contemporary Muslim scholars and scholars, it is hoped that Islamic education models will emerge that are more relevant to the needs of the times but still based on the values of revelation. In addition to its theoretical function, this study also has high practical value. The results of the study can be used as a guideline for teachers, lecturers, and education practitioners in managing a humanistic and spiritual learning process. Islamic educational psychology can be used as a basis for understanding student behavior, overcoming learning problems, and fostering faith-based motivation.

Based on the description above, it can be concluded that Islamic educational psychology is a very important discipline in building an educational system that is oriented towards the formation of Islamic character and personality. The study of its theories and their implementation in the world of education not only enriches the scientific aspect, but also strengthens the mission of Islamic education in producing a generation of faith, knowledge, and noble character. Therefore, this research aims to examine various concepts and theories of Islamic educational psychology and examine their application in the context of modern education as a contribution to the comprehensive development of Islamic education.

2. METHODS

The research method used in this study is the library research method (Adlini et al., 2022). Literature research is carried out by examining various relevant written sources, such as books, scientific journals, academic articles, previous scientific works, and other documents related to Islamic Educational Psychology and the implementation of its theories in the world of education. This approach was chosen because this study does not focus on collecting field data, but on an in-depth analysis of existing concepts, theories, and research results to gain a comprehensive understanding of the themes discussed. The research procedure is carried out through several stages. First, the source identification stage, which is the researcher determines and collects literature relevant to the topic of Islamic Educational Psychology. These sources are obtained from libraries, academic repositories, and scientific databases such as Google Scholar, ResearchGate, and national journal portals. Second, the source classification stage, which is to sort literature based on the main theme, such as the basic concepts of Islamic educational psychology, influential figures, theories of Islamic psychology, and the implementation of their theories in the world of modern education (Shobri, 2024).

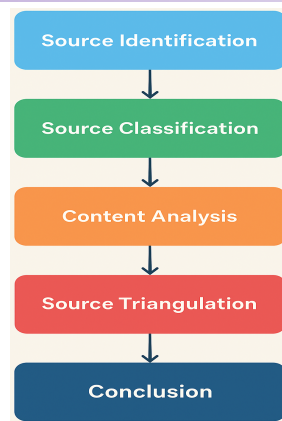


Figure 1. Methods

The next stage is content analysis, which is the process of reading, understanding, and interpreting the content of literature critically to find the main ideas and their relationship with Islamic educational practices (Mukhlishin et al., 2024). The analysis is carried out in a descriptive-qualitative manner, with emphasis on understanding the meaning and context of each theory or view being studied. Through this approach, researchers can identify the principles of Islamic educational psychology that are relevant to today's educational needs, as well as explore how these theories can be applied in the learning process, character building, and student development.

To maintain the validity and accuracy of the data, the source triangulation process is carried out by comparing various opinions and findings from different literature. This step aims to make the conclusions obtained objective and supported by a strong theoretical basis. In addition, the researcher also pays attention to the relevance aspects of time and context, by prioritizing the latest literature and having a significant scientific contribution to the development of Islamic educational psychology. Thus, the literature research method in this study plays an important role in exploring theoretical foundations, elaborating the views of experts, and formulating an integrative understanding of how the concepts and theories of Islamic educational psychology can be implemented in real life in the world of education. This approach allows researchers to compile an in-depth, comprehensive, and contextual analysis in accordance with the dynamics of Islamic education in the modern era.

3. RESULTS AND DISCUSSION

3.1. Integration between Psychology and Islamic Values

The integration between psychology and Islamic values is the main foundation in the development of Islamic Educational Psychology (Alda et al., 2025). This approach combines the scientific methods of modern psychology with the teachings of Islamic spirituality derived from the Qur'an, Hadith, as well as the thoughts of classical and contemporary scholars (Arqam et al., 2026). If Western psychology tends to be oriented towards understanding human behavior empirically through observation, experimentation, and cognitive theory, then Islamic educational psychology offers a more comprehensive perspective (Mawaddah, 2024). Islam views human beings as beings who have physical, intellect, and spiritual dimensions; All three must develop harmoniously to achieve a life balance. Therefore, the integration of psychology and Islamic values allows the birth of an educational approach that not only focuses on intellectual ability, but also on the cleanliness of the heart, the quality of worship, and the strengthening of students' morals (Fauziah et al., 2024).

