



The Effect of the Educational Psychology Approach on the Learning Motivation of Islamic Religious Education in Students

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Abstract

Background. The application of psychological principles in Islamic religious education is very important for students to develop optimally. The role of educational psychology to improve the quality of the educational process in a certain unit. In other words, the role of educational psychology can increase student competitiveness.

Purpose. To know the psychological perspective in Islamic religious education on campus.

Method. This study employs a literature review approach, systematically gathering and critically examining data and findings reported across a range of prior research.

Results. Islamic psychology plays a substantial role in children's education, and its connection to Islamic educational principles is notably strong.

Conclusion. The application of educational psychology in Islamic religious learning is by strengthening and punishment. Reinforcement, for example, by giving praise, grades or prizes to students as an appreciation for their achievements. Meanwhile, punishment is applied in the learning of Islam.

Keywords: education, religion, Islam, perspective, psychology



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INTRODUCTION

Children are individuals who are very fond of imitation. Their parents became their role models and idols. As they witnessed the good behavior of the father and mother, they quickly mimicked what was seen. If parents misbehave, children are also likely to follow. In addition, children are very obedient to the words spoken by their parents. The Prophet PBUH once gave direct advice to children. In daily activities, we often see that

children's religious behavior comes from imitation. Examples are praying and performing prayers. They perform the prayer by imitating the behavior of their surroundings, which is in the form of proper traditions and instructions. Psychiatrists believe that children are very good at imitating things. Upholding this role model is a positive method in educating religion for children.

Being a role model in Islamic education is the most effective and efficient way to shape a child's character. The role of educators as a good example for children is reflected in various words and actions. Exemplary behavior is a determinant of the good and bad nature of a child. If the lecturer shows an honest, trustworthy, good character, courage, and avoids actions that are contrary to religious teachings, then the child will grow up to be an honest person, have good morals, and others. Mu'arif said that lecturers are role models, trustworthy figures (friendly) and exemplary, and lecturers determine the direction of the learning process. For students, the figure of a lecturer should not be scary. According to A. Qadri, the role of lecturers is very significant in shaping the character of students. Lecturers are role models who accompany and advise in the life of students. Lecturers hold noble professions, are physically and spiritually rich, loyal to work, love their profession, and have a system of career development and continuous learning. Through Islamic religious education in schools or madrasas, students are taught cognitive, affective, and psychomotor skills that require process and time.

The role of lecturers is very vital in teaching and learning activities. The professional responsibilities of lecturers include educating, training, and teaching. Educating means passing on and developing life values. Teaching is to continue and expand science and technology. Meanwhile, training means honing students' skills.

During the learning process of Islamic religious education, there are many psychological behaviors that need to be understood by lecturers. To understand the various aspects of the psychology of student learning behavior, lecturers must master the principles of psychology. Because the development of psychology requires the analysis of human behavior in a particular context, it usually develops into various specializations of psychology. According to experts, educational psychology is a branch of psychology that focuses more on the problems of child growth and development, both physically and mentally, which are closely related to education, especially those that affect the learning process and success.

The application of psychological principles in education is very important, with

the aim of achieving optimal student development. In other words, the role of educational psychology is to improve the quality of educational processes in certain educational institutions. In addition, the role of educational psychology can also increase student competitiveness. Encouraging students' psychological competitiveness by increasing children's creativity, improving the quality of learning behavior, coaching, fulfillment, and self-development. Chaplin emphasized that educational psychology aims to address problems in the world of education using planned and systematic methods.

Children today are lacking in terms of role models. This is due to the lack of media that displays role models for children. For example, television programs consist mostly of entertainment shows, soap operas, or news about celebrities, which do not provide examples of life that conform to Islamic teachings. In addition, there is also a lack of interest in studying religion. For example, there are students who use impolite language when talking to their lecturers, are not disciplined in completing assignments, and some still do not carry out the *zuhur* prayer. All of this is not in line with the efforts of lecturers who have become role models for students. There are still students who do not follow the good example of their lecturers. Lecturers should be role models with character for students, and students are more likely to imitate their lecturers' character without having to be asked to observe first. In learning Islamic religious education, interaction between lecturers and students is very important. This interaction involves various events and psychological processes that must be understood and used properly by lecturers. Therefore, lecturers, including religious lecturers in schools, are expected to have and even need to master knowledge about educational psychology.

