

Educators and Students in Islamic Educational Psychology

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Abstract: *This article explores the significance of the relationship between educators and students within the framework of Islamic educational psychology. Using a descriptive qualitative approach through literature review, the study examines various scholarly sources related to spiritual, psychological, and affective dimensions in Islamic learning. The findings highlight the importance of empathetic communication, moral exemplarity (uswah hasanah), and the educator's multifaceted role as a murabbi (spiritual mentor), mu'allim (teacher), and mursyid (moral guide). Such an approach fosters meaningful character formation rooted in Islamic values. The study argues that educational practices grounded in empathy, compassion, and spiritual connection are more effective than authoritarian methods. It concludes that a holistic, humanistic, and spiritually oriented Islamic education must be promoted, particularly in addressing the challenges of contemporary pluralistic societies.*

Keywords: *Islamic educational psychology, empathetic communication, moral exemplarity, murabbi, teacher-student relationship*

Abstrak: pentingnya hubungan antara pendidik dan peserta didik dalam konteks psikologi pendidikan Islam. Melalui pendekatan studi pustaka, artikel ini mengeksplorasi enam literatur yang relevan mengenai relasi spiritual, psikologis, dan afektif dalam proses pembelajaran Islam. Hasil telaah menunjukkan bahwa komunikasi empatik, keteladanan (uswah hasanah), serta peran pendidik sebagai murabbi, mu'allim, dan mursyid merupakan fondasi utama dalam pembentukan karakter Islami. Relasi edukatif yang menekankan pada kasih sayang, penghargaan, dan sentuhan ruhiyah terbukti lebih efektif dibanding pendekatan otoriter yang minim empati. Studi ini menegaskan bahwa pendidikan Islam yang humanistik dan spiritual memerlukan pembaruan pendekatan psikologi pendidikan yang integratif dan kontekstual, khususnya di tengah tantangan era modern yang plural dan kompleks.

Kata Kunci: psikologi pendidikan Islam, komunikasi empatik, keteladanan, murabbi, relasi guru-siswa

Introduction

Islamic education is a holistic process of character building, in which the relationship between educators and students is spiritual and psychological, transcending the mere transmission of knowledge. Education

from an Islamic perspective is not only oriented toward the transfer of knowledge, but also a process of forming a complete personality, both spiritually, intellectually, emotionally, and socially.¹ This process positions the educator as a murabbi and the learner as a subject of learning who possesses innate potential to grow and develop in accordance with the values of tawhid.² The relationship between the two is not merely a formal-instructional one, but a relationship that touches on deep psychological and spiritual aspects.³ In Islamic educational psychology, the role of educators is crucial in guiding, motivating, and understanding the emotional and mental conditions of learners. Empathetic and relational communication is the main foundation for building healthy and constructive emotional bonds. This is in line with the principles of Islamic education, which emphasize exemplary behavior (*uswah hasanah*), compassion (*rahmah*), and respect for the individuality of students.⁴

According to from the perspective of Islamic psychology, the relationship between educators and students should be a medium for the actualization of human nature and the balanced development of psychological aspects such as *qalb* (heart), *nafs* (soul), and *'aql* (mind).⁵ However, in educational practice, there is still a dominant authoritarian teaching style that lacks two-way communication and fails to consider the affective condition of students. This directly hinders the comprehensive development of personality. According to education that neglects psychological and spiritual aspects will dull the function of the heart as the center of consciousness and values, and suppress the positive potential of the soul, which should be directed constructively.⁶ Meanwhile, the emphasizes that one-way communication without emotional closeness will hinder the achievement of Islamic education's humanistic and transformative goals.⁷ In

¹ Achmad, F. (2024). *Filosofi Pendidikan Islam: Membentuk Jiwa Anak Usia Dini Sebagai Cerminan Fitrah Dan Akhlak Mulia*. *Jurnal Ilmiah Cahaya Paud*, 6(2), 188–206.

² Kholik, N. (2020). *Terobosan Baru Membentuk Manusia Berkarakter di Abad 21: Gagasan Pendidikan Holistik al-Attas*. EDU PUBLISHER.

³ Mujib, A., & Mudzakir, J. (2001). *Nuansa-nuansa Psikologi Islam*, Jakarta: PT. Raja Grafindo Persada.

⁴ Fahrudin, M. (2023). *Pola pendidikan karakter religius melalui islamic boarding school di Indonesia*. Pustaka Peradaban.

⁵ Suparman, M. P. I., Sultinah, S., Supriyadi, M. P. I. D., & Achmad, M. P. D. A. D. (2020). *Dinamika psikologi pendidikan Islam*. BuatBuku. com.

