

## Components of Educational Psychology in Islamic Perspective and Its Implications for Learning: A Literature Review

Nurrahma<sup>1</sup>, Lukman Gappar<sup>2</sup>, Supriandi<sup>3</sup>

<sup>1,2,3</sup> Pascasarjana Sekolah Tinggi Agama Islam Al-Furqan Makassar

nurrahma130501@gmail.com, lukmangappar27@gmail.com, [supriandi021193@gmail.com](mailto:supriandi021193@gmail.com)

### ARTICLE INFO

#### Article history

Received November 19, 2025

Revised December 17, 2025

Accepted December 28, 2025

#### Keywords:

Islamic Educational Psychology,  
Communication Manners,  
Cooperative Learning, Karimah  
Morals, Learning Motivation

### ABSTRACT

This study aims to analyze the components of educational psychology from an Islamic perspective through a library research approach. The study was conducted by examining classical and modern literature on Islamic psychology, Western theories of educational psychology, as well as the works of scholars such as Al-Ghazali, Ibn Sina, and Ibn Khaldun. Data analysis uses content analysis techniques which include theme identification, categorization of educational psychology components, synthesis of Western and Islamic concepts, and formulation of learning implications. The results of the study show that educational psychology in Islam has a more holistic approach because it includes cognitive, affective, motivational, interest, individual development, social interaction, and spiritual dimensions. The Islamic perspective emphasizes the integration of the values of tauhid, adab, intention, and tazkiyatun nafs in the entire educational process. The integration of modern theory and Islamic values has been proven to increase intrinsic motivation, critical thinking skills, interest in learning, character formation, and balance of students' development. This research confirms that Islamic-based educational psychology is a comprehensive and relevant paradigm to face contemporary educational challenges. This approach has the potential to produce students who are intellectually superior, have noble character, and have spiritual depth, so that it is in line with the goal of Islamic education to form kamil people.

## 1. INTRODUCTION

Educational psychology is one of the important disciplines that aims to understand how students learn, how mental processes work, and what factors affect the effectiveness of learning (R. Rahma et al., 2024). In the modern academic tradition, this discipline is heavily influenced by major theories such as behaviorism that emphasizes reinforcement and stimulus-response, cognitivism that emphasizes internal mental processes, constructivism that sees students as knowledge builders, and humanism that emphasizes self-potential and personal actualization (Karadona & Sari, 2025). Nevertheless, these views have not been able to fully explain the reality of man as a creature that is not only rational and emotional, but also spiritual (Munawarah et al., 2025). This is where educational psychology in an Islamic perspective has a very strategic position in providing a more holistic understanding of student development.

In the Islamic view, human beings are created as beings who have three main dimensions: spirit, intellect, and body. All three must develop proportionally so that humans can achieve their perfection. The Qur'an describes human beings as beings who are entrusted with the potential, the potential of fitrah, reason ('aql), and the innate tendency towards the truth (QS. Ar-Rum: 30). This means that education not only functions as a means of knowledge transfer, but also the process of

purification of the soul (tazkiyatun nafs) and the formation of noble morals so that students are able to carry out their roles as servants ('abd) and caliphs on earth. Thus, the psychology of education in Islam should not override the spiritual and moral dimensions, which are the main foundations of the formation of human character in the Islamic perspective (Shabri Saleh Anwar, 2025).

In the classical Islamic scholarly tradition, great scholars such as Al-Ghazali, Ibn Sina, Ibn Miskawayh, Al-Farabi, and Ibn Khaldun have discussed the concepts of psychology in depth. Al-Ghazali in *Ihya Ulumuddin* describes the process of moral formation, the importance of self-control, and how the environment and teachers affect the development of the soul. Ibn Sina emphasized the importance of intellectual development and stages through a systematic learning process. Meanwhile, Ibn Khaldun in *Muqaddimah* relates the psychological development of children to social, cultural, and educational factors. Their works show that the study of educational psychology in Islam has a strong scientific foundation and is in line with the development of modern psychology, although it remains rooted in the values of monotheism (Hayati et al., 2025).

In the context of contemporary education, the integration between the principles of educational psychology and Islamic values is increasingly becoming an urgent need (Munawarah et al., 2025). Educational institutions, both public schools and Islamic boarding schools, face major challenges such as moral degradation, low motivation to learn, increasing instant culture, and digital disruption that affects the way of thinking and behavior of students (Rahmawati et al., 2025). This phenomenon shows that an educational approach that only emphasizes the academic aspect is not enough to form a generation of character and moral-spiritual resilience (Ismail et al., 2025). Therefore, the psychology component of Islamic values-based educational psychology is very relevant to be applied in learning so that students are not only intellectually intelligent, but also emotionally, morally, and spiritually mature.

This literature review seeks to reconstruct the role of educational psychology components such as cognitive, affective, motivational, interest, individual development, social interaction, learning style, and spiritual intelligence in an Islamic perspective (Hidayat, 2024). Through the alignment between modern psychological theories and Islamic educational principles, this study tries to present a more comprehensive concept and implications of learning (Rosyad, 2025). This approach is expected to be able to encourage the development of a learning model that is not only academically effective, but also able to produce students who have Islamic character, noble character, broad insight, and have a strong spirituality. If developed consistently, Islamic-based educational psychology can be the foundation for the implementation of holistic and balanced learning. This kind of learning model is not only oriented towards cognitive achievement, but also integrates Islamic values in every educational process. Thus, the integration of educational psychology and Islamic values in the learning process is an important step in creating education that is more relevant, sustainable, and in accordance with the main goal of education in Islam, namely the formation of kamil people.

