

The Approach of Religious Psychology in Islamic Religious Education Learning: Theoretical and Practical Perspective

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Abstract: *This study aims to examine the integration of religious psychology in the teaching of Islamic Religious Education, focusing on both theoretical and practical perspectives. The approach of religious psychology is used to enrich Islamic Religious Education by integrating the cognitive, emotional, and spiritual aspects of students, thus supporting the development of a deeper religious character. This research employs a literature review method, analyzing relevant literature such as books, journals, articles, and previous studies related to religious psychology, Islamic education, and the application of religious psychology in teaching. The results show that, from a theoretical perspective, the integration of religious psychology into Islamic Religious Education introduces psychological principles that can strengthen religious teaching. From a practical perspective, the application of religious psychology in Islamic Religious Education can enhance student motivation, strengthen religiosity, and shape religious attitudes and behaviors through methods such as spiritual reflection and moral discussions. However, this study also identifies challenges, such as the limited competence of teachers and the curriculum not fully supporting the optimal implementation of this approach. This research implies the development of a more holistic PAI curriculum and recommends teacher training to effectively implement the approach of religious psychology in teaching in madrasas and schools*

Keywords: *Religious Psychology, Islamic Religious Education Learning, Theoretical and Practical Perspectives.*

Abstrak: Penelitian ini bertujuan untuk mengkaji pendekatan psikologi agama dalam pembelajaran Pendidikan Agama Islam dengan menekankan perspektif teoritis dan praktis. Pendekatan psikologi agama digunakan untuk memperkaya pembelajaran Pendidikan Agama Islam dengan mengintegrasikan aspek kognitif, emosional, dan spiritual siswa, sehingga dapat mendukung pembentukan karakter religius yang lebih mendalam. Penelitian ini menggunakan metode studi pustaka, dengan menganalisis literatur yang relevan, seperti buku, jurnal, artikel, serta penelitian terdahulu yang berkaitan dengan psikologi agama, pendidikan Islam, dan penerapan psikologi agama dalam pembelajaran. Hasil penelitian menunjukkan bahwa dari perspektif teoritis, integrasi psikologi agama dalam Pendidikan Agama Islam memperkenalkan prinsip-prinsip psikologis yang

dapat memperkuat pengajaran agama. Sedangkan dari perspektif praktis, penerapan psikologi agama dalam pembelajaran Pendidikan Agama Islam dapat meningkatkan motivasi belajar siswa, memperkuat religiositas, serta membentuk sikap dan perilaku religius melalui metode seperti refleksi spiritual dan diskusi moral. Meskipun demikian, penelitian ini juga mengidentifikasi tantangan, seperti keterbatasan kompetensi guru dan kurikulum yang belum mendukung implementasi pendekatan ini secara optimal. Penelitian ini memberikan implikasi untuk pengembangan kurikulum Pendidikan Agama Islam yang lebih holistik dan menyarankan pelatihan guru agar pendekatan psikologi agama dapat diterapkan lebih efektif dalam pembelajaran di madrasah maupun sekolah.

Kata Kunci: Psikologi Agama, Pembelajaran Pendidikan Agama Islam, Perspektif Teoritis dan Praktis.

Introduction

In recent years, mental health issues have become a major global concern, including in Indonesia.¹ Problems such as stress, anxiety, depression, and other emotional disorders are increasingly experienced by various age groups, including children and adolescents still in school. The educational environment is not exempt from these impacts, with many students facing academic pressures, family problems, and social challenges that affect their mental well-being. Unfortunately, religious education, which should serve as a key pillar in building students' character and mental well-being, often becomes trapped in overly cognitive and formalistic approaches, making the religious values taught less effective in helping students address their emotional and psychological issues.²

In this context, the approach of religious psychology offers a more holistic and relevant solution for Islamic religious education. Religious psychology is a branch of science that studies how beliefs, practices, and religious experiences interact with an individual's psychological condition.³ Integrating this approach into Islamic Religious Education (PAI) enables students to not only understand religion intellectually but also to experience

¹ Cili Fatria Fajarwati, "Investigasi Kualitatif: Sinegritas Perguruan Tinggi dalam Mencegah Perilaku Bunuh Diri Mahasiswa di Indonesia (Sebuah Proposal Penelitian)," *Jurnal Psikologi dan Konseling West Science* 1, no. 1 (26 Januari 2023): 9.

² Ali Rohmad, "Pendekatan Psikologi Sebuah Tawaran Baru Metode Studi Islam," *TARBIYA ISLAMIA: Jurnal Pendidikan Dan Keislaman* 6, no. 1 (21 November 2017): 30–48.