⁶ Mujib, A., & Mudzakir, J. (2001). *Nuansa-nuansa Psikologi Islam*, Jakarta: PT. Raja Grafindo Persada.

⁷ Aminah, S. (2016). *Membangun Komunikasi Efektif Antara Pendidik*

line with this, the shows that teachers' low understanding of the principles of Islamic communication and educational psychology causes the relationship between educators and students to become rigid and purely functional, without the nuances of compassion (rahmah) and exemplary behavior (uswah).⁸ Furthermore, the emphasizes the importance of education that revives the heart (ihya' al-qulub), not just filling the mind, because the success of Islamic education depends on spiritual touch and deep inner nurturing.⁹ Therefore, the renewal of teaching approaches that consider the psychological dimensions of Islam has become an urgent necessity so that education not only enlightens the mind but also nurtures the soul and cultivates a balanced character.

On the other hand, the development of a modern society that is increasingly pluralistic and complex requires educators to have high psychological and social sensitivity. That Islamic Education (PAI) teachers play a role as companions in the process of forming the dual identity of Muslim students, both as citizens and as Muslims.¹⁰ Teachers are expected to build relationships that are not only informative but also transformative and contextual. This role is increasingly important given the social challenges faced by Muslim students in multicultural societies, such as discrimination, othering processes, and identity crises.

Furthermore, a study conducted found that religious leaders play an important role in public education, particularly in communicating sensitive reproductive health issues.¹¹ Religious leaders who are equipped with psychosocial understanding are able to establish effective communication and strengthen behavioral change in the community, including building trust and acceptance of health values through a religious approach. Meanwhile, the highlights the need for the transformation of Islamic education to emphasize aspects of citizenship and pluralism, which not only require pedagogical

Dengan Peserta Didik Dalam Perspektif Islam. *Madrasah*, 6(2), 28.

⁸ Abdul Aziz. (2017). Komunikasi Pendidik Dan Peserta Didik Dalam Pendidikan Islam. *Mediakita*, 1(2), 173–184.

⁹ Halim, J. A. (2021). *Pendidikan Spiritual Anak Usia Dini Dalam Perspektif Al-Qur'an*. Institut PTIQ Jakarta.

¹⁰ Yağdı, Ş. (2025). Islamic Religious Education and Citizenship Education: An Empirical Study of Teachers' Perspectives in Austria. *Religions*, 16(4).

¹¹ Cordeiro, A. A., Gumanneh, H., Nzali, A., Lambert, V. J., Yussuph, A., Kihunrwa, A., McHondo, Y., Mtita, R., Yahaya, H., Kalluvya, S. E., Wamoyi, J., Suleman, M., Downs, J. A., & Mwakisole, A. H. (2025). Evaluation of a pilot family planning educational seminar and subsequent attitudes towards family planning among Muslim communities in Tanzania. *PLoS ONE*, 20(2 February), 1–18.

competence but also a deep understanding of the psychological aspects of students in a multicultural environment. Thus, educators in the 21st century are not only expected to be conveyors of teachings but also agents of reconstruction of students' values, identities, and emotions amid social dynamics.¹²

Although discourse on Islamic educational psychology has developed significantly, there is still a considerable research gap, particularly in terms of integrating the relational dimension between educators and students with a comprehensive affective and spiritual approach. Existing studies generally focus on normative or conceptual idealism, such as the importance of teacher role modeling or the principle of compassion in Islam, but few have addressed the micro-psychological aspects in an applied manner – such as the dynamics of interpersonal trust (mutual trust), empathy exchange (empathy exchange), affective engagement (emotional involvement), and motivational scaffolding (gradual motivational support) that emerge in daily interactions between teachers and students in the real-world context of the classroom or educational institution.

In fact, various theories in modern psychology, such as attachment theory, social-emotional learning (SEL), and constructive learning theory, have long emphasized the importance of affection and interpersonal relationships in supporting the formation of character, self-identity, and mental resilience in students. However, the synthesis between these approaches and Islamic values (such as mercy, etiquette, and kindness) remains limited in academic literature, particularly in the context of implementing Islamic curricula and educational practices in the contemporary era.

Furthermore, empirical research examining how Islamic teachers build psychological bonding with students in facing psychosomatic challenges such as learning anxiety, academic pressure, or religious identity crises is also very limited. This highlights the urgent need for an integrative approach that not only emphasizes cognitive and spiritual aspects but also the interpersonal psychological dimension, which must be addressed through further contextual and transformative research.