In Islamic educational psychology, human beings are understood as spiritual-rational beings who have a transcendental relationship with Allah. This relationship is at the heart of personality formation. The existence of a spiritual aspect is a significant distinction between Western psychology and Islamic psychology. Western psychology often ignores or even negates the spiritual element, so the explanation of human behavior relies only on biological, environmental, or cognitive factors. Meanwhile, Islam views that many psychological problems arise not only due to external factors, but also due to the distance of the heart from divine values. This shows that psychological health in Islam is closely related to a person's attachment to Allah, clarity of purpose in life, and cleanliness of the soul (*tazkiyah al-nafs*). This integration is also seen in the Islamic perspective on the healing process of psychological disorders. Western psychology typically relies on cognitive, behavioral, or pharmacological interventions. Meanwhile, Islamic psychology combines these methods with spiritual approaches such as *dhikr*, prayer, self-introspection (*muhasabah*), and increasing piety. In this way, healing touches not only the symptoms, but also the root of the problems related to man's relationship with his Creator. This approach also gives a new meaning in education: that the learning process is not just a rational activity, but worship that strengthens spiritual relationships.

In the context of education, the integration of psychology and Islamic values creates a learning pattern that emphasizes moral values and morals as the core of the formation of students' personalities. The teacher not only acts as a transmitter of knowledge (*mu'allim*), but also a spiritual guide (*murabbi*) who plays a role in fostering good character through example. Values such as sincerity, patience, gratitude, and trust are combined with modern psychological theories such as learning motivation, moral development theory, or humanistic approaches. Thus, learning is a means of forming a moral person, not just knowledge. In addition, this integration provides a clear direction and purpose in education, which is to form a *kamil human* being a complete human being according to Islam. This goal emphasizes not only academic achievement, but also emotional maturation, lust control, and the cultivation of faith in every aspect of life. Thus, Islamic educational psychology is holistic because it touches all human dimensions: *reason* to think, *qalb* to feel, and *nafs* to control oneself.

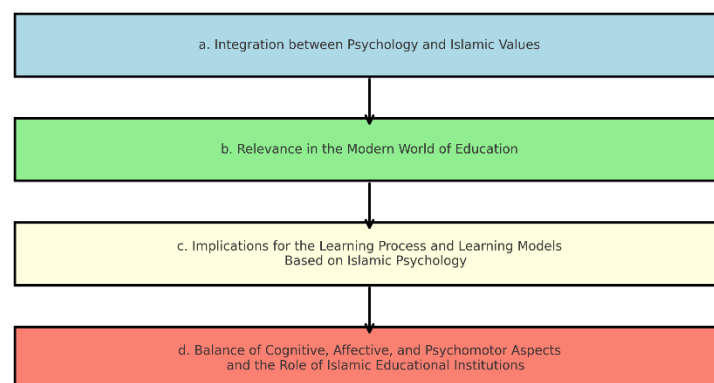


Figure 2. Result

Overall, the integration between psychology and Islamic values presents a comprehensive educational paradigm. Psychology strengthens the scientific side in understanding human behavior, while Islamic teachings fill the spiritual dimension that is the basis for soul balance. Through this integration, education becomes more meaningful, as it aims to nurture human beings who are not only intellectually intelligent, but also emotionally mature and spiritually strong. This approach

distinguishes Islamic educational psychology from the secular psychology approach, while making it more in line with human nature and educational needs in the modern era.

3.2. Relevance in the Modern World of Education

In the modern era of education marked by the acceleration of technology, globalization, and dynamic social change, Islamic educational psychology has an increasingly strong relevance as an approach that is able to answer various contemporary challenges (Ismail, Ar-Rahman, et al., 2025). The development of digital technology that affects students' mindsets, behaviors, and learning styles often creates additional stress, such as academic stress, social anxiety, and a decline in healthy interpersonal interaction (Lestari et al., 2025). In the midst of these conditions, the values in Islamic educational psychology provide a spiritual foundation that can strengthen students' mental health, character, and intrinsic motivation. This approach not only relies on the cognitive aspect, but also revives the spiritual dimension as a source of calm and emotional balance.

