

Strengthening Positive Emotions in the Perspective of Islamic Education Psychology and Its Implications on Students' Enthusiasm for Learning

Agnely Rizky Aulia¹, Yohana Wuri Satwika²

^{1,2}Universitas Negeri Surabaya, Indonesia
e-mail: agnelyrizkyaulia.unes@gmail.com

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ABSTRACT. This study aims to explore the reinforcement of positive emotions in the perspective of Islamic educational psychology and its implications for students' enthusiasm for learning. The background of this study rests on the gap between the dominant cognitive learning approach and the lack of attention to the affective and spiritual dimensions of students. This research uses a qualitative approach of case study type, with the location at SMA Negeri 1 Banguntapan Yogyakarta which has strong potential in the integration of Islamic values in learning activities. Data were obtained through participatory observation, semi-structured interviews, and documentation, then analyzed thematically. The results show that positive emotions such as gratitude, patience, and enthusiasm for learning emerge in a supportive classroom atmosphere, empathic teacher-student interactions, and routine Islamic activities at school. The role of teachers is very important in fostering positive emotions through exemplary, Islamic motivation, and the use of verses/hadith in learning. The findings show that the Islamic educational psychology approach is not only relevant but also effective in shaping students' emotional resilience and learning motivation. This research contributes to the development of a holistic education model and offers learning strategies that touch the minds, hearts and spirituality of students.

Keywords: *positive emotions; Islamic educational psychology; enthusiasm for learning*

INTRODUCTION

In the dynamics of modern education, students' cognitive achievements are often used as the main indicator of educational success. The evaluation system is still dominated by academic approaches such as exam scores, average scores, and the achievement of curriculum targets. However, various studies show that learning success does not only depend on intellectual intelligence, but also greatly influenced by the emotional stability and psychological well-being of students. From the perspective of Islamic educational psychology, the management of emotions is an important part of the formation of a whole human being (*insān kāmil*). Kistoro, (2014) stated that students' failure in learning is often not the result of intellectual incompetence, but due to negative emotions that are not handled. Emotions such as anxiety, anger, or fear can hinder concentration and reduce students' absorption of material. Therefore, Islamic education not only emphasizes the cognitive aspect, but also pays great attention to emotional and spiritual development. Values such as gratitude, patience, optimism, and enthusiasm have an important position in forming a stable and sustainable spirit of learning. Positive emotions within the framework of Islam are not just psychological motivations, but also forms of self-servitude to Allah. Thus, Islamic education through the psychological approach of Islamic education has great potential to strengthen the affective dimension in the learning process, making learning a meaningful spiritual activity. In this context, an approach

that integrates Islamic values and educational psychology theory becomes very relevant to answer the challenge of fostering character and student learning spirit holistically.

The psychological pressures faced by high school students today cannot be taken lightly. High academic pressure, competition for grades, family problems, and the influence of the social environment and digital media often create unstable emotional conditions. This has an impact on the emergence of various psychological problems such as stress, anxiety, and even an unwillingness to learn. Nafisah & Azmi, (2021) found that students' low enthusiasm for learning is greatly influenced by the dominance of irrational negative thoughts about themselves and the future. In this context, conventional psychological approaches are often not able to touch the spiritual dimension of students who are the main source of serenity and meaning in life. On the other hand, Islamic educational psychology offers an alternative approach that touches on mental, emotional, and spiritual aspects. According to Nuzula, (2024), strengthening spirituality has a significant correlation with the formation of positive emotions and student learning resilience. Positive emotions such as hope, calmness, and gratitude come not only from logical understanding, but also from confidence in God's best plan. In this case, Islamic education has a fairly rich tool to form students' psychological resilience through the integration of spiritual values in learning. Therefore, it is crucial to explore how Islamic values that foster positive emotions can be internalized in a formal educational environment, particularly in high school students who are experiencing identity crises and high external pressures.