This study is expected to contribute theoretically and practically through the development of a holistic, integrative, and responsive model of Islamic educational psychology. This model is expected not only to fill

¹² Essabane, K., Carl, S., & Vermeer, P. (2023). The Relationship between Islamic Religious Education and Citizenship Education in Liberal Democracies. *Religious Education*, 118(4), 297–311.

theoretical gaps but also to serve as an implementation guideline for educators in building psychologically healthy, spiritually touching, and emotionally meaningful educational relationships. With such an approach, Islamic education can play a strategic role in shaping the holistic personality of students as believers, active learners, and socially mature individuals who are spiritually and emotionally developed.

Method

This study uses a descriptive qualitative approach with a literature study method to analyze the relationship between educators and students from the perspective of Islamic educational psychology.¹³ This approach was chosen because it allows researchers to systematically explore various theories, previous research results, and expert opinions in order to build a comprehensive and contextual framework of understanding.

The literature review is a scientific method used to examine written references in order to formulate the theoretical framework and conceptual basis of a study.¹⁴ The research was conducted by collecting data through a search of journal articles, scientific books, and research reports obtained from various reputable databases such as Scopus, Web of Science, DOAJ, and Google Scholar. The literature criteria used were relevant to the themes of Islamic educational psychology, teacher-student relationships, affective communication, and personality formation in Islamic education.

Data collection techniques were carried out through documentation and critical review of the literature. Each document was analyzed based on its relevance to the theme, the strength of its scientific arguments, and its theoretical contribution to the development of Islamic educational psychology. Data analysis techniques use which includes three main stages: data reduction to sort important information from the literature reviewed, data presentation in thematic form and narrative synthesis, and drawing conclusions based on critical interpretation of the patterns of findings that emerge.¹⁵ The analysis was conducted thematically to identify key issues such as empathetic communication, the actualization of fitrah, the role of educators as murabbi, and the integration of affective aspects in the learning process.

¹³ George, M. W. (2008). *The elements of library research: What every student needs to know*.

¹⁴ Zed, M. (2008). *Metode penelitian kepustakaan*. Yayasan Pustaka Obor Indonesia.

¹⁵ Miles, M. B. (1994). *Qualitative data analysis: An expanded sourcebook*. Thousand Oaks.

With this approach, the study is expected to provide a profound conceptual contribution to the development of a humanistic, spiritual, and contextual model of Islamic education.

Result and Discussion

Based on a critical review of various relevant literature, a number of important findings were discovered that represent how the relationship between educators and students in the context of Islamic educational psychology is understood and applied. These findings not only highlight theoretical aspects but also provide practical insights into the urgency of spiritual and affective relationships in the learning process. Furthermore, the results of this analysis are classified into the following main areas of discussion:

a) The relationship between educators and students is spiritual and psychological.

The relationship between educators and students has unique characteristics because it is not only built on instructional or cognitive foundations, but also encompasses spiritual, psychological, and affective dimensions. This differs from conventional pedagogical approaches, which often focus on academic and cognitive goals. Islamic education, as emphasized in various classical and contemporary sources, views students as individuals endowed with innate spiritual and moral potential that is pure and requires wise guidance from educators. The integration of psychology and religious teachings enables a deeper understanding of human behavior and development.¹⁶

Humanistic psychology, for example, views humans as beings who possess freedom, value, and the capacity for self-actualization. These values are in line with the basic principles of Islam, which uphold the dignity of humans as creatures of God who are endowed with the potential of *qalb* (heart), *nafs* (soul), and *'aql* (mind). In the world of education, the relationship between teachers and students should ideally not be merely a transfer of knowledge, but a two-way process of nurturing the soul and personality. A healthy educational relationship, as described in humanistic psychology, requires empathy, emotional openness, and unconditional positive regard. In the Islamic perspective, this is reflected in the principles of *rahmah*

¹⁶ Khusnah, D., & Winarti, D. (2021). PSIKOLOGI HUMANIS; Mengurai Relasi Teoritik antara Psikologi dan Agama. *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam*, 11(1), 17-36.

(compassion), *uswah hasanah* (good example), and *ta'dib* (moral education). A good educator must be a role model in moral conduct and demonstrate compassion toward their students, as the Prophet Muhammad ﷺ is described in the Qur'an:

"It is by the mercy of Allah that you are gentle toward them. If you were harsh and hard-hearted, they would have broken away from you..."
(QS. Ali 'Imran: 159)

This verse serves as an important foundation for building gentle, attentive, and inclusive educational interactions that take into account the psychological condition of students. The Prophet Muhammad himself serves as the perfect model for the relationship between educators and students, as he not only conveyed revelation as a teacher (*mu'allim*) but also nurtured the spiritual well-being of the community as a spiritual guide (*murabbi*) and mentor (*mursyid*).