³ Siti Kholidah Marbun dkk., "Metode Pendekatan Psikologis Dalam Studi Islam," *Al-Mahyra: Jurnal Penelitian Dan Pengembangan Pendidikan Islam* 2, no. 01 (1 April 2021): 20–30.

the spiritual and psychological benefits of religious beliefs and practices.⁴ Islamic teachings, such as patience, trust in God (tawakkul), gratitude, and sincerity, hold great potential to help students cope with life's pressures, manage emotions, and develop mental and spiritual balance.⁵

The importance of a religious psychology approach in Islamic education becomes even more evident given the challenges faced by today's younger generation.⁶ They are not only burdened with academic demands but also influenced by globalization, social media, and various values that often conflict with religious teachings. In such situations, religious education must provide more than textual knowledge; it should offer psychological guidance to help students build mental and spiritual resilience. The religious psychology approach provides a foundation for this, as it addresses students' emotional and mental needs while connecting them to relevant religious values.⁷

With a religious psychology approach, Islamic religious education (PAI) can become more relevant to the real needs of today's students. This approach transforms PAI into more than just teaching doctrines or rote memorization; it becomes a space where students can find meaning and well-being in their lives. Thus, integrating religious psychology into PAI is an appropriate solution to enhance the role of religious education in shaping a generation that is not only spiritually strong but also mentally and emotionally healthy.⁸

Islamic religious education plays a crucial role in shaping students' character and instilling deep moral and spiritual values.⁹ However, the increasingly complex challenges of the modern era demand a more holistic approach to developing students' cognitive, emotional, and spiritual aspects.

⁴ M. Wahid Nur T, Imtihanatul Ma'isiatuts Tsalitsah, dan Tobroni Tobroni, "Pendekatan Psikologi Dalam Kajian Pendidikan Agama Islam," *TADARUS* 10, no. 2 (25 November 2021): 46, <https://doi.org/10.30651/td.v10i2.12636>.

⁵ T, Tsalitsah, dan Tobroni, T, Tsalitsah, dan Tobroni, "Pendekatan Psikologi Dalam Kajian Pendidikan Agama Islam," *Tadarus: Jurnal Pendidikan Islam* 10, no. 2 (2021): 4, <https://doi.org/10.30651/td.v10i2>.

⁶ Suprihatin Suprihatin, "Psikologi Agama Sebagai Pendekatan Dalam Pelaksanaan Pendidikan Islam Di Era Revolusi Industri 4.0," *Mikraf: Jurnal Pendidikan* 1, no. 1 (15 Juli 2020): 27.

⁷ T, Tsalitsah, dan Tobroni, "Pendekatan Psikologi Dalam Kajian Pendidikan Agama Islam," 47.

⁸ Firman Mansir, "Pendekatan Psikologi Dalam Kajian Pendidikan Islam," *Psikis: Jurnal Psikologi Islami* 4, no. 1 (8 Juni 2018): 62, <https://doi.org/10.19109/psikis.v4i1.2042>.

⁹ Nur Ainiyah, "Pembentukan Karakter Melalui Pendidikan Agama Islam," *Jurnal Al-Ulum* 13, no. 1 (Juni 2013): 29.

Islamic religious education should not only provide knowledge about religious teachings but also guide students in overcoming life challenges, including mental, social, and emotional issues.¹⁰ Therefore, the religious psychology approach offers an opportunity to develop a more comprehensive PAI curriculum, one that not only imparts religious knowledge but also strengthens students' mental well-being.¹¹

The religious psychology approach offers a new way to integrate psychological science with Islamic teachings.¹² By incorporating psychological aspects into religious education, students are not only taught to intellectually understand religious theories but are also given the opportunity to experience the emotional and spiritual benefits of their faith.¹³ Islamic values such as patience, reliance on God (*tawakkul*), gratitude, and sincerity (*ikhlas*) can serve as guides to help students manage emotions, cope with life's pressures, and develop better mental balance. Thus, PAI (Islamic Religious Education) becomes more applicable and relevant to the psychological needs of students in today's modern era.

While Islamic religious education has already brought positive impacts to students, the religious psychology approach can enrich existing teaching methods. Religious education often focuses on theoretical understanding; however, in reality, many students also need psychological support to address their personal challenges.¹⁴ This approach provides educators with an opportunity to better understand the mental and emotional conditions of their students, enabling them to offer more effective assistance in dealing with both personal and social issues.¹⁵ This makes Islamic religious education not merely a cognitive learning process but also a means to strengthen students' mental well-being.

¹⁰ Abdul Wahid, "Upaya Guru Pendidikan Agama Islam Mengatasi Kesulitan Belajar Siswa Bidang Studi Pendidikan Agama Islam Di Kelas VIII C SMP Negeri 1 Semparuk Tahun Pelajaran 2022/2023," *Netizen: Journal of Society And Bussiness* 1 no. 4 (Maret 2024) 208.