One of the main relevance of Islamic educational psychology in the modern context is its ability to offer solutions to the moral and identity crises experienced by many young generations. Globalization brings a new culture that is not always in line with Islamic values, causing moral confusion in students. By instilling values such as *tawakkul*, *sabr*, *gratitude*, and *sincerity*, Islamic educational psychology seeks to cultivate individuals with strong character, self-control, and realize the purpose of their lives as servants of Allah. These values are not just normative teachings, but also have significant psychological impacts, such as lowering anxiety levels, increasing learning motivation, and strengthening students' mental resilience in facing academic and social challenges. In addition, the relevance of Islamic educational psychology is also seen in its efforts to align intellectual progress with spiritual development. Modern education tends to focus on academic achievement, while emotional and spiritual aspects are often overlooked. Islamic educational psychology presents a holistic approach that combines intellectual, emotional, and spiritual intelligence so that the educational process not only produces academically intelligent individuals, but also wise and wise in behavior. Students are invited to understand that learning is not only a school obligation, but also part of worship that has value in the sight of Allah. This awareness is able to foster long-term motivation that is more stable than extrinsic motivation alone.

In the midst of the rampant mental health issue in the educational environment, the Islamic psychology approach is also relevant as an alternative therapy that is calming and in accordance with the religious values of Muslim students. Practices such as *dhikr*, prayer, reading the Qur'an, and *muraqabah* have psychological effects that can relieve stress, increase focus, and foster a sense of closeness to Allah. Thus, the integration of Islamic educational psychology not only strengthens the spiritual aspect, but also supports the mental well-being of students in the midst of modern academic pressures. Overall, Islamic educational psychology has a very strong relevance in the world of modern education because it is able to be a bridge between the intellectual needs and the spiritual needs of students. This approach makes a tangible contribution to shaping a generation that is not only academically superior, but also spiritually, emotionally, and morally strong. In the context of increasingly complex global changes, the existence of Islamic educational psychology is important as an educational strategy that is able to create balance, peace of mind, and a clear direction of life for students.

3.3. Implications for the Learning Process and Learning Models Based on Islamic Psychology

The implementation of Islamic educational psychology shifts the role of teachers from just *teachers* to *murabbi* educators who guide the cognitive and spiritual aspects of students. In practice,

this requires teachers to display moral examples, build warm emotional relationships, and integrate Islamic values in daily interactions with students, so that the learning process becomes a means of spiritual development in addition to knowledge transfer (Jaafar et al., 2012). Classroom atmospheres designed according to the principles of Islamic educational psychology tend to place empathy, honesty, and *ukhuwah* as norms of interaction. Research and studies of Islamic educational practices show that when these values are internalized through learning habits and activities, students' collective behaviors increase such as cooperation, sense of responsibility, and social concern which in turn supports cooperative learning and project-based learning processes (Basri, 2024).

In terms of learning motivation, Islamic psychology focuses on *niyyah* (intention) and the spiritual meaning of learning teaches students to consider studying as worship. This approach helps build sustained intrinsic motivation, so that students learn not solely for grades or careers, but because a life-giving religious awareness factor can reportedly increase academic perseverance and resilience (Rosyad, 2025). In the aspect of psychological well-being, the integration of spiritual activities (e.g. *dhikr*, *tadabbur Al-Qur'an*, *muhasabah*) into the classroom routine and counseling guidance services has a positive impact on reducing academic anxiety and improving students' stress management. Several institutional studies show that Islamic counseling and learning approaches that emphasize self-reflection strengthen students' coping skills in dealing with academic pressures (Shofiah & Lestari, 2025).

Its practical application demands adjustments to teaching strategies: assessments that also measure moral and spiritual development, learning activities that reflect values, and individualized instruction for students' emotional and spiritual needs. Teacher literacy to the psycho-spiritual student profile is the key so that learning interventions are effective and sensitive to the psychological condition of each student (Wibowo & Tobroni, 2025). The above principles raise the need for teacher capacity development: training to become a *murabbi*, pedagogical Islamic value literacy, and the ability to conduct psycho-educational observations. Educational institutions that have implemented the role of *murabbi* report improving the quality of school climates and reducing behavioral problems, an indication that the transformation of the role of teachers has far-reaching implications for the learning ecosystem (Yudistira et al., 2025). Curricularically, this implication requires the integration of values into every subject (value infusion), not just in religious subjects. The study articles suggest a curriculum design that links academic competence with spiritual competence and character so that each learning topic contains ethical and applicative reflections based on an Islamic perspective.