The learning process is actually a service for students. In Islamic religious education lessons, lecturers are expected to be able to create a supportive psychological atmosphere so that the learning room can be followed by students with calm and enthusiasm. In addition, learning needs to be well organized, especially in Islamic Religious Education (PAI). Lecturers should be able to develop teaching methods that are in accordance with existing competency standards and core competencies. All basic abilities that exemplify behavior can be acquired not on a regular basis. The participation of all elements of the school, parents, and society is crucial in supporting the achievement of the goals of Islamic religious education. According to Syahidin and his friends (2014: 80), the ultimate goal of Islamic religious education is similar to the purpose of a Muslim's life. Every lesson must be loaded with ethics or morals as the pillar of Islamic

education. Thus, Islamic religious education is inseparable from moral education. (Siti Aisyah, Setia Budiyanti; 7; 2024)

Therefore, it is important to improve the learning process and quality so that it can take place in a positive, effective, and enjoyable way. This will provide opportunities for students to develop their potential and achieve spirituality in religion, discipline, individuality, intelligence, as well as good character and skills needed by them, society, and the nation.

LITERATURE REVIEW

Humans enter the world carrying innate potential. Zakiyah explains that this potential positions humans as *pedagogic beings*, individuals who can be taught and who can learn, enabling them to fulfill their role as God's vicegerents on earth, equipped with the *fitrah* granted by Allah. In discussing educational processes, Zakiyah adopts convergence theory, which underscores the interaction between hereditary factors and environmental influences in shaping human behavior. Although humans are often likened to a blank slate, as suggested by the Tabula Rasa theory, their innate dispositions still possess the capacity to develop and strongly influence learners' growth and character.

Thus, education functions as a dynamic interplay between inborn traits and environmental conditions, ultimately forming a child's personality as an outcome of these two major determinants.

From an Islamic standpoint, the concept of *fitrah* highlights personality development that aligns with humanity's fundamental nature, faith in Allah SWT. Imam al-Ghazali asserts that every human being is created upon an inherent inclination toward belief in Allah SWT, implying that human nature is essentially good. This principle is also reflected in the Qur'anic verse Q.S. Ar-Rum (30), which conveys this understanding:

So turn your face straight to the religion of Allah; (abide by) the nature of Allah who has created man according to that nature. there is no change in the nature of Allah. (That is) the right religion; but most humans don't know.

Wahbah Zuhaili also explains: regarding the *fitrah* of children based on the Qur'anic verse Surah Al-'Araf 172:

which involves natural biological tendencies. Additionally, individuality reflects each person's uniqueness, while social *fitrah* denotes the human inclination to interact with others and the surrounding environment.

Children's Spiritual Education

In Ki Hajar Dewantara's perspective, the purpose of education is to stimulate and cultivate an individual's inherent potential so that they may grow into autonomous and self-reliant human beings. Within this process, parents and educators play a crucial role in shaping a child's spiritual development, acting as guides, motivators, and facilitators. Through positive modeling, structured guidance, and meaningful spiritual experiences, they help children discover and strengthen their spiritual capacities.

First, parents and educators facilitate the internalization of religious values. In Islam, the Qur'an and the Sunnah serve as fundamental sources for nurturing spiritual awareness. Zakiyah argues that education is essential for accessing and understanding these spiritual resources. She therefore places strong emphasis on religious education as a primary means of fostering children's spiritual growth. According to her, an individual's religious understanding is deeply shaped by early education and experiences, which enable children to cultivate spiritual awareness, develop consciousness of God, and form strong moral foundations.

Second, parental and teacher modelling plays a pivotal role. Zakiyah highlights that the attitudes, behaviors, and lifestyle of parents constitute indirect yet influential forms of education. These characteristics are gradually internalized by children during their developmental years.

Third, spiritual development is also supported through teaching and training activities rooted in religious practice. Zakiyah provides practical examples, such as daily prayer, supplication, Qur'an recitation, memorization of short surahs, and participation in congregational prayers at school or in the mosque. Introducing such practices early helps children experience the emotional and spiritual satisfaction derived from worship.

Fourth, the provision of religious teachings from an early age is essential. Zakiyah emphasizes that moral and religious education emerges from children's lived experiences and the habitual patterns established during early childhood. These early influences form the foundational structure upon which children's spiritual and ethical identities are built.