¹¹ Darmawati Jufri dan Tobroni Tobroni, "Kajian Materi Pendidikan Agama Islam Dengan Pendekatan Psikologi," *Moral : Jurnal Kajian Pendidikan Islam* 1, no. 4 (18 November 2024): 18, <https://doi.org/10.61132/moral.v1i4.208>.

¹² Izzah Azizah Alhadi, "Pendekatan Psikologi Dalam Studi Islam," *Jurnal Pengabdian Masyarakat dan Penelitian Thawalib* 2, no. 1 (5 Februari 2023): 37, <https://doi.org/10.54150/thame.v2i1.178>.

¹³ Wantini, "Psikologi Pendidikan Agama Islam", Yogyakarta: UAD Press (Juni 2023): 6.

¹⁴ Samsul Bahri, "Pendidikan Agama Islam Berbasis IQ, EQ, DAN SQ," *Tarbawi* 10, no. 01 (30 Juni 2022): 58, <https://doi.org/10.62748/tarbawi.v10i01.78>.

¹⁵ Helma Fitri, "Urgensi Psikologi Pendidikan Islami Dalam Pengajaran", *Ihya Al Arabiyah: Jurnal Pendidikan Bahasa dan Sastra Arab*: 140.

With this approach, Islamic religious education can better address the needs of students who face various life challenges. In today's world, students are often confronted with academic pressures, the influence of social media, and social challenges that can impact their mental well-being. Therefore, it is crucial for Islamic religious education to adopt an approach that considers and addresses students' psychological aspects rather than solely teaching religious doctrines.¹⁶ The religious psychology approach offers more comprehensive guidance, helping students build the mental resilience and emotional strength needed to face life's challenges.

Moreover, Islamic religious education must also consider external factors that influence students' development, such as their social and family environments.¹⁷ These external factors often significantly impact students' psychological conditions. By incorporating religious psychology, educators can provide more comprehensive guidance that includes not only religious teachings but also strategies to help students cope with the pressures they face in their daily lives. This enables students to internalize religious values more holistically, allowing them to apply these values more effectively in their lives.

Islamic religious education that integrates the principles of religious psychology also allows educators to better understand the character and psychological needs of each student.¹⁸ Every individual comes from a unique background and has distinct psychological conditions, making it essential for educators to tailor their teaching methods to better suit each student's needs. With a religious psychology approach, teaching becomes more effective as educators can identify the best ways to convey religious values that align with the students' mental and emotional states.

Thus, Islamic religious education that incorporates religious psychology not only nurtures students to grow spiritually but also helps them become more emotionally and mentally balanced individuals. This approach offers students the opportunity to feel more connected to religious teachings in their daily lives while also equipping them to face the mental and emotional challenges often associated with adolescence and young adulthood. The integration of religious psychology into Islamic religious education is highly

¹⁶ Darmawati Jufri, "Kajian Materi Pendidikan Agama Islam dengan Pendekatan Psikologi" 12.

¹⁷ Asa Nadira Pramesti dan M. Makbul, "Analisis Kesulitan Belajar Peserta Didik Kelas VII 5 Pada Mata Pelajaran Pendidikan Agama Islam Di SMPN 5 Cikarang Utara Kabupaten Bekasi," *Az-Zakiy: Journal of Islamic Studies* 1, no. 01 (8 November 2023): 22, <https://doi.org/10.35706/azzakiy.v1i01.10006>.

¹⁸ Sunardin Sunardin, Faridi Faridi, Dan Ismail Ismail, "Kajian Materi Pai Dengan Pendekatan Psikologi," *Ibtida'iy: Jurnal Prodi PGMI* 9, no. 1 (30 April 2024): 78, <https://doi.org/10.31764/ibtidaiy.v9i1.24379>.

relevant in addressing today’s educational challenges and will significantly benefit the holistic development of students’ character.

Method

This study employs a library research method to analyze the application of a religious psychology approach in Islamic Religious Education (PAI) from both theoretical and practical perspectives. The first step in this research involves identifying and collecting relevant literature, such as books, scholarly journals, articles, as well as theses or dissertations that discuss religious psychology, Islamic education, and the integration of both in teaching practices. The selected literature must meet criteria of credibility and relevance, containing information that supports understanding of the theory and practice of integrating religious psychology into PAI.

Once the data is collected, the gathered literature will be critically analyzed to identify key themes, such as relevant principles of religious psychology, models for integrating religious psychology into PAI, and the challenges encountered in its implementation. The analysis and synthesis of this literature will then be used to develop discussions and conclusions, providing insights into how religious psychology can enrich PAI and support the development of students' religious character. This study aims to contribute to the development of a more effective and applicable PAI curriculum, enhancing its relevance to the psychological and spiritual needs of students.