## 2. METHODS

This research uses a library research approach, which is a research method that relies on written scientific sources as the basis for data analysis and synthesis. This approach was chosen because the topics studied are related to the theories, concepts, and thoughts of figures that require an in-depth search of the literature on educational psychology in Western and Islamic perspectives (M. N. Sari et al., 2025). Research data is collected from various sources such as classical and contemporary books on Islamic psychology, academic research journals, scientific articles,

dissertations, as well as works by educational figures such as Al-Ghazali, Ibn Sina, and Ibn Khaldun. The researcher also reviewed modern literature such as the study of Western educational psychology (Piaget, Vygotsky, Bruner, Bandura) and recent studies relevant to the integration of Islamic education (Chairiyah & Sabariah, 2024).

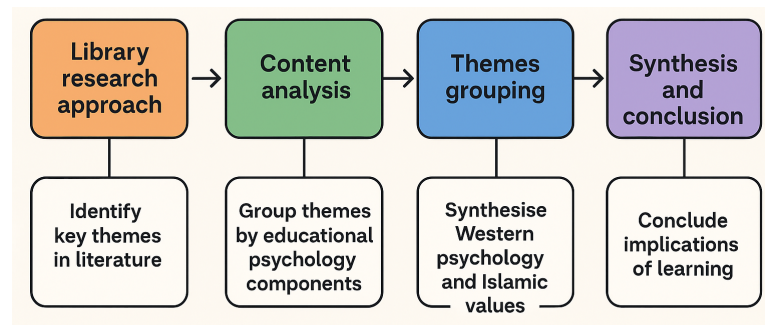


Figure 1. Methods

The analysis process is carried out through *content analysis* techniques with the following steps: (1) identifying key themes in each literature; (2) grouping themes according to the categories of educational psychology components such as cognition, motivation, development, affection, and spirituality; (3) synthesizing the concept of Western psychology and Islamic values; and (4) to conclude the implications of learning in the context of modern Islamic education. Data validity is strengthened through source triangulation, i.e. comparing various literature to ensure consistency of concepts and ideas (Hendry & Manongga, 2024).

### 3. RESULTS AND DISCUSSION

#### 3.1 Cognitive Components in an Islamic Perspective

In the Islamic perspective, the cognitive component is not narrowly understood as the ability to think logically or mechanically mental processes. Reason ('aql) in Islam is an instrument that is glorified by Allah and is the main differentiator between humans and other creatures. Reason not only serves to reason, remember, and solve problems, but also to be a means to know God, understand revelation, and contemplate His creation (Rahmasari & Aminullah, 2025). Therefore, the cognitive aspect in Islam is always directed by the values of monotheism and spiritual ethics so that thinking activities are inseparable from the purpose of human creation (QS. Ali Imran: 190–191). This spiritual dimension is the main differentiator between Islamic cognitive theory and Western theory of cognitivism, which generally focuses on mental processes without considering a moral-transcendental orientation (Iftahuddin, 2025).

Classical Islamic thinkers such as Al-Ghazali, Ibn Sina, Al-Farabi, and Ibn Rushd made significant contributions to the development of the theory of cognition. Al-Ghazali emphasizes the concept of *tafakkur* (deep contemplation) as the essence of meaningful cognitive processes (Rahman & Nurjannah, 2025). *Tafakkur* is not just thinking, but mental activity that connects empirical phenomena with spiritual meaning. This process leads learners to not only understand *what* and *how* something happens, but also *why* and *for what purpose* the phenomenon exists. Thus, the cognitive component in Islam is in line with the modern metacognitive approach, but with a depth of moral and spiritual purpose. Meanwhile, Ibn Sina in *al-Nafs* emphasizes the importance of the multi-level process of reason, starting from the ability to receive sensory information to attaining *mustafad* intellect, which is the highest level of thinking through the process of reflection and contemplation.

The integration of Islamic cognitive concepts with modern learning can be realized through learning strategies that encourage critical and reflective thinking. For example, problem-based learning, Socratic dialogue, inquiry learning, and analysis of kauniah verses can be a means of developing students' analytical skills while fostering spiritual awareness. Learning that connects general knowledge and Islamic values is also proven to improve understanding of concepts because the material is processed through a broader context of meaning. This is in line with Ausubel's view of *meaningful learning*, that meaningful knowledge is easier to understand and remember when it is associated with knowledge that already exists in the cognitive structure of students.

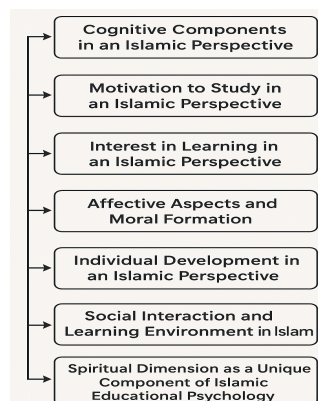


Figure 2. Results

Some modern research supports this integration. Studi Asykur et al., (2025) found that the integration of kauniyah verses in PAI learning was able to improve students' critical thinking skills and conceptual understanding because they not only studied natural phenomena empirically, but also related them to monotheistic values. Contemplation-based learning (tafakkur) helps to improve memory retention and depth of understanding, as students engage in cognitive and emotional processes simultaneously (Ramadan et al., 2025). Moreover, (Wibowo et al., 2024) emphasized that the integration of Islamic values in cognitive learning has a positive effect on students' problem-solving skills, especially because these values foster intrinsic motivation and a stronger sense of learning. Other literature reviewed R. W. Sari et al., (2025) It shows that monotheism-based education provides a solid epistemological foundation for students, so that learning becomes more directed, integrated, and not fragmented as a weakness that is often encountered in secular education models.