The concept of positive emotions in Islam has been an important part of the teachings of the Qur'an and hadith long before it was systematically developed in Western psychological theory. Values such as patience, sincerity, empathy, and compassion are seen as integral parts of *karimah* morality. (Muyasaroh, 2022) explained that elements in emotional intelligence such as self-awareness, self-control, motivation, empathy, and social skills have actually been contained in Islamic teachings since the beginning. Sayyid al-"Affānī even emphasized the importance of *'ulūm al-bimmah* or high spirits as one of the main capitals in forming a superior person oriented towards the hereafter. In the context of learning, the spirit of learning is not only seen as a worldly activity, but also as a form of worship and intellectual jihad. Maya et al., (2023) show that students who have a strong spiritual drive tend to have high motivation to learn and are more resistant to academic pressure. This research shows that positive emotions instilled through spiritual values are able to form a more resilient, consistent, and focused learning character. Therefore, it is very important for Islamic education to not only teach religious knowledge cognitively, but also internalize affective values in students' daily lives. Thus, the development of positive emotions not only plays a role as a learning tool, but also as the main goal in the process of Islamic education which aims to form a complete human being.

SMA Negeri Banguntapan Yogyakarta as a case study in this study offers an interesting context. This school is a state educational institution that operates in the religious culture of the Yogyakarta community, so it has great potential in the application of Islamic values even though it is not an Islamic-based school. However, in practice, learning in public schools is still dominated by cognitive approaches, while the affective and spiritual dimensions have not been systematically integrated. Riyadi, (2015) stated that the Islamic Religious Education (PAI) curriculum at the high school level needs to pay attention to the aspect of emotional intelligence so as not to be trapped in knowledge transfer alone. Unfortunately, the limitations of teaching modules, the lack of teacher training in fostering students' emotions, and the absence of a comprehensive affective evaluation system make it difficult to strengthen positive emotions consistently. Fatimah Abdullah, (2012) added that Islamic character will not be formed strongly if it is not supported by good emotional management. Therefore, this research is important to bridge the gap between theory and practice, by offering an approach to Islamic educational

psychology as an applicative solution in developing learning strategies that are able to touch students' hearts and arouse their enthusiasm for learning in a sustainable manner.

This research is designed not only to fill the literature gap regarding the application of Islamic educational psychology in the context of learning, but also to make a real contribution to the development of a complete and transformative Islamic education. Through a qualitative approach and case study at SMA Negeri Banguntapan Yogyakarta, this study aims to delve deeper into the dynamics of fostering positive emotions in a public school environment that has the potential to absorb Islamic values. The findings of this study are expected to provide a broader theoretical understanding of the relationship between positive emotions and students' enthusiasm for learning from an Islamic perspective. In addition, the results can be a practical reference for teachers, school principals, and education policy makers in designing learning strategies that are more humanistic, spiritual, and in accordance with the psychological needs of students. Uyun, (2023) said that Islamic psychology has high usefulness in building resilience, personality, and religious moderation at various levels of education. Therefore, strengthening positive emotions in learning is not only part of an educational strategy, but also a great contribution in producing a generation of learners who are intellectually, emotionally, and spiritually healthy. In the long term, this research is expected to be able to encourage curriculum development, teacher training, and school culture that is on the side of humanity and the nature of students as servants of Allah and caliphs on earth.

METHOD

This study uses a qualitative approach with a case study type, which aims to understand in depth the dynamics of positive emotional reinforcement in the perspective of Islamic educational psychology and its implications on students' enthusiasm for learning. This approach was chosen because it is able to explore the subjective meaning and direct experience of students and teachers in an educational context that is full of spiritual and emotional values (John W. Creswell, 2016). The research was carried out at SMA Negeri 1 Banguntapan Yogyakarta, a public school that has an Islamic-based character development program that is integrated with daily learning activities, such as Dhuha prayers, Qur'an recitals, religious mentoring, and value instilling through an Islamic approach in the learning process. This location was chosen purposively because it was considered representative and relevant to the focus of the study. The research subjects include students in grades X and XI, Islamic Religious Education teachers, and several general subject teachers who are actively involved in strengthening students' character and emotions. The selection of subjects is carried out purposively to obtain relevant and in-depth data related to the research objectives. Data collection was carried out through participatory observation, semi-structured interviews, and documentation. Observations were used to record students' emotional expressions, teachers' strategies, and learning atmospheres. Interviews were conducted with key informants to explore their perceptions of the influence of Islamic approaches on the spirit of learning. Documentation in the form of activity photos, mentoring records, and attendance of spiritual activities is used as supporting data (Matthew B. Miles, A. Michael Huberman, 2014).