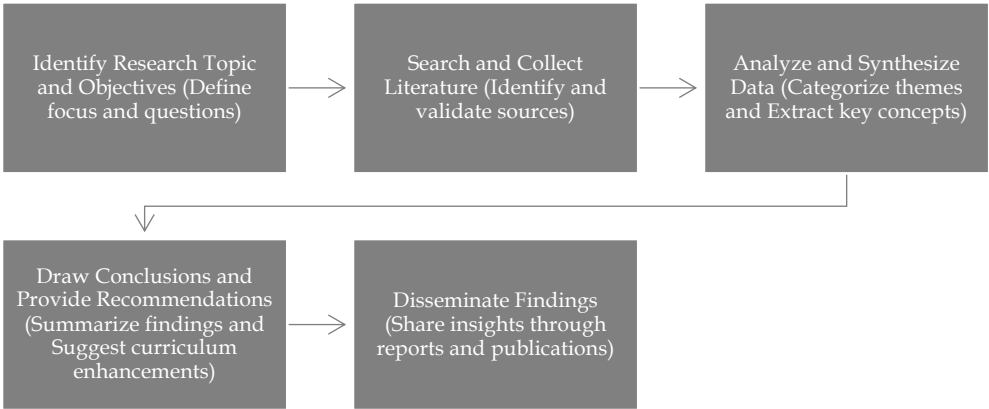


Figure 1.1 Data Collection Flowchart.

Result and Discussion

Fundamental Concepts of Religious Psychology in Education

In the context of education, the fundamental concepts of religious psychology are closely tied to how religious values and spirituality influence

students' psychological development.¹⁹ A student is not merely a recipient of instructional content but also an individual with complex emotional, spiritual, and psychological experiences. Therefore, understanding religious psychology helps educators design more effective teaching methods by taking into account students' psychological conditions and the impact of their religious experiences.²⁰ This is particularly relevant since religious education often deals with aspects of faith, emotions, and morality that require more than just a cognitive approach.

Religious psychology in education not only focuses on how students comprehend and internalize religious teachings but also on how these teachings affect their mental and emotional well-being.²¹ In Islamic Religious Education (PAI), for instance, concepts like patience (*sabr*), gratitude (*shukr*), reliance on God (*tawakkul*), and sincerity (*ikhlas*) are taught as part of religious beliefs. Simultaneously, these concepts function as psychological mechanisms that help students manage pressure, stress, and life's uncertainties.

By integrating religious psychology into education, students are guided to not only intellectually understand religious values but also apply them in their daily lives to maintain emotional and mental balance. This approach enriches the educational process, making it more relevant to the holistic development of students, equipping them with tools to navigate challenges while fostering their spiritual and psychological growth.²²

Furthermore, religious psychology offers a more holistic approach to understanding the learning processes of students.²³ For instance, individual differences in levels of religiosity, spiritual backgrounds, and religious experiences can influence how students respond to instructional materials. An understanding of religious psychology enables teachers to be more sensitive to these differences and adapt their teaching methods to meet each student's spiritual and emotional needs. Thus, religious education moves beyond being merely doctrinal to becoming a transformative experience that fosters students' emotional and spiritual development.

The application of religious psychology concepts in education can also strengthen the connection between students and religious teachings.²⁴ In

¹⁹ Marbun dkk., "Metode Pendekatan Psikologis Dalam Studi Islam," 22.

²⁰ Jufri, "Kajian Materi Pendidikan Agama Islam dengan Pendekatan Psikologi," 12.

²¹ Marbun Dkk., "Metode Pendekatan Psikologis Dalam Studi Islam," 28.

²² Suprihatin, "Psikologi Agama Sebagai Pendekatan Dalam Pelaksanaan Pendidikan Islam Di Era Revolusi Industri 4.0," 28.

²³ Mahmud Darul Kurniyadi, Ahmad Yasir Al Amin, dan Siti Rohimah, "Peran Psikologi Dalam Pendidikan Islam," *TSAQOFAH* 4, no. 4 (14 Juni 2024): 3101, <https://doi.org/10.58578/tsaqofah.v4i4.3194>.

²⁴ Marbun Dkk., "Metode Pendekatan Psikologis Dalam Studi Islam," 22.

many cases, students who perceive religion as relevant to their lives particularly in addressing emotional and mental challenges are more engaged and motivated in learning about religion. This demonstrates that religious education supported by a religious psychology approach not only teaches moral values but also contributes to better mental health among students.²⁵

Overall, the fundamental concepts of religious psychology in education encourage educators to be more attuned to the psychological dimensions of religious learning. By understanding how religious teachings can influence students' psychological well-being, educators can create a learning environment that supports students' spiritual and emotional growth, helping them discover deeper meaning in their religious practices and beliefs.