Implications of Children's Education from an Islamic Psychological Perspective to Islamic Education (Implications of Islamic Religious Education in a Psychological Perspective)

Education is a fundamental and inseparable aspect of human life. Every human being is born with an inherent need for education, expressed through processes of learning and teaching. From birth, God endows individuals with a range of potentials. Islamic psychology occupies an essential position in the education of children; although discussing Islamic psychology in early childhood may seem premature, its relationship with Islamic education is undeniably strong. For this reason, Islamic psychology should serve as an important foundation in educating children today, who must be understood holistically, socially, emotionally, and spiritually. Baharuddin highlights a crucial dimension absent in secular psychology, namely the spiritual aspect, which consists of *ar-ruh* and *al-fitrah*. The emphasis placed by Islamic psychology on the spiritual dimension aligns closely with the core aims of Islamic education. Humanity's noble potential, derived from *ar-ruh* and *al-fitrah*, reminds individuals of their role as God's vicegerents and encourages them to live as servants who worship Allah. Consequently, Islamic education seeks to nurture and develop the potentials present within every child. Islam acknowledges that each newborn is endowed with *fitrah*, which contains various innate capacities. These latent abilities must be developed through education; without proper guidance, such potentials may remain dormant. Thus, education becomes indispensable and cannot be overlooked.

Grounded in the four-dimensional framework of Islamic psychology, children's education within an Islamic context aims to cultivate a balanced human personality through the training of the soul, intellect, and body. Education, therefore, must strive to foster all dimensions of human potential, including spiritual, intellectual, imaginative, physical, scientific, and linguistic abilities, both individually and collectively, enabling each aspect to grow toward goodness and perfection. When children's potentials are actualized, the objectives of Islamic education can be fulfilled through several key outcomes. First, character formation: Islamic Religious Education contributes to the development of strong moral character and ethical behavior by integrating Islamic values into daily life. Second, the cultivation of spiritual potential: Islamic Religious Education strengthens individuals' spiritual capacities, deepens their relationship with Allah, and reinforces awareness of their spiritual responsibilities. Third, the enhancement of psychological well-being: by providing avenues for inner peace, calmness, and happiness through the practice of Islamic teachings, Islamic Religious Education can significantly improve overall psychological health.

RESEARCH METHODS

This literature review employs a structured and systematic approach that follows clearly defined stages. In applying this method, the selection of sources must be conducted objectively rather than subjectively. A systematic literature review, commonly referred to as SLR, is a planned, methodical process used to gather and critically evaluate information by synthesizing data and findings from a range of existing studies. The development of a literature review using this method typically proceeds in a sequential and organized manner, beginning with foundational concepts before progressing to more complex discussions. Although the steps involved can be extensive, the resulting review becomes more comprehensive, precise, and analytically robust. Consequently, using this method enables authors to construct a stronger, more refined, and higher-quality theoretical framework.

RESULTS AND DISCUSSION

PAI Learning in a Psychological Perspective.

The process of learning Islam in the field of education is carried out through understanding or reading real things. In Islamic religious education, there are many psychological aspects that need to be understood by teachers. Childhood is an important period in a person's life. Over time, the physical, motor, cognitive, linguistic, social, and emotional aspects of children continue to develop well. Learning for children at an early age is not just about transferring knowledge from lecturers to students, but also paying attention to the needs of children. To understand the various psychological aspects that affect the student learning process, educators need to master psychology.

Psychology and Education

Psychology is a science that studies human behavior. Educational psychology is a branch of applied science that integrates the two fields in different ways. The goal of psychology is to understand, predict, and control individual behavior, thereby enabling them to live better. In learning Islamic Religious Education (PAI), there are usually two main focuses: first, guiding students to behave in accordance with Islamic values; Second, encourage students to study well and deepen the teachings of Islam. Success in learning is influenced by a variety of factors, including external and internal factors. External factors include family, school, and community backgrounds. Meanwhile, internal factors are related to the physiological and psychological of the students. Physiological factors include the general physical condition of students, while psychological factors include elements that affect the learning process, such as intelligence, attitude, skills, interests, and motivation. In addition, the ability to read the Quran is an important element that can affect student learning outcomes in PAI learning. If students are able to read the Qur'an well, they will be more motivated to learn the contents of the Qur'an. This will contribute to a better understanding of PAI learning, which can be seen from changes in student behavior and participation during learning, as well as improved academic achievement in PAI assessments.