Finally, the implementation of Islamic educational psychology encourages a holistic evaluation of learning outcomes: in addition to cognitive assessment, there is a need for indicators of affective and spiritual development (e.g. indicators of empathy, honesty, responsibility). This comprehensive measurement provides a more complete picture of the success of education in forming knowledgeable and moral students (Yunan et al., 2023). One of the models that is widely recommended by literature is the Tazkiyah-Tarbiyah model, which emphasizes purification of the soul (*tazkiyah*) and character/spiritual education (*tarbiyah*) as learning goals. This model combines introspection (*muhasabah*), worship habits, and experiential learning to instill positive values and eliminate negative traits through repetitive processes and social affirmation. The implementation of this model in several Islamic schools has been reported to be effective in shaping moral behavior.

Tazkiyah-based learning places self-reflection activities as a routine component: before or after learning, students are invited to evaluate their attitudes and actions in relation to the values

taught. This kind of activity is seen as strengthening self-regulation and moral reasoning, two aspects that are important according to educational psychology for the affective and moral development of students (Banfatin, 2024). The tarbiyah model encourages the integration of moral values into the content of each subject (value infusion). For example, science teaching can be contextualized with ecological responsibility as a mandate; language lessons can contain communication ethics; So that each discipline becomes a means of character education as well as intellectual. Empirical studies on value integration have found an increase in ethical awareness and learning relevance for students. The experiential learning approach in the framework of Islamic psychology emphasizes the practical application of knowledge for the benefit of society. Service learning activities organized with Islamic values allow students to connect theory with real charity, develop empathy, and internalize the value of social responsibility. The case literature shows positive results in aspects of character and social skills.

The role of the teacher as a spiritual facilitator (*murabbi*) in this model is very central: the teacher guides the process of *tazkiyah* and *tarbiyah*, provides moral feedback, and becomes an example in the practice of values. Therefore, this model demands a teacher professional development program that combines pedagogy, psychology, and Islamic science. Educational studies emphasize that without the readiness of teachers, psycho-Islamic models are difficult to operate. In terms of evaluation, the *tazkiyah-tarbiyah* model recommends formative assessments that assess the development of the soul and behavior through observation, portfolios, and peer assessments. This assessment approach is more sensitive to affective and spiritual changes than standard tests alone, making it more suitable for monitoring the effectiveness of character building (Arif, 2025). Challenges in implementing this model include the need for a clear curriculum, resistance to learning paradigm changes, and the need for more empirical research to prove the effectiveness of the model in diverse contexts. Some studies recommend pilot projects and classroom action research to adapt the model according to local characteristics. In summary, the Islamic psychology-based learning model (*tazkiyah & tarbiyah*) offers a practical framework for combining character building and academic learning with preliminary evidence from various studies that the integration of spiritual values and practices in the learning process improves the affective and social aspects of students. However, strengthening empirical evidence through systematic quantitative and qualitative studies is still very much needed.

3.4. Balance of Cognitive, Affective, and Psychomotor Aspects and the Role of Islamic Educational Institutions

Islamic educational psychology theoretically and practically emphasizes that the development of students must be balanced, which includes cognitive (intellectual), affective (emotional, moral), and psychomotor (behavioral) aspects, in accordance with human nature in an Islamic perspective. In the tradition of classical and contemporary Islamic education, scholars and thinkers affirm that knowledge is not only to acquire knowledge, but also a means of soul transformation (*tazkiyah*) and character formation. This concept is in line with the thinking of Hasan Langgulung, who emphasizes that Islam must integrate rational science with spiritual aspects so that learning is truly holistic (Fadlillah et al., 2023). Studies of pesantren psychology show that Islamic boarding schools use an education system that includes moral knowing, moral feeling, and moral behavior as part of student character education. This emphasizes that pesantren applies a balanced approach, not only teaching knowledge (cognitive), but also fostering religious feelings and moral behavior through habituation, *kiai* example, and the collective life of students (Zaini & Febriantika, 2023a).

Furthermore, other research reveals that Islamic educational institutions (madrasas) actively insert moral values and social responsibility into general subject matter, so that students not only understand scientific concepts, but also understand the ethical and social implications of these sciences. It reflects the application of a balance between intellectual and moral aspects in the curriculum (Apriyani et al., 2024a). In the affective aspect, Islamic Religious Education (PAI) teachers have a big role in instilling empathy, a sense of responsibility, honesty, and cooperation through daily teaching interactions. A qualitative study at Madrasah Aliyah Al-Hikmah Serang shows that strengthening ethical values through religious education produces responsible, disciplined, and honest students in the social life of the school (Nakhma'ussolikhah et al., 2025). In the psychomotor aspect, namely the real behavior, Islamic education also emphasizes discipline, cooperation, and social action. For example, discipline education through Islam is strongly emphasized in the character of students, based on religious education (PAI) as a vehicle for the formation of discipline character (Sholahudin et al., 2025). From the perspective of Islamic educational theology, values such as monotheism (the oneness of Allah), amanah (responsibility), and justice become moral footholds in character education. In the study by Irawan et al., it was stated that these values underlie character education and require students to develop in cognitive, affective, and psychomotor aspects simultaneously (Irawan et al., 2025).