Overall, the cognitive component in the Islamic perspective not only aims to improve the ability to think rationally, but also directs intellectual activity towards spiritual awareness, moral strengthening, and meaning of life. The integration between modern cognitive theory and Islamic values gives birth to a more comprehensive, balanced, and relevant learning model to form students who excel both intellectually and spiritually. This approach is very important to be applied in today's Islamic education system which is not only oriented towards academic results, but also the formation of noble character and morals.

### 3.2. Motivation to Study in an Islamic Perspective

In modern educational psychology, learning motivation is generally classified into two broad categories, namely intrinsic motivation (internal drive to learn) and extrinsic motivation (motivation that arises from external factors such as rewards, grades, or punishments) (Uno, 2023). The Islamic perspective enriches this concept by adding a spiritual dimension that is the foundation for all human

activities, including the learning process. In Islam, the highest and most ideal motivation is the sincere intention to seek Allah's pleasure (lillāhi ta'āla). This intention is the spiritual basis for every learning activity, so that learning is not only seen as an intellectual process, but also as worship and a path to moral formation (Aiyub et al., 2024).

Al-Ghazali in *Ihyā' 'Ulūm ad-Dīn* affirms that intention (al-niyyah) is the essence of every deed and is the determinant of the value of an action. If a person's intention in seeking knowledge is based on sincerity and the desire to get closer to Allah, then all learning activities become meaningful and worth worship. This perspective provides a much stronger framework of intrinsic motivation than secular motivation, because spiritual motivation is not easily faded by external conditions. This concept is in line with the teachings of QS. Al-Mujādilah:11 which emphasizes that Allah will exalt the status of those who believe and have knowledge. In the Islamic tradition, motivation is also related to the concepts of *himmah* (high spirit), *mujāhadah* (earnestness), and *istiqāmah* (consistency). Ibn Qayyim al-Jauziyyah stated that the seriousness of a student of knowledge is born from the strength of the heart and a sincere belief in the importance of knowledge as a path to goodness and piety. Thus, motivation in Islam is not merely a psychological impulse, but also a moral and spiritual impulse.

The integration of the concept of Islamic motivation into modern learning has great practical implications (Puja et al., 2025). Teachers can instill spiritual motivation through strengthening the intention before learning, associating the subject matter with the values of monotheism, and providing an example (*uswatun hasanah*) in the manners of seeking knowledge. The connection between learning activities and religious values has a significant effect on students' intrinsic motivation, because they feel that learning has a deeper spiritual meaning than simply meeting academic demands. This study confirms that spiritual motivation can increase perseverance, discipline, and interest in learning on an ongoing basis (Adzima & Hisaaniah, 2024). Other research by Ahada et al., (2022) showed that students who understood the purpose of worship in learning showed a higher level of learning consistency and better self-management than students who were only grade-oriented. Meanwhile, a study by (Susono et al., 2025) It found that when teachers used Islamic value-based learning approaches such as associating material with Qur'anic verses or the exemplary stories of scholars, students' intrinsic motivation increased dramatically because they understood the meaning and relevance of learning.

Islam also does not deny the importance of extrinsic motivations such as rewards, praise, or rewards, but such motivations must remain directed within the moral framework and not make students learn just for the sake of human praise. Ibn Khaldun in *Muqaddimah* emphasizes the importance of a balance between internal motivation and external factors to maintain the stability of the learning process. He also warned that excessive punishment can kill motivation to learn and damage mental development. The integration of the concept of Islamic motivation in learning can be realized through several important steps, namely instilling intentions before learning as a form of internalizing spiritual motivation, associating the subject matter with the purpose of worship such as understanding science to recognize the greatness of Allah, utilizing the exemplary stories of Islamic scholars and figures to foster inspiration, providing meaningful and empathetic feedback in accordance with the principles of tarbiyah, and create a learning environment that supports noble morals so that students can learn with a calm and sincere heart. Thus, the motivation to study from an Islamic perspective is not only an encouragement to obtain academic achievements, but also a means for spiritual development, character strengthening, and the formation of a pious person. The



integration of spiritual motivation into learning has the potential to improve the quality of the learning process while forming a generation of moral knowledge.