Religious Psychology and Its Relevance in Islamic Studies

Religious psychology, as a branch of science focusing on the interaction between religion and an individual's psychological state, offers valuable insights into understanding how religious teachings, religious practices, and spiritual beliefs affect one's mental and emotional well-being.²⁶

In Islam, religion is not only about fulfilling ritual obligations but also serves as a comprehensive guide to life, encompassing all aspects of human existence, including the mental, emotional, and spiritual dimensions.²⁷ Key concepts in Islam, such as *iman* (faith), *sabr* (patience), *tawakkul* (trust in Allah), and *shukr* (gratitude), have a significant impact on the psychological well-being of a Muslim. For example, *tawakkul* helps an individual manage anxiety, while *sabr* provides a strong mechanism for stress management. Through religious psychology, we can explain how these religious experiences function as adaptive mechanisms that help individuals cope with life's challenges.

Religious psychology also plays a role in explaining how individuals internalize religious teachings and how religion shapes personal and social identity.²⁸ In Islamic studies, the relevance of religious psychology is evident in how Muslims view themselves as part of the larger community of believers

²⁵ Yahsyalloh Al Mansyur dan Hakimuddin Salim, "Peran Pendidikan Agama Islam (PAI) Dalam Menjaga Kesehatan Mental Siswa di SMP Negeri 2 Wonogiri," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 001 (2023): 1030, <https://doi.org/10.30868/ei.v12i001.5573>.

²⁶ Shafa Alistiana Irbathy dan Moh Amiril Mukminin, "Pendekatan Psikologi dalam Studi Islam," *Al-Ibrah : Jurnal Pendidikan dan Keilmuan Islam* 9, no. 1 (30 Juni 2024): 98, <https://doi.org/10.61815/alibrah.v9i1.375>.

²⁷ Denaldi Rananda Saputra dkk., "Peran Mahasiswa Muslim Dalam Mengembangkan Edukasi Agama," *Jurnal Manajemen dan Pendidikan Agama Islam* 2, no. 5 (18 Juni 2024): 33, <https://doi.org/10.61132/jmpai.v2i5.481>.

²⁸ Abdul Khobir "Pengantar Psikologi Agama", Banyumas: Penerbit Rizquna, (Februari 2021): 2.

(*ummah*). This identity is not only religious but also encompasses social and psychological dimensions, providing individuals with a sense of belonging and meaning in their lives. This sense of connectedness, in many ways, enhances emotional well-being and prevents social isolation, which can lead to psychological disorders.

Furthermore, the relevance of religious psychology in Islamic studies also includes the influence of religious rituals on an individual's mental condition.²⁹ Major acts of worship in Islam, such as *salat* (prayer), fasting, and *dhikr* (remembrance of Allah), contain elements that contribute to mental tranquility and emotional balance. For instance, regular *salat* helps create a stable life rhythm and offers time for introspection and a deeper connection with Allah. This, in turn, helps reduce stress and fosters inner peace, which is directly related to mental health.

In the context of Islamic education, religious psychology can also be used to design a more holistic approach to learning. Educators can utilize knowledge of religious psychology to understand the spiritual and emotional needs of students, and to teach religious values in a way that focuses not only on the cognitive aspect but also on character development and students' mental well-being. This is essential to ensure that religious education is not merely theoretical but also relevant to students' everyday lives and helps them address emotional and psychological challenges.

Overall, religious psychology provides valuable insights to enrich the study of Islam, particularly in understanding how beliefs, experiences, and religious practices interact with an individual's mental and emotional state. This not only broadens the understanding of Islam but also plays an important role in maintaining the psychological well-being of Muslims, both individually and collectively.

The Concept of Integrating Religious Psychology in Islamic Education: Theoretical and Practical Perspectives

The integration of religious psychology in Islamic Education (PAI) can be understood as an effort to combine the theory and practice of religious psychology into the process of religious education, with the goal of shaping students' religious, emotional, and intellectual character in a balanced way. Religious psychology itself is a branch of science that studies an individual's religious experiences, spiritual behavior, and its influence on personality and

²⁹ Joni Putra, Jihan Ramadhan, dan Rima Yuni Saputri, "Pendekatan Psikologi Dalam Studi Islam Dan Kontribusinya Terhadap Studi Keislaman Di Indonesia," *Attractive : Innovative Education Journal* 6, no. 2 (23 Juni 2024): 79.

social relationships.³⁰ In the context of education, this concept serves as the foundation for creating teaching methods that not only rely on cognitive aspects, such as memorization or religious knowledge, but also encompass the affective and psychomotor dimensions of students.

This integration framework involves three main aspects. First, a profound theoretical understanding of the fundamental principles of religious psychology, such as concepts of moral development, spirituality, and religious experiences. Second, an analysis of students' needs based on their age, background, and level of religious understanding. Third, the application of learning strategies that support students' religious growth through methods aligned with the principles of religious psychology. With this approach, it is hoped that students will not only understand religion textually but also experience the meaning and relevance of religious teachings in their daily lives.