A practical model of the implementation of this balance can be seen in the pesantren system, where students not only learn tafsir, fiqh, and Arabic (cognitive), but also engage in recitation, muhasabah, joint prayer, and social activities, all of which reflect the integration between aspects of the soul, mind, and action (Zaini & Febriantika, 2023b). The integration of these aspects in learning helps create learners who are not only intellectually intelligent but also emotionally and behaviorally mature. When students are taught noble values in the context of real experience, they are more likely to internalize morality into everyday life, rather than just as a theory. This balance is also important in building a healthy and educational school climate. When the curriculum and learning process are designed to pay attention to these three dimensions, Islamic schools become environments where students feel valued, heard, and grown as whole human beings. Thus, understanding and implementing the balance of cognitive, affective, and psychomotor aspects in Islamic educational psychology is an important foundation for holistic character education and forming students who are wise, empathetic, and spiritually and socially responsible.

Islamic educational institutions such as madrasas, Islamic boarding schools, and Islamic schools play a very strategic role in implementing the psychological theories of Islamic education. Madrasahs, as a type of Islamic educational institution, are not only a place for the transfer of religious knowledge, but also a center for the development of character and spirituality of students. In literature, madrasas are described as functioning as learning communities that instill moral values, social responsibility, and morals through curriculum and extracurricular activities (Apriyani et al., 2024b). Islamic boarding schools in particular stand out as institutions with a dormitory pattern that involves living with students, kiai guidance, and a religiously structured education system. Studies of pesantren psychology show that pesantren contribute significantly to the formation of discipline, self-control, empathy, and social skills of students through continuous spiritual coaching. More than that, Islamic institutions also provide Islamic guidance and counseling services based on Qur'anic values and morals. With a psychological approach that is aligned with Islamic teachings, educational institutions can help students cope with psychological issues such as stress, anxiety, and moral conflict in a way that is relevant to their beliefs. Although explicitly Islamic counseling research is still limited, the role of teachers and kiai in institutions such as pesantren can be considered as moral and spiritual counselors.

In terms of curriculum, Islamic educational institutions have the responsibility to compile teaching materials that not only contain religious knowledge, but also apply the values of monotheism and mandate in each subject (Rohani et al., 2025). The implementation of this monotheism-based curriculum helps students realize that all knowledge comes from Allah and must be used for the benefit and service of society. This is in accordance with the view of Islamic character education that integrates spiritual, intellectual, and social aspects. Islamic institutions also function as social and moral models in society. Through strong school culture such as rules, the habits of common prayer, muhasabah, and Islamic social activities, Islamic educational institutions create an ecosystem where moral and spiritual values are not only taught, but also lived. This is important so that education is not theoretical, but becomes a student's life experience. In terms of the development of educators, Islamic institutions need to ensure that teachers are not only competent in the academic field, but also have moral and spiritual integrity. Teachers as *murabbi* must have an understanding of Islamic psychology in order to be able to understand and guide students' psychological conditions, as well as instill moral values through daily interactions. The study of the role of PAI teachers shows the importance of the role of moral and exemplary teachers in shaping the character of students (Hartina et al., 2025). Islamic educational institutions can also collaborate with communities and families to strengthen the values of character education. Because the psycho-spiritual development of students does not only occur in school, but also in the family and community environment. The integration of home and school values will strengthen the formation of children's moral integrity and religious identity.