### 3.3. Interest in Learning in an Islamic Perspective

In the Islamic perspective, interest in learning is understood not only as a psychological inclination towards an object of knowledge, but also as a spiritual manifestation of the curiosity that Allah bestows on man (Munawarah et al., 2025). The concepts of *tahqiq* (search for truth) and *mahabbat al-'ilm* (love for knowledge) are the two main foundations for the growth of interest in learning in the Islamic scientific tradition. Since classical times, scholars such as Imam Al-Ghazali and Ibn al-Qayyim emphasized that knowledge is *nur* (light) that illuminates the heart and elevates the human degree, so that the love for knowledge is not only an intellectual need but also a form of worship that leads a person to a deeper knowledge of Allah SWT. A number of literature studies confirm that learning interests that come from religious values tend to be more stable and profound than interests that are only based on external factors. For example, research by (Haryanto et al., 2024) showed that Islamic school students who understood the dimensions of worship in learning showed a higher level of focus, perseverance, and self-regulation than students who were only motivated by academic grades. Other research by (Muthmainnah & Herawati, 2021) emphasized that the integration of Islamic values through the *adab-based learning* approach can significantly increase interest in learning, because students feel the learning process as a meaningful and spiritually valuable activity.

In modern psychology, interest in learning is closely related to attention, curiosity, and positive emotions towards the object of learning. However, Islam provides an additional dimension in the form of value orientation and manners. Love for knowledge will be meaningless without manners; as stated by Al-Attas (1999), *adab* is the key to ensuring that the interest in learning does not deviate from the objective of seeking the true truth. Therefore, interest in Islam is not only an intellectual interest, but also a moral and spiritual readiness to respect knowledge, teachers, and learning processes (Bambang, n.d.). Learning implications: Teachers should create meaningful learning experiences by connecting knowledge to real life, worship values, and students' spiritual needs. The learning atmosphere needs to be decorated with manners, compassion (*rahmah*), and appreciation for the learning process. The use of contextual learning methods, exemplary stories of scholars, and the integration of Qur'anic verses about the search for knowledge can significantly increase *student engagement*.

### 3.4. Affective Aspects and Moral Formation

Affective aspects in educational psychology include emotions, attitudes, values, and character. In Islam, the affective aspect is the main foundation of education, even occupying a higher position than the cognitive aspect. Education is not considered perfect if it does not produce noble morals. Al-Ghazali in *Ihya' Ulum al-Din* emphasized that the main purpose of education is *tahdzib al-nafs* (purification of the soul) and the formation of good character. Thus, the affective domain in the Islamic perspective includes the cultivation of values such as patience, empathy, tawakal, honesty, compassion, and a sense of responsibility (Nurjadid et al., 2025). Contemporary literature studies show that educational approaches that emphasize the formation of morals have a positive impact on students' behavior and learning outcomes. Research by (Rohmah, 2019) found that internalizing Islamic values through habituation, teacher example, and integration of value materials in lessons can improve students' attitudes of empathy, discipline, and emotional control in Islamic-based schools. Similarly, a study by (Marzukah, 2025) It shows that the morality-based learning

model can improve the quality of students' teacher relationships, which according to affective theory greatly determines students' learning readiness and emotional involvement.

Modern psychology through Krathwohl's affective taxonomy explains that affective development includes five stages: accepting, responding, rewarding, organizing, and internalizing values (Huseng & Auliyaudin, 2025). Meanwhile, Islam emphasizes that values must be practiced consistently (*istiqamah*) until they become innate characters (*khuluq*). The integration between modern theory and Islamic principles shows that character formation requires a continuous process, intensive example, and continuous habituation of good behavior (Fadilah et al., 2025). Learning implications: Teachers should play the role not only as a conveyor of information but as a living character model. Social project-based learning, joint worship activities, moral mentoring, Islamic school culture development, and *service learning* are effective strategies to foster affective values. In addition, the learning environment needs to be designed as *an emotionally safe space* for students to develop empathy, cooperation, self-control, and moral awareness that are in harmony with Islamic teachings.

### 3.5. Individual Development in an Islamic Perspective

The concept of individual development in Islam has a more comprehensive foundation than Western theory because it includes physical, intellectual, emotional, social, and spiritual dimensions (Syahid, 2024). Piaget's theory of cognitive development and Erikson's psychosocial do provide an important picture of the universal stages of human development, but Islam adds the concept of *fitrah* as an innate potential bestowed by Allah on man (Hestri et al., 2025). *Fitrah* includes the tendency to know Allah, love goodness, and the ability to think and feel in a balanced manner (QS. Ar-Rum: 30). According to Ibn Khaldun, human development is greatly influenced by the environment (*al-bi'ah*), the educational process (*tarbiyah*), and social interactions that facilitate the growth of individual knowledge and morals. In the world of education, children's development is seen as a gradual process that requires an approach according to their capacity and mental readiness. Al-Ghazali emphasized that childhood is an important phase of habit formation because in this phase the soul is still soft, malleable, and very responsive to example. Research by (Judrah et al., 2024) shows that the habituation of morals and the example of teachers have a significant influence on the moral and social development of students in Islamic-based schools.

Learning must be adapted to the stage of intellectual, emotional, and spiritual development of the learner. At an early age, learning based on example, worship habits, character strengthening, and concrete activities is more effective than abstract learning. In adolescence, a dialogical approach, critical discussion, and the assignment of learning responsibilities are more appropriate because they are in accordance with the phase of identity search. Teachers need to realize that the goal of Islamic education is not only cognitive development, but also spiritual maturation.

