

Learning Methods and Approaches from the Perspective of Islamic Educational Psychology

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ABSTRACT. This study aims to analyze the concept, methods, and learning approaches in Islamic Education from the perspective of Islamic Educational Psychology. Using a qualitative library research approach, this study explores the relationship between teaching methods and the psychological principles underlying human development in Islamic education. The findings show that learning in the Islamic context emphasizes the holistic development of the soul, intellect, heart, and spirit. Effective teaching methods such as exemplary (*uswah hasanah*), habituation (*ta'widiyah*), storytelling, discussion, and question-answer are proven to internalize Islamic values while fostering intellectual, emotional, and spiritual intelligence. The integration of Islamic psychology in learning not only supports academic achievement but also shapes students' character and moral awareness. Therefore, the study concludes that the implementation of learning methods based on Islamic educational psychology contributes significantly to achieving the ultimate goal of Islamic education, namely forming *insan kamil*—a whole, faithful, and moral human being.

Keywords: *Islamic Educational Psychology; Learning Methods; Learning Approaches; Islamic Education; Character Formation*

INTRODUCTION

Education plays an important role in various aspects of human life. The influence of education has a significant impact, as it enables humans to survive by interacting positively with others, thereby fulfilling their basic needs adequately. Education is not only a means to transfer knowledge but also serves as a medium to shape character, personality, and a good mindset for social life. As stated by Almunawar in (Panji et al., 2023), "Education is a classic matter that has existed since the presence of humans in this world, so it is said that education is life itself." This means that education is an integral part that cannot be separated from human life. Wherever there are humans, there the process of education takes place. This process will continue throughout a person's life in all circumstances of life. This is because education is intended to continue life and achieve goals in living life. In the perspective of Islamic education, Muhammad Fadil Al-Jamali in Hawari et al. (Hawari et al., 2024) explains that Islamic education is a process or stage aimed at guiding humans toward a life that can holistically enhance their degree of humanity. This is done by considering the basic abilities that are inherent in human nature as well as the ability to learn and develop. Thus, Islamic education is not only related to intellectual aspects but also encompasses the spiritual, moral, social, and emotional development of individuals. This education aims to shape better human beings, in accordance with the principles of Islam, so they can contribute positively to society and reach their maximum potential as servants of Allah SWT. In line with the goals of Islamic education, which emphasize the balance between intellectual and spiritual aspects, Islamic educational psychology aims to understand and guide the holistic development of humans.

In the study of Islamic educational psychology, humans are viewed as beings composed of four main components, namely *nafs* (soul), *qalb* (heart), *aql* (mind), and *ruh* (spirit). These four elements are interconnected and play a crucial role in determining an individual's behavior and personality (Rinaldi, 2025). Therefore, Islamic education must be able to develop all dimensions of human personality in a balanced manner to achieve the perfection of intellect, heart, and morals. Islamic Religious Education, as a voluntary process, contains specific characteristics and traits in the form of the planting, development, and strengthening of faith values that serve as the spiritual foundation of humans. These values shape a person's attitudes and behaviors in accordance with religious demands. As explained by Sa'diyah (Sa'diyah, 2022), faith becomes a fundamental driving force for a person's behavior. Islam, as a religion of mercy for all the worlds (*rahmatan lil 'alamin*), strongly obliges its followers to continue learning, as marked by the first revelation with the word *iqra'* (read) as a manifestation of the learning activity to develop knowledge and improve their lives (Ag, 2021). Therefore, an educator in the context of Islamic education is not only required to understand the teaching material but must also be sensitive to the psychological needs of the students. Understanding Islamic educational psychology is very important for shaping a teaching approach that is not only oriented toward academic results but also toward character formation and Islamic values. Islamic educational psychology, which integrates modern psychological principles with Islamic teachings, serves as a guide in the holistic and meaningful teaching process (Andika et al., 2024). The application of Islamic educational psychology plays an important role in creating a valuable and human-centered learning process. Basic Islamic principles such as appreciation for the uniqueness of each individual, compassion, patience, and respect for the learning process serve as the main foundation in realizing meaningful education. Thru this approach, students are not only directed to achieve intellectual intelligence but also to cultivate a strong spiritual and moral awareness. The urgency of applying Islamic educational psychology is also evident in its ability to integrate teaching methods with Islamic values. This approach emphasizes the importance of inclusive learning, paying attention to the emotional and spiritual needs of students, and providing space for the strengthening of Islamic character. Moreover, Islamic educational psychology positions teachers not merely as instructors, but also as moral and spiritual exemplars who play a crucial role in shaping the personalities of students. In practice, the success of Islamic education heavily depends on the methods and approaches to learning applied by educators (Musthofa & Illahi, 2023). Islamic learning methods are not merely techniques for delivering material, but rather serve as a means of internalizing the values of monotheism, morality, and worship in every learning process. Thus, to achieve the goals of Islamic education that encompass the development of intellect, soul, and noble character, it is necessary to employ learning methods and approaches grounded in the principles of Islamic educational psychology. Therefore, this research aims to examine various Islamic learning methods and approaches from the perspective of Islamic educational psychology as an effort to realize the concept of *insan kamil*.