From a theoretical perspective, the integration of religious psychology into PAI education is based on the study of various relevant psychological theories and models. One of the key theories often used is Lawrence Kohlberg's theory of moral development, which divides human moral development into several stages: pre-conventional, conventional, and post-conventional.³¹ In the context of Islam, this theory can be applied to help students understand religious values at a higher level, where their decisions are based on religious awareness, not merely on obedience or fear of punishment.

Furthermore, Gordon Allport's theory of religious psychology, which distinguishes between intrinsic and extrinsic religiosity, is also relevant to PAI (Islamic Education) learning. Intrinsic religiosity reflects the internalization of religious teachings within the individual, while extrinsic religiosity is more practical and functional.³² Teachers can use this theory to assess students' motivations for studying religion, whether they do so for spiritual purposes or merely to fulfill academic requirements. The core principle of this approach is holistic, viewing students as individuals with interrelated intellectual, emotional, and spiritual dimensions.

³⁰ Zamrotul Aqidah, "Pengertian Dan Ruang Lingkup Psikologi Agama," *Nathiqiyah* 6, no. 2 (31 Desember 2023): 22, <https://doi.org/10.46781/nathiqiyah.v6i2.663>.

³¹ Fatimah Ibda, "Perkembangan Moral Dalam Pandangan Lawrence Kohlberg," *Intelektualita* 12, no. 1 (29 Juli 2023): 76, <https://doi.org/10.22373/ji.v12i1.19256>.

³² Aris Rahman Saleh, "Dimensi Keberagamaan dalam Pendidikan," *JURNAL JENDELA PENDIDIKAN* 2, no. 04 (20 November 2022): 583, <https://doi.org/10.57008/jjp.v2i04.327>.

The practical approach in this integration emphasizes the application of religious psychology theories in classroom teaching methods.³³ One method that can be applied is spiritual reflection, where students are encouraged to reflect on their personal experiences in practicing religious teachings. For example, teachers may ask students to write about their experiences in trying to be honest or patient, then discuss how these values are applied in daily life. This reflection helps students realize the importance of religious teachings as a moral guide in life.

Another method is religiously-based moral discussion. In this method, students are encouraged to discuss ethical dilemmas they often face, such as cheating, lying, or conflicts with friends. Teachers can guide students to find solutions based on Islamic values, such as justice, compassion, and responsibility. This discussion not only enhances their understanding of religious teachings but also trains their critical thinking and ethical decision-making skills.

Additionally, experience-based learning is also an effective method. Activities such as social work programs, visits to orphanages, or zakat simulations allow students to implement religious teachings in real-world situations. Through these experiences, students not only learn theoretically but also understand the practical meaning of religious teachings in their social lives.³⁴

An example of applying the approach of religious psychology in PAI (Islamic Education) learning can be found in various school activities. One example is a spiritual mentoring program, where students are given the opportunity to have private discussions with teachers or mentors about their spiritual development.³⁵ In these sessions, students can express their feelings, ask questions about religious values, or seek solutions to their problems from an Islamic perspective. This program helps students build a closer relationship with religion while also creating trust in their teachers.

Another application is the use of technology in religious psychology-based learning. For instance, teachers can use interactive applications designed to help students understand Islamic values, such as games that teach the importance of zakat, honesty, or concern for others. This technology not

³³ Supianto Supianto, "Desain Pembelajaran PAI Berbasis Moderasi Beragama," *Pedagogik: Jurnal Pendidikan Dan Riset* 2, no. 3 (30 Mei 2024): 472.

³⁴ Umma Rohmah Sholekah dan Toha Makhsum, "Metode Experiential Learning Dalam Pembelajaran Pendidikan Agama Islam," *Prosiding Konferensi Ilmiah Mahasiswa UNISSULA (KIMU)* 2, (2019): 1484.

³⁵ Wiwik Maryati dan M. Zahrul Jihad, "Spiritual Leadership to Create Pro-Environmental Behavior With a Spiritual Mentoring Approach," *Proceeding International Conference on Economy, Management, and Business (Volume 1, 2023)* 1, no. 1 (23 November 2023): 1936.

only makes learning more engaging but also allows students to learn in a way that suits their interests.

This practical approach demonstrates that the integration of religious psychology in PAI learning can create a more meaningful learning experience for students. By implementing reflective methods, moral discussions, and experience-based learning, PAI lessons become not just a place to impart religious knowledge but also a platform to deeply shape students' religious character.

Several strategic steps are needed to support the success of this integration. First, PAI teachers should receive special training to understand and apply the principles of religious psychology. This training will help them design more effective and relevant learning experiences for students. Second, support from a flexible and innovative curriculum is also crucial to allow space for this integration. A rigid curriculum can hinder teachers' creativity in creating teaching methods that meet students' needs.