Furthermore, this relationship does not only touch on verbal communication aspects, but also includes inner influence, affection, and spiritual guidance. In this context, the *qalb* becomes the center of consciousness and values, so that the relationship built must be able to enliven the *qalb* of students so that they grow into individuals who are not only intellectually intelligent, but also spiritually and emotionally mature. Therefore, educators are required to possess psychological and spiritual sensitivity, understand the mental condition of students, and be able to guide them through the process of character formation and the development of a balanced Islamic personality identity.¹⁷ also emphasize that the synergy between religious values and humanistic psychological principles can create an educational environment that is more liberating, humanistic, and transformative.

An educational process that emphasizes cognitive achievement without regard for spiritual balance will result in a void of meaning in learning. Conversely, when the relationship between teachers and students is built on respect for spiritual and emotional values, learning will be more meaningful and encourage a process of self-transformation in students.

Thus, within the framework of Islamic educational psychology, the relationship between educators and students should serve as a means of character building, spiritual enlightenment, and strengthening the values of monotheism. This relationship cannot be built instantly, but rather through a

¹⁷ Khusnah, D., & Winarti, D. (2021). PSIKOLOGI HUMANIS; Mengurai Relasi Teoritik antara Psikologi dan Agama. *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam*, 11(1), 17-36.

process of honest, empathetic, and continuous interaction, with an orientation toward developing the spiritual potential inherent in every human being.

b) The Role of Educators as Murabbi, Mu'allim, and Mursyid

The role of educators is summarized in three key terms derived from Islamic scholarly tradition: murabbi, mu'allim, and mursyid. A murabbi nurtures students in spiritual and moral aspects, a mu'allim teaches true knowledge, and a mursyid guides students to be able to walk the path of life that is ethically and spiritually correct.

This dual role can only be performed optimally if educators have a deep understanding of the psychological conditions of their students and apply an empathetic approach that respects individual nature.¹⁸ This means that teachers must not only master the subject matter but also be emotionally and spiritually present in the lives of their students, serving as a source of guidance, a role model, and a source of comfort for restless souls. The Role of Teachers in Islamic Education from the Perspective of the Qur'an and Hadith.¹⁹ They emphasize that the role of educators in Islam is integral and inseparable from the prophetic mission, as mentioned in QS. Al-Jumu'ah: 2:

"He is the One who sent among the unlettered a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom..."

This verse reflects the three main functions of the Prophet Muhammad ﷺ, which later became the model for Islamic education: conveying (tilawah), purifying (tazkiyah), and teaching (ta'lim).

In the hadith of the Prophet ﷺ it is also mentioned:

"There is no gift that a father can give to his child that is more valuable than good character." (HR. Tirmidzi)

This hadith reinforces the role of educators as guides who direct students not only toward knowledge, but also toward good character and a proper orientation in life. Educators who fulfill the role of a murabbi must

¹⁸ Izzati, A. N., ZamZam, A. F., & Prabowo, M. I. (2023). Peran Guru dalam Pendidikan Islam Perspektif Al-Qur'an dan Hadits. *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan*, 7(4).

¹⁹ Yusuf, K. M. (2021). *Tafsir Tarbawi: pesan-pesan Al-Qur'an tentang pendidikan*. Amzah.

possess spiritual steadfastness, emotional sensitivity, and patience in guiding students from diverse psychological and social backgrounds.²⁰

In the Islamic scholarly tradition, the role of educators is not limited to delivering teaching materials, but encompasses multidimensional roles summarized in three main terms: murabbi, mu'allim, and mursyid. These three roles complement each other in shaping students who are not only knowledgeable but also have moral integrity and spiritual maturity.

1. Murabbi – Spiritual and Moral Mentor

A murabbi is responsible for nurturing the spiritual and moral aspects of students. This role emphasizes the importance of manners before knowledge, where teachers serve as role models in the spiritual and social lives of students. A murabbi is required to be emotionally and spiritually present in the daily lives of students. This means that nurturing is not only done in the classroom but also through emotional relationships filled with love, patience, and

2. Mu'allim – Teacher of Knowledge

The role of mu'allim refers to the classic role of teachers as educators of knowledge. However, in the context of Islamic educational psychology, this role cannot stand alone. Teachers do not only convey information, but must also relate knowledge to the values of monotheism and real life. QS. Al-Jumu'ah: 2 emphasizes the function of ta'lim as one of the main missions of prophethood, alongside tazkiyah and tilawah, indicating that knowledge cannot be separated from the purification of the soul and the reading of social reality.