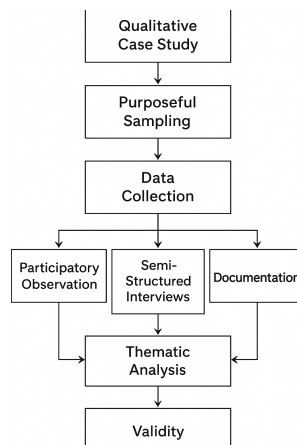


Figure 1. Research methods

The data obtained was analyzed thematically by following the steps of data reduction, data presentation, and conclusion drawn. Each finding was examined to find patterns and relationships between the strengthening of positive emotions and students' enthusiasm for learning within the framework of Islamic education. The validity of the data is guaranteed through triangulation of sources, techniques, and time, as well as the member check process to the main informant so that the interpretation of the data remains objective and valid (Moeleong, 2017). This process helps to ensure that the research results have adequate analytical power and can be trusted as a basis for taking pedagogical implications.

RESULT AND DISCUSSION

Result

The findings from field observations conducted show that the expression of students' positive emotions is evident in the dynamics of daily learning. During the learning process, students show enthusiasm by actively answering the teacher's questions, participating in group discussions, and responding to the material with attention and enthusiasm. When the teacher gives a case study or story method, the classroom atmosphere becomes lively and fun, showing that students not only understand the material cognitively, but also enjoy the learning process emotionally. Students who received praise from the teacher showed happy facial expressions, smiled, and increased participation in subsequent learning sessions. In fact, spontaneous responses such as the phrase "Alhamdulillah, understand now, Mom!" illustrate that material understanding not only provides intellectual satisfaction, but also spiritual satisfaction. This shows the connection between the learning experience and Islamic values such as gratitude and patience. This positive emotion is in line with the concept of *qalb salīm* in Islamic psychology, which is a spiritually and emotionally healthy state of the heart. Success in understanding the material as well as a patient attitude when facing difficulties is a strong indicator that positive emotions grow in a learning atmosphere designed with an Islamic approach. This phenomenon shows that teachers' strategies that combine active learning methods with Islamic values are effective in fostering confidence, joy, and strong learning motivation in students.

The social and spiritual environment of the school was also found to be an important factor that shaped the positive emotions of students. Observations show that the interaction between teachers and students takes place in a warm and appreciative atmosphere. Teachers often greet students with greetings, say their names personally, and provide space for students to express their opinions during discussions. This approach creates a sense of appreciation and emotional security. This is important because in Islamic education, relationships between people are built on the values of *ta'āruf*, *ta'āwun*, and *ukhuwah*, all of which encourage the

formation of solidarity, empathy, and compassion (Ali, 2023). In addition, routine religious activities such as Dhuha prayers, morning tadarus, and Islamic mentoring also provide a spiritual atmosphere that strengthens students' inner peace. Most of the students participated in this activity in an orderly manner and showed an attitude of respect for the Islamic values instilled. In view (Nuzula, 2024), spiritual routines in the school environment are not only worship activities, but also a means of deep psychological coaching because they give meaning to learning activities as part of devotion to Allah. The positive response of students to lessons associated with the story of the Prophet's companions or verses of the Qur'an shows that this approach is able to touch their affective dimension. This is proof that an inclusive social and spiritual environment can strengthen the spirit of learning by fostering positive emotions that come from the values of faith and example.