The strategies applied by a lecturer in the learning process have a significant influence on student achievement. Children learn through their experiences in the environment, both at home and at school. As educators, lecturers need to design learning in such a way that they can support children's development in a positive way. Islamic psychology and education play a very important role in the educational arena, both in terms of learning and teaching. Parents or lecturers need to have psychological knowledge to understand the cognitive, affective, and psychomotor characteristics of children. This psychological understanding is very important for lecturers in student education, which is related to their attitudes, interests, motivations, aspirations, and needs. Thus, the learning process in the classroom can take place optimally. From an Islamic perspective, education aims to guide children in accordance with Islamic values. Therefore, psychology and Islamic education complement each other in the process of educating children.

The Role Model of PAI Lecturers in the Perspective of Islamic Education

Education includes various elements in it. In an effort to create and implement

national intelligence, education plays a role as one of the main instruments that focuses on improving the quality of life of the community. More broadly, education has an important role in shaping a generation that is intellectual, characterful, and moral. To achieve this goal, all parts of educational institutions have their own responsibilities to be pioneers in realizing the vision of moral students.

From the perspective of Islamic education, lecturers have a significant impact on improving their professional abilities. A lecturer functions as a liaison or driver in the learning process, as well as carrying out a noble mission, which is to save humanity from destruction and contribute to progress and salvation in this world and the hereafter. Lecturers play an important role in education to achieve these goals. Character cultivation starts with a good example. This can start in the family environment, then develop in schools and communities. An educator must show a positive attitude and behavior so that they can be emulated by their students. The term that is often used is integrity, which encompasses all the skills required by educators to realize, recognize, and demonstrate what is conveyed through speech, so that it becomes tangible in their actions and personality.

In practice, people tend to imitate more easily. There are two views related to the imitation process; (1) Conscious, where students with full awareness imitate what they see because they already understand the impact, (2) Unconscious, where initially students are not aware of the process of imitation. However, they observe the behavior of their lecturers every day until slowly, through observation with the senses of sight and hearing, they can witness the positive consequences of imitating what the lecturer does as an example. This explanation shows that the main functional aspects are visual and audio-visual. Everything starts from what students see and hear.

According to Al Ghazali referred to by Zainuddin et al, the characteristics that a lecturer must have as an example are a loving and non-discriminatory attitude, and his language and behavior are not just games. He should not yell at students who do not understand, but rather educate them as well as possible, be humble without arrogance, and show good arguments. Meanwhile, according to Zakiah Drajat, the characteristics of an exemplary lecturer today include: the ability to collaborate, be democratic, loving, respect the character of students, be patient, have good knowledge and skills, be fair, care about student problems, be smart, and have leadership skills. From these two opinions, it can be

concluded that the criteria for an exemplary lecturer include fair treatment, patience, compassion and attention, having dignity, refraining from bad behavior, having knowledge and skills, training students, and the ability to cooperate and be democratic.

The personality of the lecturer with character is seen in his attitude and actions, which can be directly observed and emulated by students in daily life. Punctuality and compliance with school rules are indicators of lecturer discipline. The characteristic of honesty can be seen from the conformity between the words and actions of the lecturer, while the religious character is reflected in the implementation of dhuha prayers and dhuhur prayers in the school environment. With the example shown directly by the lecturer, it can be said that lecturers play a role model for students in instilling good character.

A role model or role model must be able to adjust all of his or her attitude to applicable norms, both related to the lecturer's code of ethics and the regulations in the school where he or she works. Therefore, lecturers need to make themselves role models, especially for students. In addition, lecturers also need criteria such as personal piety to be an example. This piety means establishing a good relationship with oneself, fellow humans, nature, and God. How lecturers dress neatly and in accordance with sharia, collaborate with fellow educators in carrying out activities at school such as dhuha prayers, speak politely, and comply with the rules of uniforms and hijab, are tangible evidence of the integrity applied by educators. Therefore, educators need to have full awareness to be a good example in school. This is not only a matter of integrity or formality in work, but also shows the responsibility of lecturers as role models in schools which is a form of devotion to Allah SWT.