3. Mursyid – Ethical and Spiritual Guide

The function of the mursyid requires educators to guide students to take the right path in life, both morally, spiritually, and socially. The hadith of the Prophet ﷺ which states that "the best gift from parents is good morals" (HR. Tirmidhi), emphasizes that the task of educating morals is the core of education. Mursyid not only fixes students' logical thinking, but also forms their ethical awareness in behaving and making life decisions. In practice, carrying out these three roles requires spiritual consistency, high empathy, and psychological understanding of the diverse backgrounds of students. Teachers must be able to be wise friends, patient guides, and role models who live by Islamic values.

²⁰ Izzati, A. N., ZamZam, A. F., & Prabowo, M. I. (2023). Peran Guru dalam Pendidikan Islam Perspektif Al-Qur'an dan Hadits. *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan*, 7(4).

These three roles show that the relationship between educators and students cannot be reduced to a mere formal relationship. This is a deep relationship, touching the aspects of *qalb*, *nafs*, and *'aql* in a balanced way. Within the framework of Islamic educational psychology, this reflects a humanistic and transcendental educational model centered on the formation of a complete human being (*insan kamil*), not just an academically intelligent individual. Educators and students become a means of actualizing the values of monotheism and the development of Islamic character that is not only based on cognition, but also transcendence and morals. Thus, the ideal educator in Islamic education is a figure who unites reason, heart, and action; he becomes a lamp in the darkness, not just a provider of knowledge. The roles of *murabbi*, *mu'allim*, and *mursyid* demand the existence of teachers who live by Islamic values and become real role models for their students.

c) Empathetic Communication in Islamic Educational Psychology

Empathic communication is one of the important pillars in Islamic educational psychology because it touches on the affective and spiritual aspects in the learning process. In Islamic education, communication is not only a means of delivering material, but also a medium for understanding the feelings, needs, and inner conditions of students in depth. This approach is in line with the values of *rahmah* (compassion) and *ta'awun* (helping each other) taught in Islam. This is in line the emphasizing that empathetic communication that is applied consistently, both by educators and parents, contributes directly to strengthening character and preventing deviant behavior in adolescents.²¹ Their study shows that high perceptions of empathetic communication with low tendencies of juvenile delinquency, because adolescents feel heard, understood, and appreciated.

In the world of education, this psychological condition creates a safe learning space and supports students' self-actualization optimally. The empathetic communication training for educators and adolescent companions not only improves the quality of interactions but also strengthens constructive emotional relationships between educators and students.²² Empathetic communication allows teachers to be more sensitive to students' psychological needs, especially in facing the challenges of emotional and social development during adolescence.

²¹ Syifaunnufush, A. D., & Diana, R. (2017). Kecenderungan kenakalan remaja ditinjau dari kekuatan karakter dan persepsi komunikasi empatik orangtua. *Jurnal Psikologi Integratif*, 5(1), 47-68.

²² Kartikawati, D. (2021). Pelatihan Komunikasi Empatik Pada Yayasan Al Kahfi Jakarta Selatan. *Komunitas: Jurnal Pengabdian Kepada Masyarakat*, 1(2).

From the perspective of Islamic educational psychology, empathetic communication is in line with the concept of ta'dib, namely the process of parenting that honors and respects children as subjects of learning.²³ When educators are able to show empathy, they not only become teachers (mu'allim) but also soul builders (murabbi) who guide students towards self-awareness, moral goodness, and spiritual maturity. Therefore, the development of empathetic communication skills needs to be an integral part of teacher development and the development of Islamic education curriculum in the modern era.

Empathetic communication is an integral part of a deep educational relationship between educators and students. This communication not only functions as a means of conveying information, but also as an emotional bridge that forms an inner and spiritual bond. Empathy, in this case, is the key to a healthy and effective two-way connection. Emphasized the importance of teachers as facilitators of fair and transformative social relations in the context of a multicultural society.²⁴ Teachers who are able to show empathy and understand the psychosocial realities of students play an important role in strengthening the identity and emotional well-being of students.

The verse of the Qur'an in QS. Ali Imran: 159 emphasizes this value:

"So it is because of Allah's mercy that you are gentle with them. If you were hard and harsh-hearted, they would have withdrawn from around you."

This verse shows that gentleness and compassion are requirements for success in leadership, including in education. In this context, empathetic communication is not just a technical approach, but part of prophetic ethics. Meanwhile, that implementing relational communication, not just instructional communication, succeeded in building a sense of connectedness and self-identity for Muslim students living in a pluralistic society.²⁵

d) Impact of Authoritarian Style in Education

On the other hand, authoritarian teaching style has a negative impact on the psychological and spiritual development of students. This style is usually characterized by one-way communication, educator dominance, minimal space for dialogue, and an emphasis on structural obedience.

²³ Suparman, M. P. I., Sultinah, S., Supriyadi, M. P. I. D., & Achmad, M. P. D. A. D. (2020). *Dinamika psikologi pendidikan Islam*. BuatBuku. com.