### 3.6. Social Interaction and Learning Environment in Islam

The concept of social interaction in learning has long been of concern to educational psychologists, especially through Vygotsky's idea of *the Zone of Proximal Development* (ZPD), which emphasizes that the cognitive development of learners is strongly influenced by the quality of interaction with others, especially teachers and peers (Saputra & Suryandi, 2020). Interestingly, this concept has a strong meeting point with Islamic teachings that place civilized social interaction as the foundation of human intellectual and spiritual development. In Islam, the learning process cannot be separated from *adab*, *ukhuwah*, and the principle of helping each other in kindness (*ta'awun 'ala al-birr wa al-taqwa*), as affirmed in QS. Al-Maidah [5]:2. This shows that a conducive learning

environment is not only about spatial planning and facilities, but also the quality of human relationships created in it. Social interaction from an Islamic perspective also emphasizes the influence of the environment (*bi'ah*) on the formation of students' character and morals. Scholars such as Ibn Khaldun emphasized that humans are social creatures (*madani bi al-thabi'ah*) that develop through the process of interaction and imitation of the surrounding society. If the learning environment is positive and full of example, politeness, mutual respect, and empathy, then students tend to show better moral development and academic motivation. Conversely, a learning environment full of bullying, teasing, or negative competition can weaken confidence, inhibit cognitive development, and lower motivation to learn. Thus, the warmth of the relationship between teacher students and a humanist classroom culture becomes an integral part of the design of Islamic education.

The hadith of the Prophet Muhammad PBUH which states that "*A believer is a mirror to his brother*" (HR. Abu Dawud) gives an idea that interaction between students and interaction between teachers and students is a means to improve and develop each other's potential. This is in line with the concept of *social modeling* in modern psychology, where individual behavior is formed through observation and imitation of social models that are considered significant. In the context of Islamic education, teachers not only function as facilitators of learning, but also as moral models that show integrity, patience, politeness, and compassion (*rahmah*). This example has proven to be a key factor in improving the inner atmosphere of students and making the learning environment more harmonious and productive. The results of contemporary research further strengthen the importance of social interaction based on Islamic values. Study by Aisyah & Rahman (2021) It shows that the integration of Adab culture in students' teacher interactions significantly increases psychological *comfort* and lowers academic anxiety levels. Students who are in a warm, smiling, greeting, and appreciative learning environment show increased engagement in discussion, courage to ask questions, and activeness in group work (Thohari et al., 2024). Other research by S. Rahma et al., (2024) It also emphasized that an educational environment that applies the values of grace and manners has been proven to support spiritual development while increasing students' motivation to learn and self-discipline.

The implications for learning are wide-ranging. Teachers can apply cooperative learning that is in harmony with the principles of deliberation and mutual cooperation in Islam, such as *the jigsaw* method, *think-pair-share*, or small group discussions that emphasize cooperation, not destructive competition (Syah et al., 2024). In class discussions, teachers need to instill speaking manners such as not interrupting conversations, raising their hands before speaking, using polite language, and respecting the opinions of others so that social interaction becomes a means of increasing intelligence as well as the formation of noble morals. Teachers also need to create a classroom culture that is full of empathy, such as helping friends who are struggling, appreciating friends' achievements, and avoiding belittling or ridicule. Overall, the Islamic perspective gives an additional dimension to the theory of social interaction in educational psychology by emphasizing that the purpose of interaction is not only to acquire cognitive abilities, but also to cultivate morals, build *ukhuwah*, increase social sensitivity, and strengthen spiritual orientation. Therefore, the integration of these values in the modern learning environment is an urgent need to realize students who are intelligent, have character, and have moral integrity according to the goals of Islamic education.

### 3.6. Spiritual Dimension as a Unique Component of Islamic Educational Psychology

The spiritual dimension is an aspect that is hardly discussed in Western educational psychology theories that tend to be materialistic and secular. In Islam, spirituality is precisely the



core of the development of human personality. Concepts such as intention (*al-niyyah*), sincerity, *muraqabah* (the awareness that Allah is always watching), and the motivation of *lillahi ta'ala* are important foundations in the learning process (Hifni et al., 2025). Al-Ghazali and Ibn al-Qayyim emphasized that learning without a spiritual orientation causes knowledge to be of no benefit, and can even plunge a person into intellectual pride. The integration of spiritual values in learning such as religious reflection, the habit of prayer before studying, or the association of knowledge with *kauniyah* verses increases self-regulation, learning motivation, and students' sense of academic responsibility. Spiritual-based learning has also been proven to be able to reduce negative behaviors such as cheating, laziness in studying, and academic anxiety.

Teachers need to integrate the values of monotheism, morals, and worship orientation in various subjects. Science can be linked to the greatness of Allah; social sciences are associated with the value of justice; and linguistics are directed at improving the ability to understand revelation. In addition, learning activities can begin with *muhasabah*, spiritual motivation, prayer reading, and strengthening of intentions so that students understand that learning is part of worship (Basri, 2021).

The findings of this study indicate that the Islamic perspective offers a holistic and spiritually grounded framework for understanding psychological constructs in education, differing significantly from predominant Western paradigms. For instance, the cognitive component in Islam positions reason (*'aql*) as not merely a tool for logical processing, but also as a means to recognize God, appreciate revelation, and reflect on the purpose of creation. This transcendent orientation shows that cognitive activities in Islam are inseparable from theological values and moral consciousness. Compared with Western cognitivism, which often isolates mental functions from spiritual objectives, Islamic education integrates analytical abilities with the pursuit of meaning and faith. Thus, learners are directed not only toward intellectual mastery but also toward moral awareness and worshipful understanding.