Through the implementation of the integration of religious psychology in PAI learning, it is hoped that students will not only have a good understanding of religious teachings but also be able to internalize these values in their lives. This aligns with the goals of Islamic education, which aim to form individuals who are faithful, pious, and of noble character. This integration is a strategic step towards creating a generation that is not only intellectually intelligent but also spiritually resilient.

Implications of the Religious Psychology Approach in PAI Learning

The implications of the religious psychology approach in Islamic Education (PAI) learning have a significant positive impact, especially in strengthening students' religiosity. By integrating the principles of religious psychology into the learning process, students are not only taught religious content in a textual manner but are also guided to understand the spiritual meaning and its application in daily life. For instance, through spiritual reflection-based learning, students can contemplate their relationship with God and others, fostering a deeper religious awareness.

Additionally, this approach contributes to increased student motivation. The religious psychology approach allows students to feel more connected to the material being taught because the learning process is designed to address their emotional and spiritual needs.³⁶ For example, moral

³⁶ Hayyul Mubarak, "Pendekatan Psikologi Agama Dalam Pembelajaran Akidah Akhlak Di Ma Al-Mukhlisin Kampao Blega Bangkalan," *Risâlah, Jurnal Pendidikan dan Studi Islam* 6, no. 1 (15 Oktober 2019): 180, https://doi.org/10.31943/jurnal_risalah.v6i1.120.

discussions that tackle real-life issues make religious lessons more relevant, motivating students to engage more actively in their studies.

Another benefit is the formation of religious character. By using learning methods based on religious psychology, such as simulating Islamic values or hands-on experiences, students are trained to internalize religious teachings in their behavior.³⁷ For example, social work activities that integrate the values of zakat or charity help students understand the importance of caring for others, while also building empathy and a sense of responsibility.

Although the integration of religious psychology in PAI learning has numerous benefits, it also faces various challenges and obstacles. One of the main barriers is the limited competence of teachers. Not all PAI teachers possess a deep understanding of religious psychology or have the skills to apply its principles in teaching.³⁸ Many teachers still rely on conventional teaching methods focused on rote memorization, meaning the potential for this integration has not been fully realized.

Another challenge is the curriculum, which often fails to support this integration. In many cases, PAI curricula are designed with rigid structures focused solely on cognitive targets, leaving little room for innovative approaches such as religious psychology.³⁹ This makes it difficult for teachers to integrate more holistic teaching methods.

Another limitation is the scarcity of resources. For instance, the lack of access to relevant teaching materials or technology can reduce the effectiveness of implementing this integration. Schools with limited facilities often struggle to provide learning tools that support religious psychology-based methods, such as interactive applications or spiritual reflection materials.

To overcome these barriers, several strategic steps are needed. One of the key recommendations is the development of a more flexible curriculum that supports the religious psychology approach. This curriculum should not only address cognitive targets but also provide space for the development of

³⁷ Neng Rina Rahmawati dkk., "Karakter religius dalam berbagai sudut pandang dan implikasinya terhadap model pembelajaran Pendidikan Agama Islam," *Ta'dibuna: Jurnal Pendidikan Islam* 10, no. 4 (27 Desember 2021): 535, <https://doi.org/10.32832/tadibuna.v10i4.5673>.

³⁸ Mustahidang Usman dan Nurhidaya M, "Pengaruh Penguasaan Psikologi Pembelajaran Terhadap Peningkatan Kompetensi Guru Pendidikan Agama Islam," *Tarbawi : Jurnal Pendidikan Agama Islam* 2, no. 02 (30 Desember 2017): 195, <https://doi.org/10.26618/jtw.v2i02.1039>.

³⁹ Hamdan, "Pengembangan Kurikulum Pendidikan Agama Islam (PAI) teori dan praktek", Banjarmasin: IAIN Antasari Press, (Januari 2014): 83.

students' affective and psychomotor aspects.⁴⁰ For example, the curriculum could include weekly spiritual reflection programs or structured moral discussion activities.

Teacher training is also an important recommendation. PAI teachers need to be equipped with adequate competencies in understanding and applying the principles of religious psychology.⁴¹ This training could include workshops, seminars, or online courses designed to enhance teachers' abilities in designing relevant teaching methods. Additionally, this training can help teachers address students' emotional challenges, such as anxiety or value conflicts, which often arise in religious education.

The development of teaching methods based on religious psychology is also highly recommended. These methods could involve interactive activities such as simulations, role-playing, or group work aimed at internalizing Islamic values. The use of technology, such as applications or digital learning platforms, can further support the effectiveness of these methods. For instance, applications designed to teach Islamic values through games or quizzes can make learning more engaging and enjoyable for students.