²⁴ Essabane, K., Carl, S., & and Vermeer, P. (2023). The Relationship between Islamic Religious Education and Citizenship Education in Liberal Democracies. *Religious Education*, 118(4), 297–311.

²⁵ Yağdı, Ş. (2025). Islamic Religious Education and Citizenship Education: An Empirical Study of Teachers' Perspectives in Austria. *Religions*, 16(4).

Psychologically, this can trigger fear, anxiety, and resistance in students. That the lack of affective communication and the use of authoritarian style in Islamic education actually distances students from humanistic and transformative Islamic values.²⁶

In the Islamic psychology approach, the authoritarian style is contrary to the principle of developing the soul (nafs), heart (qalb), and reason ('aql). Islamic-humanist psychology, the relationship between teachers and students should prioritize the actualization of human nature's potential, not kill it through fear or absolute control.²⁷ Furthermore, a research emphasizes that the dominance of one-sided communication actually hinders the achievement of tazkiyah al-nafs (purification of the soul), which is one of the main goals of Islamic education.²⁸

Table 1: Comparison of Communication Styles
in Islamic Education

Aspect	Empathetic Communication Style	Authoritarian Communication Style	Source
Purpose of Communication	Building understanding, trust and character formation	Achieving compliance and control	Yağdı (2025); Essabane et al. (2023)
Educator-Student Relationship	Personal relationships, mutual support and development	Hierarchical and distance relationships	Mujib & Mudzakir (2001); Suparman et al. (2020)
Psychological Approach	Humanistic, based on empathy and compassion	Reactive and coercive	Khusnah & Winarti (2021)
Student Emotional Response	Students feel valued, safe, and actively involved.	Students are anxious, stressed, and passive	Aminah (2016); Aziz (2017)

²⁶ Aminah, S. (2016). Membangun Komunikasi Efektif Antara Pendidik Dengan Peserta Didik Dalam Perspektif Islam. *Madrasah*, 6(2), 28.

²⁷ Khusnah, D., & Winarti, D. (2021). PSIKOLOGI HUMANIS; Mengurai Relasi Teoritik antara Psikologi dan Agama. *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam*, 11(1), 17–36.

²⁸ Suparman, M. P. I., Sultinah, S., Supriyadi, M. P. I. D., & Achmad, M. P. D. A. D. (2020). *Dinamika psikologi pendidikan Islam*. BuatBuku. com.

Direction of Communication	Two-way (dialogical)	One way (instructive)	Aminah (2016); Fahrudin (2023)
Relevance to Islamic Values	Very appropriate (QS. Ali Imran: 159; HR. Bukhari-Muslim)	Not suitable; contrary to the values of mercy and uswah	Al-Qur'an & Hadis; Khusnah & Winarti (2021)

Effective Islamic education cannot be separated from empathetic communication that builds emotional and spiritual closeness between educators and students. Authoritarian style, although it may be effective in the short term, ultimately has the potential to inhibit the growth of personality, mental resilience, and students' love for Islamic knowledge and values. Therefore, the approach of Islamic educational psychology that integrates mercy, wisdom, and two-way communication is the most ideal strategy in the context of education that educates holistically.

e) The Importance of Role Modeling (Uswah Hasanah) in Learning Psychology

Exemplary behavior (uswah hasanah) is the core of the Islamic educational approach which is not only theoretical, but also applicable and touches on the psychological dimensions of students. Role modeling has an important role in shaping students' behavior, character, and emotional and spiritual development.²⁹ Several important aspects of role modeling in learning psychology can be explained as follows:

1) Role model as an effective method of character building

Exemplary (Uswatun Hasanah) is a very effective method in the process of character building because it involves the process of internalizing values through direct observation and experience. Compared to verbal approaches such as advice or lectures, role modelling is more easily accepted by students because it is concrete, observable, and consistently displayed in the teacher's daily life.

Role models allow students to imitate teacher behavior directly in everyday life. The students' characters are formed stronger and more permanently when they see good behavior from their teachers directly, compared to just hearing moral advice.³⁰ This is in line with the principle of

²⁹ Taklimudin, T., & Saputra, F. (2018). Metode Keteladanan Pendidikan Islam dalam Perspektif Quran. *BELAJEA: Jurnal Pendidikan Islam*, 3(1), 1–22.

³⁰ Mustofa, A. (2019). Metode keteladanan perspektif pendidikan islam.

"learning by observing" in social learning theory, where behavior that is seen continuously will be easier to imitate and internalize, especially when it comes from an authority figure or a respected figure. In affective psychology, role models also touch the emotional realm of students.