The study also highlights that motivation to learn within the Islamic tradition is dominated by spiritual intention (*al-niyyah*) and sincerity (*ikhlas*) to seek the pleasure of Allah. Although intrinsic and extrinsic motivation are relevant as acknowledged in modern psychological theories, Islam embeds a deeper motivational structure wherein learning becomes a form of worship. This spiritual motivation has been shown to produce sustainable enthusiasm, emotional resilience, and self-regulation, which outperform purely external incentives such as grades or rewards. Such findings strengthen the argument that integrating religious values into academic practices not only increases learning commitment but also fosters character development and responsibility. Meanwhile, interest in learning is understood not only as a psychological preference but also as an inner calling to pursue truth (*tahqiq*) and love for knowledge (*maḥabbat al-'ilm*). Students who view learning as a spiritually meaningful activity tend to demonstrate higher perseverance, focus, and autonomy. The role of *adab* (proper manners) emerges as essential in this context, ensuring that enthusiasm for learning aligns with ethical behavior and respect for knowledge, teachers, and peers. This synthesis of interest, curiosity, and morality reflects a comprehensive model of student engagement that transcends the limitations of secular motivational theories.

In addition, the affective dimension is positioned as a core objective of Islamic education. Emotional and moral cultivation expressed through values such as compassion, patience, gratitude, humility, and honesty are prioritized even above cognitive success. The findings reinforce that character formation requires a continuous process of habituation, teacher example, and value internalization. This is consistent with Krathwohl's affective taxonomy while expanding it through

the Islamic principle of *istiqāmah*, which entails consistent moral practice until it becomes part of one's personality. Hence, Islamic pedagogy demonstrates that emotional and ethical formation cannot be separated from academic development. The concept of individual development in Islam also demonstrates a more holistic nature than dominant Western theories. While Piaget and Erikson provide valuable insights into cognitive and psychosocial stages, the Islamic concept of *fitrah* presents an innate spiritual and moral potential that influences learners' developmental trajectory. The findings emphasize that development must address physical, intellectual, social, emotional, and spiritual needs simultaneously. Therefore, age-appropriate education in Islam requires not only cognitive differentiation but also tailored spiritual and moral reinforcement during each phase of life.

Social interaction and the learning environment likewise emerged as critical determinants of student outcomes. Islam views learning as a collective process rooted in empathy, mutual respect, and brotherhood. Warm teacher–student relationships, cooperative learning, and classroom environments infused with *rahmah* (compassion) are shown to enhance not only cognitive growth but also moral awareness and psychological comfort. These findings align with Vygotsky's social constructivism while extending it through the Islamic ethics of manners, cooperation, and mutual support. Finally, the spiritual dimension stands out as a uniquely essential component of Islamic educational psychology. Learning is seen as worship, and knowledge without spiritual orientation is considered incomplete and potentially harmful. The incorporation of religious reflection, prayer habits, and Qur'anic integration contributes to higher motivation, academic responsibility, and reductions in negative behavior. This confirms that spiritual reinforcement is not merely supplementary but profoundly transformative in shaping students' academic, emotional, and moral competencies.

#### 4. CONCLUSION

This study shows that the integration of educational psychology and Islamic values is a fundamental need for a more holistic educational development. In contrast to Western psychology which tends to emphasize cognitive and behavioral aspects separately, educational psychology in an Islamic perspective views humans as beings who have a unity of the dimensions of spirit, intellect, and body. This makes the orientation of Islamic education not only focus on improving intellectual ability, but also on the formation of morals, the growth of spiritual motivation, and the maturation of soul development. A literature analysis of cognitive theories, motivation, interests, affectiveness, individual development, and social interaction in an Islamic perspective shows the great contributions of classical scholars such as Al-Ghazali, Ibn Sina, and Ibn Khaldun that are relevant to the context of modern education. The integration of tauhid values, the concept of adab, intention, and tazkiyatun nafs complements the framework of contemporary educational psychology so as to produce a more meaningful learning approach. The results of the study show that learning that combines modern psychological theory with Islamic values is able to improve critical thinking skills, intrinsic motivation, stable learning interests, character, and spiritual development of students. In addition, learning based on manners and ethical social interaction has been proven to strengthen students' moral, emotional, and social development. Thus, Islamic-based educational psychology has great potential to become a comprehensive and sustainable educational paradigm. This approach is not only relevant in facing the challenges of moral degradation and digital disruption, but also an important foundation in forming students who are intellectual, characterful, and have strong morals and spirituality. This integration is a strategic step to realize the main goal of Islamic education, which is to produce people who excel academically and morally-spiritually.