The role of Islamic institutions in educating the character of citizens is also important in social contextualization (Pahmi et al., 2025). Islamic education in schools and Islamic boarding schools can contribute to the development of the nation's character, especially in the face of globalization. Islamic universal values such as honesty, justice, compassion, and social responsibility can be the basis for the formation of ethical and socially caring citizens (Ismail, Putra, et al., 2025). Islamic educational institutions play a multifaceted function: as a center of knowledge, psychological and moral development, as well as an agent of social transformation. With this strategic role, Islamic institutions have the potential to become the main vehicle to realize the vision of Islamic educational psychology in forming students who are complete with knowledge, morals, and social empowerment (Alda et al., 2025). The integration of psychology and Islamic values offers a comprehensive foundation for understanding human development within Islamic educational settings. Unlike Western psychology, which often prioritizes empirical and cognitive explanations, Islamic educational psychology emphasizes the unity of physical, intellectual, and spiritual dimensions. This holistic integration shows that psychological well-being is not only determined by biological or environmental factors but also by a person's connection with divine guidance, purpose of life, and moral purification. As such, Islamic educational psychology offers an alternative paradigm that balances scientific inquiry with spiritual principles, positioning learning as not merely a cognitive process but an act of worship and self-refinement.

In the context of modern education, the relevance of this integrated approach becomes increasingly evident as students face challenges brought by technological advancement, globalization, and cultural shifts. Issues such as academic stress, identity crisis, moral ambiguity, and digital-based behavioral changes require an educational model that nurtures mental resilience, character formation, and spiritual grounding. Islamic educational psychology provides meaningful solutions by embedding values such as patience, gratitude, sincerity, and tawakkul, which contribute to emotional stability, intrinsic motivation, and moral clarity. Thus, Islamic values do not function merely as religious doctrines but serve as therapeutic, motivational, and developmental resources

well aligned with contemporary educational needs. The implications of this integration for teaching and learning are significant. Teachers are not regarded solely as knowledge transmitters but as *murabbi* who guide students' cognitive, affective, and spiritual development. The learning environment is deliberately shaped to promote empathy, discipline, cooperation, and reflective thinking through both instructional strategies and everyday interactions. Moreover, learning motivation is reframed through the concept of *niyyah*, transforming academic efforts into spiritual devotion. Practices such as *dhikr*, *muhasabah*, and Qur'anic contemplation serve as psychological interventions that support stress management, emotional awareness, and moral reasoning, thereby reinforcing psycho-spiritual development within the learning process.

Balanced development across cognitive, affective, and psychomotor domains is another crucial implication derived from Islamic psychological principles. Cognitive mastery is strengthened through academic learning, while affective development is nurtured through value-based interactions and emotional literacy. Simultaneously, psychomotor growth is shaped through habituation, discipline, social action, and community engagement. Islamic educational institutions such as madrasahs and pesantren demonstrate practical models where curriculum, daily routines, spiritual practices, and communal living are integrated into a unified developmental framework. These institutions not only serve as academic centers but also act as moral communities and agents of social transformation. Overall, the synergy between psychology and Islamic values offers a constructive educational paradigm that equips learners with intellectual capability, emotional maturity, moral integrity, and spiritual depth. By addressing cognitive functioning, emotional regulation, ethical reasoning, and spiritual consciousness simultaneously, Islamic educational psychology presents a model capable of responding to modern educational challenges while preserving human nature as understood in Islamic epistemology. Continued empirical research, curriculum development, and teacher training remain essential to further validate and optimize this paradigm across diverse educational contexts.

5.CONCLUSION

Based on the literature review conducted, it can be concluded that Islamic Educational Psychology is a strategic discipline that bridges the gap between modern psychological theory and Islamic values so as to produce a more comprehensive educational approach. Islamic educational psychology places humans as beings who have physical, cognitive, emotional, and spiritual dimensions that must develop in a balanced manner. This perspective makes the educational process not only an intellectual activity, but also a process of tazkiyah and character building. The integration of Islamic values such as sincerity, tazkiyah al-nafts, uswah hasanah, and intention is an important foundation for meaningful learning and is able to strengthen the intrinsic motivation of students. Its relevance is increasingly evident in the modern era which is full of moral, technological, and mental health challenges. The Islamic psychology approach has been proven to be able to improve psychological well-being, reduce academic anxiety, and help build a strong spiritual identity in students. The implementation of the theory of Islamic educational psychology in learning practice is carried out through the role of the teacher as a *murabbi*, a curriculum that integrates values in all subjects, reflective activities such as muhasabah and dhikr, and evaluation that not only assesses cognitive aspects, but also affective and spiritual aspects. Models such as Tazkiyah Tarbiyah provide a practical framework for the development of character and spirituality of students. Thus, Islamic Educational Psychology has a significant contribution to creating a holistic, humanistic, and spiritual education system, and is able to produce a generation of faithful, knowledgeable, and noble character.

This study strengthens the urgency of applying Islamic Educational Psychology as the basis for the development of Islamic education in the contemporary era.

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