When teachers demonstrate compassion, honesty, discipline, and patience, students not only admire them, but also feel emotionally connected. This admiration will encourage voluntary imitation or copying of values, without pressure. This process becomes an effective mechanism for instilling moral values, integrity, and noble morals. Moreover, role models also create a safe and inspiring learning environment, where students feel comfortable and are moved to imitate the good values displayed by their teachers. This is crucial in Islamic education, where character building (morals) is one of the main goals that cannot be achieved only through a cognitive approach.

In the social learning theory developed by Albert Bandura, it is stated that learning will be more effective if someone sees and directly observes the actions of a model or trusted figure.³¹ The teacher occupies a strategic position as a central figure who not only transfers knowledge but also instills noble values through real actions. The teacher acts as a good role model whose actions are directly observed and imitated by students in their daily lives. This role model does not require pressure or coercion because it is natural; students tend to imitate the behavior they see, especially from figures they respect and trust. This process is a form of internalization of values that comes from direct interaction, consistency of behavior, and emotional warmth between educators and students. The role model shown by the teacher functions as positive reinforcement that psychologically strengthens students' motivation and moral awareness. When a teacher is honest, patient, and fair in teaching and treats students with affection, these values will be embedded in the minds and hearts of students without the need for much verbal explanation.

2) Exemplary behavior comes from the Qur'an and Hadith

The concept of *uswah hasanah* is explicitly emphasized in the word of Allah SWT:

"Indeed, there is in (the person of) the Messenger of Allah a good role model for you..." (QS. Al-Ahzab: 21)."

This verse shows that Islamic education prioritizes moral and spiritual role models. The Prophet Muhammad SAW became the main figure

CENDEKIA: Jurnal Studi Keislaman, 5(1), 23–42.

³¹ Boiliu, E. R. (2022). Aplikasi Teori Belajar Sosial Albert Bandura Terhadap PAK Masa Kini. *Jurnal Ilmu Teologi Dan Pendidikan Agama Kristen*, 3(2), 133.

in moral education, and teachers as an extension of prophetic values have the responsibility to be a living example. Exemplary (*uswah hasanah*) is not only a pedagogical method, but is the essence of Islamic education which comes directly from the Qur'an and Hadith. When educators are able to display the Prophet's morals in daily interactions, then students not only learn knowledge, but also learn to become civilized and godly human beings. Therefore, forming teachers who emulate the Prophet is not an option, but a necessity in building Islamic education that is deeply rooted spiritually and ethically.

3) The psychological impact of exemplary on students

Exemplary shown by educators has a deep and comprehensive psychological impact on students.³² In Islamic education cycology, exemplary not only shapes external behavior, but also develops the internal dimensions of students, namely *qalb* (heart) and *nafs* (soul) which are the centers of spirituality and morality in humans. Exemplary behavior directly affects the psychological development of students, especially in shaping a sense of security, confidence, and emotional attachment to the teacher. explains that exemplary behavior is able to touch the dimensions of *qalb* (heart) and *nafs* (soul), which are important in developing students' moral and spiritual awareness. Teachers who consistently display good morals will create a learning environment that is emotionally and spiritually conducive.

Teachers who consistently display good morals will create an emotionally conducive learning environment, which is a safe, warm, and supportive environment. This is very important for students, especially in building self-confidence, psychological security, and emotional attachment to educators. Teachers who are role models will be more easily trusted and used as role models by students, so that the learning process takes place in a harmonious and motivating atmosphere.

From a psychological perspective, when students feel valued, cared for and treated with affection, they will be more open to learning, more willing to express themselves, and more receptive to direction. The teacher's example becomes an affective reinforcement that is able to bind the cognitive (knowledge), affective (emotion), and psychomotor (action) dimensions in a unified whole, in accordance with the objectives of Islamic education. Exemplary also plays an important role in shaping students' moral awareness naturally, not by force. In the long run, this impact shapes a personality with integrity, spiritual awareness and stable emotional intelligence. This makes exemplification not just a method, but a relational foundation between teacher

³² Taklimudin, T., & Saputra, F. (2018). Metode Keteladanan Pendidikan Islam dalam Perspektif Quran. *BELAJEA: Jurnal Pendidikan Islam*, 3(1), 1–22.

and student, which contains rahmah (compassion), amanah (trust), and uswah (good example).

f) The Urgency of Qalb-Based Education and Ihsan

Islamic education not only functions as a vehicle for the delivery of knowledge, but also as a process of purifying the soul (tazkiyatun nafs) and the formation of morals rooted in the inner dimension (qalb). In Islam, the qalb is seen as the center of spiritual awareness that determines the good and bad of human behavior. The education model that touches the qalb is very relevant in the context of the challenges of modern life that is fast-paced and materialistic. The emphasizing the importance of an experiential learning model that not only conveys cognitive material, but also presents spiritual experiences that can internalize the values of faith and morals into the personality of students.³³ In this process, students do not simply memorize verses or hadiths, but reflect on their meaning in real life which ultimately encourages the process of inner transformation towards an ihsani personality (doing good as if seeing Allah). To clarify the contribution of each component in qalb and ihsan-based education, the following chart presents five main pillars that often appear in literature studies, ranging from spiritual to pedagogical aspects. These components are assessed based on their level of urgency in shaping Islamic education that is intact and touches the ruhiyah dimension of students.