Naturally, everyone wants to educate their children to have good morals. This shows that education has been a concern of humans since the beginning of human existence. This problem can be solved well if lecturers understand the condition of students well. To achieve these goals, it is important to understand the growth and development of the child from birth to the stage of conception. In everyday life, we can see how well a person functions as an individual. Both in individual and group contexts, as well as in interactions with group behavior. An example is a lecturer who has succeeded in increasing learning motivation among his students. The professionalism of Islamic Religious Education lecturers in conveying teaching methods has an impact on student achievement. Therefore,

each lecturer is responsible for improving his personality so that he can become a mirror for students in behaving and acting. At this point, a positive pedagogical interaction can go well. In addition, lecturers also need to study the theory of child psychology more deeply, because this makes it easier to guide children and encourage them to be more motivated in the learning process.

A lecturer needs to have a good personality, which can be an example for his students, especially in instilling religious values. An important element in educational competence is the academic moral competence of a lecturer, which not only plays a role in transferring knowledge but also in transferring values. Lecturers not only teach knowledge to students (cognitive), but also must provide examples with good values to form the affective aspects of students.

The exemplary method in Islamic education is the most powerful and efficient way to shape a child's character. The role of educators as a good example for children will be imitated in their various words and deeds. Example is a key element to determine good or bad traits in children. If educators are honest, trustworthy, have noble character, and stay away from actions that are contrary to religious teachings, then children will develop with honesty and good character. The Prophet Muhammad PBUH is a very good example of what he taught his companions. There is not a single good that he advocates unless he does it first, even preceding others in practicing it. On the other hand, he also stayed away from all the illicit things that were forbidden, keeping him away from such acts.

PAI lecturers should have qualifications that are not only visible in the teaching and school environment, but also in the way they apply teaching materials in daily life. It is necessary for PAI lecturers to achieve personal excellence, which is actually based on real virtues and noble values that they live and apply. A PAI lecturer must have pedagogical skills or an understanding of his role as a PAI educator. In addition, they must be able to provide encouragement to students to improve their achievements. One of the elements that can help improve student achievement is the lecturer's teaching ability, including in providing support. This support can be in the form of praise, grades, or other awards to appreciate student achievements. Support also has a close relationship with students' enthusiasm for learning. When a student learns and gets rewarded for his efforts, it makes him more active in the learning process, so that motivation to learn increases. With the increase in children's desire to learn after receiving support, achievement has the potential to increase.

Positive sanctions and negative punishments, if applied in an appropriate and wise way, can give good results. This is a tool to motivate students to improve their performance in the academic and non-academic fields. The punishment is educational, not excessive, and does not cause student hatred towards lecturers. The punishment applied to students can be in the form of memorization or students are asked to replace the lecturer in front of the class to deliver PAI learning materials. Through the application of support and punishment, it is hoped that student motivation in PAI lessons can increase. A lecturer who is an exemplary is not only expected to have intellectual intelligence, but also emotional and spiritual intelligence. Lecturers must be able to become role models through their characters. In addition, the attitude and actions of lecturers who show that they are role models will make it easier for students to imitate the good behavior carried out by the lecturer, thereby building a positive personality. The application of exemplary values can be done by instilling these values in children. This process will go well and be accepted if the values taught are logical and accompanied by real examples.

CONCLUSIONS AND SUGGESTIONS

Based on the findings of the research that has been conducted, it can be concluded that children are creatures who like to imitate. Education from their parents or educators becomes a role model and example for them. An example is in praying and performing prayers. They pray by paying attention to the behavior of the people around them. Through the learning process, this example is a good method in religious education for children. In learning Islam, students will observe and imitate the attitude of their lecturers. Examples of imitative attitudes include honesty, polite speech, well-dressed, and discipline. To apply the modeling method, lecturers need to start with themselves. Before expecting others to have certain behaviors and attitudes, it is important to instill these values in the soul of each lecturer. Therefore, lecturers have a crucial role in the teaching and learning process.

The application of educational psychology in the teaching of Islam includes a system of reinforcement and punishment. Reinforcement can be in the form of praise, grades, or gifts given to students as a form of appreciation for their achievements. Meanwhile, the punishment applied in the teaching of Islam must be educational, not excessive, and not cause student hatred towards lecturers. The punishment given to students can be in the form

of memorization or asking students to replace lecturers in delivering Islamic Religious Education learning materials. With the implementation of this strengthening and punishment, it is hoped that students' motivation in learning Islamic Religious Education can increase. A lecturer should not only have intellectual intelligence but also be intelligent in the emotional and spiritual aspects. Lecturers can be a good example with their character. In addition, the attitude and actions of lecturers that reflect that they are also role models will make it easier for students to imitate positive behavior and build a good personality.

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