The integration of religious psychology into PAI learning has great potential to create a holistic and meaningful learning process. Despite facing various challenges, the benefits of this approach, such as strengthening religiosity, increasing learning motivation, and building religious character, are far more significant. With support from a flexible curriculum, teacher training, and innovative teaching methods, this integration can become an effective solution to the challenges of Islamic education in the modern era.

The next step is to ensure that this integration is not merely a theoretical concept but also implemented practically in the field. Through ongoing research and development, the integration of religious psychology can become a key pillar in shaping a generation that is not only intellectually intelligent but also strong in spiritual and moral aspects. Here are some ways this theory can be applied in PAI learning:

⁴⁰ Arif Rahman Prasetyo dan Tasman Hamami, "Prinsip-prinsip dalam Pengembangan Kurikulum," *PALAPA* 8, no. 1 (17 Mei 2020): 50, <https://doi.org/10.36088/palapa.v8i1.692>.

⁴¹ Musbani Muhammad Basyah, "Urgensi Psikologi Agama Bagi Guru Pendidikan Agama Islam", *Jurnal At-Tarbiyyah: Jurnal Ilmu Pendidikan Islam* 3, no. 1, (2017): 70.

Table 1. Some ways to integrating of religious psychology in PAI learning

No.	Aspect of Application	Description	Example of Implementation
1	Understanding Students' Character and Behavior Through Religious Psychology	Teachers can utilize religious psychology theories to understand students' character and mental state, particularly in the spiritual and emotional aspects.	- Identifying students' spiritual and psychological needs. - Adjusting teaching approaches based on students' level of spirituality and emotional condition. - Assisting students in coping with anxiety through prayer or strengthening their faith.
2	Strengthening Moral and Spiritual Values as Part of Mental Health	Religious practices are taught not only as ritual obligations but also as methods to maintain emotional and mental balance.	- Teaching prayer or dhikr as a form of "spiritual therapy" to help students manage stress. - Designing PAI lessons to engage students in deeper spiritual experiences.
3	Experience-Based Spiritual Learning	Emphasizes the importance of spiritual experiences in students' psychological development.	- Encouraging students to write spiritual journals, documenting their religious experiences and how these influence their emotions and daily lives. - Organizing spiritual retreats or group discussions on religious experiences.
4	Addressing Psychological Issues Through Religious Approaches	Provides moral and spiritual guidance to students facing personal or emotional challenges, using religious values such as patience, trust in God (<i>tawakal</i>), and gratitude (<i>syukur</i>).	- Facilitating faith-based counseling sessions to help students cope with psychological challenges. - Emphasizing religious solutions, such as accepting challenges with sincerity (<i>ikhlas</i>) or finding peace through worship.

5	Character Development Through Understanding Religious Psychology	Focuses on developing noble character and ethics by understanding how religion influences students' behavior and personality.	- Conducting class discussions on the importance of empathy as a reflection of Islamic values. - Involving students in practical activities that instill values such as responsibility, compassion, and tolerance.
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The application of religious psychology theory in PAI learning not only enriches students' learning experiences but also helps them develop a balance between spirituality and mental health. With this approach, PAI becomes more than just doctrinal teaching; it serves as a tool to guide students toward holistic personal development, both religiously and psychologically.

Practical recommendations for practitioners and educators include prioritizing the integration of religious psychology into teacher training programs and curriculum development. Teachers should be equipped with knowledge and skills to understand students' psychological needs from a religious perspective and implement innovative teaching strategies that foster spiritual growth and mental well-being. Schools and madrasahs are encouraged to create a supportive environment by incorporating spiritual counseling services, interactive activities, and technology-based learning tools designed to enhance the teaching of Islamic values. Collaboration with psychologists, religious scholars, and educational technology developers can further strengthen the implementation of this approach, ensuring that Islamic education effectively addresses the intellectual, emotional, and spiritual development of students.

Conclusion

The approach of religious psychology in Islamic Religious Education (PAI) plays a crucial role in enhancing the quality of learning and shaping students' religious character. By integrating the principles of religious psychology with Islamic teachings, this approach creates a more holistic learning experience that encompasses students' cognitive, emotional, and spiritual aspects, allowing them to become more engaged in internalizing religious values.

Practically, this approach can be applied through teaching methods focused on spiritual reflection, moral discussions, and the application of religious values in social life. This can increase students' motivation to learn,

strengthen their religiosity, and shape their religious behavior, making religious education more relevant and applicable to everyday life.

However, there are challenges in implementing this approach, such as the limited competence of teachers and curricula that do not fully support it. Therefore, the development of a curriculum that integrates religious psychology, as well as training for PAI teachers, is essential. Further research is also needed to measure the long-term impact of this approach on the development of students' religious character and academic achievements.

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