## 5. REFERENCES

- Adzima, F., & Hisaaniah, K. (2024). Mengatasi Krisis Identitas Dan Tekanan Akademik Pada Remaja: Peran Pendekatan Qur'ani Dan Motivasi Belajar. *Jurnal Bimbingan Penyuluhan Islam*, 6(2), 87–102.
- Ahada, R. N., Rizki, F. A., & Prasetia, K. A. (2022). Pengaruh Ibadah Siswa Terhadap Prestasi Pembelajaran Pendidikan Agama Islam di SMP Negeri 2 Wungu Kabupaten Madiun Tahun 2022. *Al-Fatih: Jurnal Studi Islam*, 10(02).
- Aiyub, A., Walidin, W. W. W., Gade, S. G. S., & Mahmud, S. M. S. (2024). Konstruksi Niat dan Implikasinya Dalam Efektivitas Belajar: (Studi Perspektif Religious Experience dan Religious Consciousness). *Jurnal Ikhtibar Nusantara*, 3(1), 58–75.
- Asykur, M., Arsyad, M. M., Cendana, A. S., Nurfadilllah, N., & Hajar, R. S. (2025). Integrasi Kurikulum PAI dan Ilmu Pengetahuan: Membangun Paradigma Tauhidik dalam Pendidikan Abad ke-21. *Jurnal Al-Qiyam*, 6(1), 300–310.
- Bambang, S. P. I. (n.d.). *Membumikan Adab: Pendidikan di Era Digital Perspektif Prof. Al-Attas*. Zahir Publishing.
- Basri, H. (2021). Integrasi nilai-nilai tauhid pada pelajaran sains bagi siswa sekolah dasar Islam terpadu. *Tadabbur: Jurnal Peradaban Islam*, 3(1), 164–179.
- Chairiyah, R. I., & Sabariah, H. (2024). The Concept of Children's Education from a Thinking Perspective Classic Islamic Figures: Konsep Pendidikan Anak dalam Perspektif Pemikiran Tokoh-Tokoh Islam Klasik. *Al-Maktabah: Jurnal Studi Islam Interdisiplin*, 1(2), 133–146.
- Fadilah, L. N., Istikomah, N., & Afriantoni, A. (2025). Kontribusi Ilmu Pengetahuan Islam Dalam Pembentukan Karakter Untuk Meningkatkan Mutu Pendidikan. *Cendekia: Jurnal Ilmu Pengetahuan*, 5(2), 496–508.
- Haryanto, S., Mawaddah, N., Rahman, R., Fatmawati, F., & Octafiona, E. (2024). Analysis of Islamic Counselling and Learning Motivation: Keys to Successful Student Academic Achievement. *Journal of Education Research*, 5(2).
- Hayati, I. K., Istiqliana, A., Lathifah, N., Tausiah, A., & Parhan, M. (2025). Jejak Filsafat Dalam Dunia Islam: Struktur, Objek, Dan Evolusi Klasifikasi Ilmu. *CENDEKIA: Jurnal Studi Keislaman*, 11(1), 77–95.
- Hendry, H., & Manongga, D. H. F. (2024). Analisis Konten Berbasis Grounded Theory. *Penerbit Yayasan Prima Agus Teknik*.
- Hestri, Z., Shoimah, L. N., Maharani, C., Olivia, D., & Handoko, Y. (2025). Dinamika Perkembangan Kognitif dan Psikososial Sepanjang Rentang Kehidupan: Pendekatan Kualitatif. *Mesada: Journal of Innovative Research*, 2(1), 502–509.
- Hidayat, S. (2024). *Meraih prestasi melalui learning style dan multiple intelligence*. Deepublish.
- Hifni, A. M., Ramadhani, A., Septiana, A. S. N. F., & Rahmawati, L. (2025). *Psikologi spiritualitas: Membandingkan Islam dan kepercayaan dunia*. Penerbit: Kramantara JS.
- Huseng, A. M., & Auliyauddin, S. (2025). Taxonomi Pendidikan Dimensi Pengetahuan, Sikap, dan Keterampilan. *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial*, 2(9).
- Iftahuddin, M. I. (2025). Nilai-Nilai Tauhid Dalam Pendidikan Agama Islam Sebuah Kajian Pustaka. *Al-Furqan: Jurnal Agama, Sosial, Dan Budaya*, 4(4), 1216–1226.
- Ismail, I., Ar-Rahman, M. N. I., Hartina, S., Anugrah, A., Ashar, I., Munawwara, M., & Karadona, R. I. (2025). Optimalisasi Pendidikan Dan Karakter Siswa Melalui Cerdas Cermat,