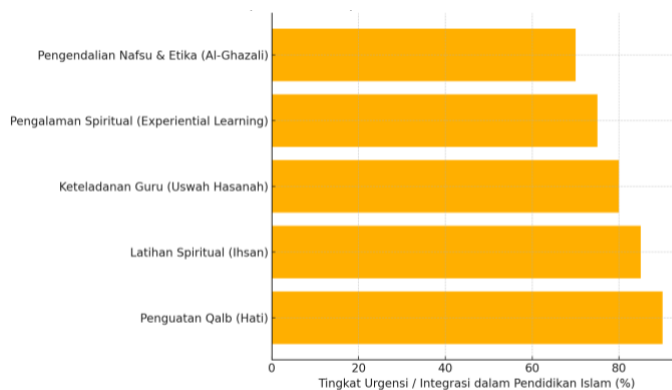


Figure 1. Key Components-Concepts in Heart-Based and Ihsan-Based Education

From Figure 1, it can be seen that an approach that emphasizes strengthening the heart (qalb) and spiritual development through ihsan is the main foundation in Islamic education. Meanwhile, the dimensions of teacher exemplary and direct experience also enrich the value internalization process,

³³ Rosyadi, M. I. (2017). Pembelajaran pendidikan agama Islam berbasis pengalaman: Urgensi dan implementasi. *Edukasia Islamika*, 2(2), 291-309.

proving that effective Islamic education is one that combines cognitive, affective, and spiritual aspects harmoniously. The implementation of qalb-based education is also widely applied in pesantren-based institutions. That an approach based on emotional closeness and spiritual nurturing between teachers and students proved effective in forming a strong character spiritually.³⁴

Exemplary, habituation of worship, and strengthening the values of adab are the main strategies in forming students who are not only academically intelligent but also spiritually mature. Furthermore, spiritual values in Islamic education have been conceptually developed by Imam al-Ghazali which explains that in al-Ghazali's view, ideal human development is development that touches the spiritual aspect, which includes purification of the soul (tahdzib al-nafs), control of lust, and strengthening of mahmudah (praiseworthy) traits through spiritual practice.³⁵ These values, according to them, become an inseparable part of human capital development in an Islamic perspective, because only humans who are clean of their souls are able to become just and productive caliphs on earth. Thus, the urgency of qalb and ihsan-based education becomes very important to be integrated in today's Islamic education system.

This requires educators to not only be teachers (mu'allim), but also spiritual coaches (murabbi) and moral guides (murshid). Education that touches the qalb will give birth to students who are not only knowledgeable, but also have moral integrity and strong spiritual awareness which is the main provision to face the challenges of the world and the hereafter.

Conclusion

Based on the literature review that has been conducted, it can be concluded that the relationship between educators and students in Islamic educational psychology is not only instructional, but is strongly influenced by empathic communication, spiritual guidance, and moral exemplary. Education that touches the qalb and pays attention to the affective and spiritual aspects of students can create a more meaningful and transformational learning atmosphere. The role of teachers as murabbi,

³⁴ Rokhimah, N. I. M. (2022). *MANAJEMEN PENDIDIKAN BERBASIS PONDOK PESANTREN DI MTS MANBA'UL IHSAN AL BAEDLOWI KARANG PUCUNG KERTANEGARA*. Institut Agama Islam Nahdlatul Ulama (IAINU) Kebumen.

³⁵ Azaman, F. N. M., & Badaruddin, F. (2016). Nilai-Nilai Kerohanian Dalam Pembangunan Modal Insan Menurut Al-Ghazali (Spiritual Values in Human Capital Development by Al-Ghazali). *UMRAN-Journal of Islamic and Civilizational Studies*, 3(1)

mu'allim, and murshid is key in shaping the character of students who have faith, morals, and leadership spirit. An authoritarian approach that lacks two-way communication actually hinders the formation of an Islamic personality and can have a negative psychological impact. Therefore, a teacher-student relationship built on empathy, compassion and exemplary behavior is a more ideal educational strategy in the Islamic context.

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