METHOD

This research uses a qualitative approach with the type of library research. This approach was chosen because the focus of the research is to analyze concepts, theories, and expert views on methods and learning approaches from the perspective of Islamic educational psychology. The library research was conducted by reviewing various relevant literature, such as books, journal articles, previous research findings, and other scientific sources that discuss methods, learning approaches, and Islamic educational psychology. The first step taken is data collection, which involves gathering various literature sources related to the concepts of methods and approaches in Islamic education, both theoretical and applicative. The second step is content analysis, where the author examines each source to identify the main ideas, principles, and expert views related to Islamic learning strategies. Next, the third stage is the determination of research objectives, which is to understand how Islamic learning methods and approaches can play a role

in realizing the goals of Islamic education that are oriented toward the formation of a faithful, pious, noble, and knowledgeable personality. After the research objectives were formulated, the author proceeded to the fourth stage, which is synthesis and conclusion drawing, by combining various findings from the literature into a comprehensive understanding of the importance of Islamic methods and approaches in the education system.

RESULT AND DISCUSSION

Result

Psikologi Pendidikan

Educational Psychology Mainstream psychology is defined as the scientific study of the mind and behavior. This definition contains three axes: “scientific” demands strict rules of observation/reasoning; “mind” is the realm of representation, cognitive/affective processes that are often latent; and “behaviour” is the observable and measurable manifestation. This formulation is explicitly stated in recent literature: “Psychology is the scientific study of mind and behaviour” (Pisula & Pisula, 2024). Meanwhile, educational psychology is a sub-discipline of psychology that studies the teaching-learning process, the characteristics of learners, and the environmental conditions that influence learning. In the contemporary stage, this field not only focuses on cognitive or classical behaviorist learning theories but also encompasses theoretical issues (developmental theory, motivation theory, self-regulated learning), assessment practices, and ethical and social dimensions (such as justice, anti-racism, and contextuality of practices) (Greene & Robinson, 2024). Meanwhile, Jiamei, (2024) explains Educational Psychology as a discipline that crosses the fields of psychology and pedagogy, integrating psychological principles with teaching practices. This discipline seeks to uncover psychological principles that can be applied to improve the educational process and support the healthy growth of students in terms of both knowledge and personality development. Based on the explanation, it can be concluded that educational psychology is a branch of psychology that studies the processes of human learning and teaching, aiming to develop cognitive, affective, and psychomotor abilities. This is as humans are taught by Allah SWT.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

“And He taught Adam the names of all things, then He showed them to the angels, saying, ‘Tell Me the names of these if you are truthful!’”

Learning Approaches in the Perspective of Educational Psychology

Educators must be wise in using approaches wisely, not intuitively, which can cause confusion in the thinking of students. Thus, the success of the learning process is determined by the educator's skill in managing the classroom (Rohmatulloh & Samsul Arifin, 2023). Because from the perspective of humanistic psychology, humans have the potential to do good from the aspects of will, freedom, feelings, and thoughts to express the meaning of life based on the values of monotheism, so that humans are able to develop their potential and quality of life in an Islamic manner (Rosidi, 2019). Thus, the educational process is certainly not the same from one to another, and the students faced are not homogeneous in terms of academic background and environment. To prevent cognitive tunneling, educators strive to select appropriate approaches and methods for the success of their teaching. Because educators who view students as heterogeneous will differ from those who view students as the same in terms of cognition or affection. Therefore, to prevent this logical fallacy in assessment and viewing students, Basir, (2017) states that educators need to generalize that students are not the same, in order to elaborate

on the learning process. Several approaches in learning activities from a psychological perspective include:



Figure 1. Psychological Perspective Learning Approach

Islamic Learning Method

The method of exemplary behavior positions the teacher as a moral figure whose conduct serves as a model for students. In Islam, the Prophet Muhammad (peace be upon him) is referred to as *uswah hasanah* (a good example) for humanity (Quran, Al-Ahzab: 21). According to Sirait et al (2025), exemplary behavior is the core of the Islamic education methodology because the teacher's behavior is more influential than words in shaping the students' morals. The application of this method is evident through the alignment between the teacher's words and actions, such as discipline, honesty, and responsibility. Moreover, the perspective of learning psychology states that humans have a natural inclination (tendency) to imitate figures they consider important; therefore, exemplary behavior becomes an effective method (Ritonga et al, 2024). Thus, *uswah hasanah* helps achieve the goals of Islamic education in the affective dimension (character formation). This is evidenced by the research of Abbas & Abdullah Khoir, (2023), which states that the application of the teacher's exemplary method in Islamic Religious Education at SMP Negeri 2 Gemolong is effective in enhancing students' understanding of the material to achieve the goals of Islamic education.