- Pembelajaran Multidisiplin, Dan Jumâ€™ At Ibadah. *Martabe: Jurnal Pengabdian Kepada Masyarakat*, 8(5), 1963–1970.
- Judrah, M., Arjum, A., Haeruddin, H., & Mustabsyirah, M. (2024). Peran guru pendidikan agama Islam dalam membangun karakter peserta didik upaya penguatan moral. *Journal of Instructional and Development Researches*, 4(1), 25–37.
- Karadona, R. I., & Sari, A. P. (2025). Nature-based school for strengthening Islamic character education: A case study from Indonesia. *Waskita: Jurnal Pendidikan Nilai Dan Pembangunan Karakter*, 9(1), 21–34.
- Marzukah, B. (2025). Pengaruh Pembelajaran Akidah Ahlak Berbasis Pengalaman Terhadap Perubahan Sikap Siswa dalam Kehidupan Sehari Hari. *At-Ta'dib: Jurnal Pendidikan Agama Islam*, 5(1), 35–51.
- Munawarah, F., Ismail, I., Fitriani, F., & Karadona, R. I. (2025). Peran Komunikasi Persuasif Guru dalam Pembentukan Karakter Peserta Didik Kelas XI di Madrasah Aliyah Radhiatul Adawiyah Makassar. *Jurnal Inovasi Pendidikan*, 3(4), 371–382.
- Muthmainnah, M., & Herawati, H. (2021). Pembelajaran PAI berbasis adab kontekstual. *Pionir: Jurnal Pendidikan*, 10(1).
- Nurjadid, E. F., Ruslan, R., & Nasaruddin, N. (2025). Analisis Implementasi Ideologi Kurikulum Pembelajaran Pendidikan Agama Islam terhadap Perkembangan Kognitif, Afektif, dan Psikomotor Peserta Didik. *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)*, 5(2), 1054–1065.
- Puja, A., Sudika, A., & Karadona, R. I. (2025). Analisis Interaksi Guru Fiqih Dalam Meningkatkan Minat Belajar Peserta Didik Kelas Viii Di Mts Radhiatul Adawiyah Mangga Tiga Makassar: Analysis Of Fiqih Teacher Interaction In Improving Learning Interest Of Grade Viii Students At Mts Radhiatul Adawiyah Mangga Tiga Makassar. *Piwulang: Jurnal Pendidikan Agama Islam*, 8(1), 42–55.
- Rahma, R., Karadona, R. I., & Arsyad, Y. (2024). Implementasi Pendidikan Berbasis Ekopedagogik Di Sekolah Alam Bosowa. *Journal Of Lifelong Learning*, 7(2), 117–128.
- Rahma, S., Leksono, A. A., & Zamroni, M. A. (2024). Kontribusi Guru Dalam Memberikan Motivasi Belajar Pendidikan Karakter Peserta didik. *Journal of Education and Learning Innovation*, 1(1), 18–31.
- Rahman, A., & Nurjannah, M. A. (2025). *Sejarah Pemikiran Pendidikan Islam*. Greenbook Publisher.
- Rahmasari, F., & Aminullah, A. (2025). Karakteristik Kegiatan Berpikir dan Kecerdasan dalam Perspektif Psikologi Pendidikan Islam. *Literasi: Jurnal Ilmu Pendidikan*, 16(2), 242–254.
- Rahmawati, R., Karadona, R. I., & Alamsyah, M. N. (2025). Barriers Faced by Adolescents in Pursuing Higher Education in Komba Village, Luwu Regency. *International Journal on Advanced Science, Education, and Religion*, 8(2), 329–335.
- Ramadan, Z. H., Putri, M. E., & Nukman, M. (2025). *Pendekatan Pembelajaran Deep Learning Di Sekolah Dasar (Teori Dan Aplikasi)*. Greenbook Publisher.
- Rohmah, N. (2019). Integrasi Kurikulum dan Internalisasi Nilai-nilai Pendidikan Islam dalam Membentuk Sikap Religius Siswa. *El-Banat: Jurnal Pemikiran Dan Pendidikan Islam*, 9(2), 197–218.
- Rosyad, R. (2025). *Psikologi pendidikan islam*. Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.

- Saputra, A. S. A., & Suryandi, L. S. L. (2020). Perkembangan kognitif anak usia dini dalam perspektif Vygotsky dan implikasinya dalam pembelajaran. *Pelangi: Jurnal Pemikiran Dan Penelitian Pendidikan Islam Anak Usia Dini*, 2(2), 198–206.
- Sari, M. N., Susmita, N., & Ikhlas, A. (2025). *Melakukan penelitian kepustakaan*. Pradina Pustaka.
- Sari, R. W., Syahsiami, L., & Subagyo, A. (2025). Tinjauan teoritis integrasi agama dan sains dalam pendidikan. *Realita: Jurnal Penelitian Dan Kebudayaan Islam*, 23(1), 19–36.
- Shabri Saleh Anwar, M. P. I. (2025). *Pendidikan Agama Islam: Buku Mahasiswa Perguruan Tinggi Umum*. Yayasan Doa Para Wali.
- Susono, J., Natsir, M., & Karadona, R. I. (2025). Peran Kompetensi Kepribadian Guru Al-Qur'an Hadis Dalam Meningkatkan Kedisiplinan Peserta Didik Ma Radhiatul Adawiyah Mangga Tiga Makassar: The Role Of Qur'an And Hadith Teachers' Personal Competencies In Improving Student Discipline Ma Radhiatul Adawiyah Mangga Tiga Makassar. *Piwulang: Jurnal Pendidikan Agama Islam*, 8(1), 68–81.
- Syah, I., latifa Latif, N., & Kasma, K. (2024). Model Pembelajaran Kooperatif Dalam Pendidikan Agama Islam Untuk Meningkatkan Kerjasama Siswa. *JUPENJI: Jurnal Pendidikan Jompa Indonesia*, 3(4), 29–35.
- Syahid, N. (2024). Konsep pendidikan holistik dalam filsafat pendidikan Islam: Studi atas pengembangan konsep pendidikan yang berbasis pada akal, hati, dan fisik. *MODELING: Jurnal Program Studi PGMI*, 11(1), 1186–1196.
- Thohari, H., Pangesthi, S., & Naryaningsih, P. D. (2024). Studi Literatur tentang Adab Siswa terhadap Guru: Implikasi Psikologis, Sosial, dan Pendidikan. *Journal of Mandalika Literature*, 5(4), 986–994.
- Uno, H. B. (2023). *Teori motivasi dan pengukurannya: Analisis di bidang pendidikan*. Bumi Aksara.
- Wibowo, Y. R., Sapruddin, S., Fitriyana, F., Ayunira, L. M., & Rahelli, Y. (2024). Integrasi Teori Belajar Konstruktivisme dan Nilai-Nilai Pendidikan Islam. *Jurnal Ilmu Pendidikan Islam*, 22(4), 247–271.