Habituation is the process of forming relatively stable and automatic attitudes and behaviors through repeated learning (Anggraeni et al, 2021). This method emphasizes the repetition of positive behaviors until they become permanent habits. In the context of education, habituation is carried out through routine activities such as congregational prayers, group prayers, reading the Qur'an, and maintaining cleanliness. Hasanah & Munastiwi (2019) state that habituation is an educational process. Because when a practice has become habitual, thanks to this habituation, it will become a habit for those who perform it, then it will become addictive and eventually become a tradition that is difficult to abandon. According to Anggraeni et al (2021), the habituation method is essentially an effort made by teachers or parents to shape something, whether it be the character or behavior of the child, to become better. Therefore, it can be concluded that habituation is an effective strategy in building students' religious character because it trains them to behave Islamically spontaneously without coercion. The habituation method aims to provide

facilities for children to perform optimally in their daily lives, both in the school environment and in the family and community settings (Berlianti et al, 2021). According to Muhibbin in the research (Akhyar & Sutrawati, 2021), the purpose of this habituation method is for students to acquire new attitudes and habits that are more appropriate and positive, meaning in harmony with the contextual needs of space and time. Additionally, the appropriate and positive meaning above aligns with the prevailing moral norms and values, whether religious, traditional, or cultural. This habituation directly contributes to the goals of Islamic education, namely the formation of *akhlak al-karimah* and moral order.

The storytelling method is a classic strategy in Islamic education. Teachers use the stories of the prophets, companions, and Islamic figures to instill values of truth, courage, and patience. According to Abudin Nata, storytelling is a method that has an appeal capable of touching children's feelings. Islam understands that humans naturally enjoy stories that have a significant impact on emotions. Therefore, this method is used as one of the educational techniques (Aziz & Majid, 2008). Meanwhile, (Suyuti & Idris, 2025) argue that the storytelling method is a technique used in the teaching and learning process to help students develop knowledge and form Islamic morals in everyday life. The purpose of the storytelling method is for children to distinguish between good and bad deeds and apply them in their daily lives. By using stories, teachers can instill Islamic values in students, such as showing the difference between good and bad deeds and the consequences of each action (Yusuf Al Aziz, et al, 2024). Thus, the storytelling method helps achieve the goals of Islamic education in the cognitive aspect (understanding values) and the affective aspect (acceptance of values).

The discussion method in Islamic education encourages two-way interaction between teachers and students. This approach is in line with the principles of *hikmah* (wisdom) and *mau'izhab hasanah* (good advice). According to Arief (2002) the Question and Answer method is a technique for delivering lessons by having the teacher pose questions. Or, a method in education where the teacher asks questions while the students answer about the material to be learned. Meanwhile, according to Masrukin & Arba'i (2018) the Question and Answer method is a teaching method that involves direct communication where the teacher asks questions and the students answer about the material they have learned, or vice versa, the students ask questions and the teacher answers, thereby motivating the students. Thus, this method strengthens the intellectual and spiritual dimensions in achieving the goals of Islamic education.

Theoretical and Practical Implications of Islamic

Educational Psychology Based on the findings presented above, the understanding can be narrowed down to the realm of theoretical and practical implications, both of which are important discussions in the effort to advance education globally and in Indonesia specifically. The theoretical implications serve as a fundamental basis for establishing the stages of developing the Islamic education paradigm (HASIBUAN, 2025). In this case, it is about the perspective on humans, education, and the learning process (Khasanah, 2023). Therefore, the following table will present data on the importance of the theoretical and practical implications of Islamic educational psychology on the world of education, along with a comparison to modern psychology theories dominated by the West (Oktavia & Khotimah, 2023).

No.	Theoretical Implications	
	Concept	Explanation
1.	Reconstruction of the Concept of Human (al-Insān)	In Western psychology, humans are often understood merely as biological and psychological beings (psycho-biological beings). In contrast, Islamic educational psychology views humans as consisting of

		the physical body, intellect, and spirit (al-jism, al-‘aql, al-rūh). Therefore, learning is not only aimed at improving intellectual abilities but also at nurturing spiritual and moral awareness.
2.	Expansion of the Definition of Learning and Educational Goals	In general psychology, learning is defined as “a relatively permanent change in behavior due to experience.” In the Islamic perspective, learning is a process of <i>tazkiyah</i> (purification of the soul) and <i>ta’lim</i> (the transmission of beneficial knowledge) that brings humans closer to God. Thus, the goal of learning is not merely achievement but also worship (‘ibādah), gnosis (ma‘rifah), and moral excellence (akhlāq).
3.	Integration of Psychological Knowledge and Revelation-Based Values	Western psychology is largely based on empirical and secular philosophy, often neglecting spirituality. Islamic educational psychology integrates intellect (‘aql), revelation (naql), and experience (‘ilm tajribī) in understanding human behavior. Scientific approaches are not rejected but are framed within moral and theological values.
4.	Reformulation of Developmental and Personality Theories	Personality theories (e.g., Freud, Maslow, Erikson) emphasize biological and social drives. Islamic psychology emphasizes the development of fitrah and <i>tazkiyah al-nafs</i> —moral and spiritual growth as the core of personality. The ultimate goal is not self-actualization but “God-actualization,” meaning realizing oneself through devotion to God.
5.	Educational Epistemology: From Dualism to <i>Tawhid</i>	Islamic educational psychology rejects the dichotomy between religious and scientific knowledge. All knowledge and educational practices can become acts of worship when guided by proper intention. This forms the basis for an integrative education that unites religious, intellectual, social, and emotional dimensions.

Meanwhile, practical implications serve as concrete steps derived from the concepts or theories of Islamic educational psychology. At this stage, the theory is implemented into a policy, strategy, and learning practices in schools (Musthafa & Meliani, 2021).

No.	Theoretical Implications
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	Concept	Explanation
1.	The Role of the Teacher as <i>Murabbī</i> , <i>Mu'allim</i> , and <i>Muaddib</i>	In the Islamic perspective, a teacher is not merely an instructor (<i>mu'allim</i>), but also a spiritual guide (<i>murabbī</i>) and a moral disciplinarian (<i>muaddib</i>). This means the teacher's role is not only to deliver knowledge but also to serve as a moral exemplar and a nurturer of students' souls. Islamic educational psychology requires teachers to understand students' emotions, motivation, and spiritual conditions.
2.	Holistic and Value-Based Curriculum Design	The curriculum should encompass three domains: cognitive (intellect), affective (heart), and psychomotor (action)—all directed toward moral formation. Every subject, including science and mathematics, should incorporate values of <i>tawhid</i> and morality.
3.	Spiritual and Active Learning Methods	Learning should activate students' <i>fitrah</i> (both intellectually and spiritually); combine lectures, discussions, <i>mubasabah</i> (self-reflection), role modeling, and habituation of worship; and encourage self-reflection and real-life practice.
4.	Evaluation Based on Morality and Spirituality	Educational evaluation should not be limited to written tests. It must include assessment of character (<i>akhlāq</i>), commitment to worship, cooperation, and empathy. Tools may include behavioral observation rubrics, portfolios, and spiritual reflections.
5.	Islamic and Psychologically Healthy Learning Environment	The school environment should foster a sense of safety, compassion, and spirituality. Practices such as congregational prayer, collective <i>dhikr</i> , and value-based discussions help create a positive psychological climate.
6.	Spiritually-Based Counseling and Guidance	Islamic educational psychology promotes counseling that integrates spiritual dimensions, not only behavioral therapy but also guidance through prayer, <i>dhikr</i> , and introspection. Counselors should understand faith (<i>īmān</i>), repentance (<i>tawbah</i>), and patience (<i>ṣabr</i>) as part of mental health.
7.	Morality-Oriented Educational Policy	The ultimate goal of education is to produce a morally refined human being (<i>insān kāmil</i>), not merely competitive graduates. Therefore, educational policies should prioritize moral and spiritual development over purely academic achievement.

Thus, decisive action is needed regarding theory and practice. The basic framework needs to be revised, and the application of the new basic theory must also be aligned.

CONCLUSION

This research invites its readers to better understand the importance of education for worldly life, which will have a significant impact on the hereafter. In the implementation of education that has existed so far, it generally prioritizes the aspect of humanism that has been largely proposed by Western scholars. Islamic educational psychology is not present as a rival, but as a collaborative partner to be united and to form an Islamic generation that clearly maintains its affective (moral) aspect, while still having high competitiveness in cognitive (intellectual) and psychomotor (physical) aspects. The world of education, especially Islamic education, must truly understand the essence of learning, humanity, and knowledge, all of which are oriented toward monotheism, morality, and holistic humanity. This needs to be realized by making teachers spiritual role models, developing an integrative and meaningful curriculum, and measuring success not just by exam scores. Islamic educational psychology is not just a theory, but a way of life in the process of educating humans to become knowledgeable and civilized servants.

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