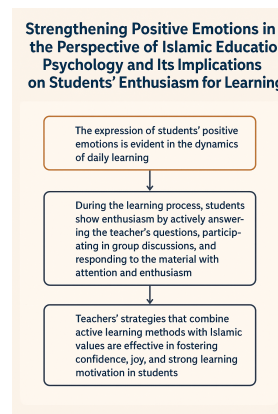


Figure 2. Research results

Another finding that is no less important is the role of teachers in fostering and directing students' positive emotions directly. The teachers at the school seem to be consistent in using a religious and personal approach in delivering material and dealing with students who have learning difficulties. Strategies such as opening lessons with prayer, delivering tazakkur or Islamic reflections, and providing Islamic motivation with the words "MasyaAllah, very good" or "Barakallahu fiik" have been proven to build students' enthusiasm for learning and confidence. In fact, when students are found to look moody or unfocused, the teacher does not reprimand them harshly but approaches them empathically, asks how they are doing, and gives encouragement with positive sentences with spiritual nuances. In this case, teachers play the role of *true murabbī* educators who not only teach, but also nurture the soul and morals of students (Afandi, 2022). The example of teachers in terms of patience, speaking ethics, and Islamic dress has a strong affective influence in shaping the character of students. According to (Riyadi, 2015), the ideal education in Islam must touch the spiritual and physical aspects in a balanced manner. The example of teachers is the most effective means of transmitting values in the educational process. Therefore, the role of teachers who are able to facilitate the growth of positive emotions through an Islamic approach is the key to creating a productive and emotionally and spiritually meaningful learning climate.

Discussion

The findings of this study show that students' positive emotions arise naturally in the learning process that is conditioned by an Islamic approach. This reinforces the idea that in Islamic educational psychology, emotions are not just a momentary affective response, but an integral part of the formation of a complete personality (*insān kāmil*). Values such as gratitude, patience, and optimism not only increase the spirit of learning, but also purify the heart and strengthen morals. According to (Syaroh & Mizani, 2020) emotional intelligence in Islam includes self-awareness, self-control, empathy, and motivation based on spiritual values. In this

context, students' enthusiasm, activeness, and patience in the face of adversity show that positive emotions have become part of the meaningful learning process. When students say "Alhamdulillah, understand now," it is not just an expression of satisfaction, but evidence that cognitive understanding is connected to spiritual experiences. Thus, Islamic educational psychology not only helps explain the phenomenon of positive emotions in learning, but also provides a foundation for integrating spiritual values in the educational process. This approach has been proven to be able to build a healthy, fun, and meaningful learning atmosphere, as well as make a real contribution to the formation of more long-lasting intrinsic motivation.

A warm social environment and strong spirituality in schools are important factors in supporting the formation of positive emotions. Friendly teacher-student interaction, personal greeting, and an empathetic approach create a sense of emotional security. This is consistent with the concepts of *rahmah* and *wisdom* in Islamic education, which emphasizes the importance of compassion and wisdom in the educational process (Ali, 2023). The open classroom atmosphere makes students more confident to express their opinions and receive feedback without fear. Furthermore, spiritual activities such as Dhuha prayers, tadarus, and Islamic mentoring provide space for students to experience inner peace and connection with God. According to (Nuzula, 2024), spirituality in education is the main source of positive emotions such as calmness, hope, and happiness. An environment that forms the habit of worship together creates a psychologically healthy collective atmosphere. This has a direct impact on students' readiness to face academic challenges, as they have a strong spiritual and social support system. Thus, the integration of spiritual values in the school climate not only strengthens the religious character of students, but also strengthens their learning endurance and motivation. An environment like this is clear evidence that fostering positive emotions must be holistic and involve all dimensions of school life.

Teachers in the context of Islamic education are not only teachers, but also (*murabbī*) spiritual builders and moral examples. Field data shows that teachers who are patient, empathetic, and consistently insert Islamic values in lessons succeed in fostering a positive classroom climate. Praise delivered with Islamic words such as "MasyaAllah" or "Barakallahu fiik" not only increases students' confidence, but also builds a sacred and meaningful learning atmosphere. When teachers deal with moody students with a dialogue and empathy approach, this reflects *ta'dib*, which is an educational process that directs the soul to noble morals (Afandi, 2022). The teacher's example in patience, politeness, and consistency of Islamic values has a profound psychological influence. Students not only receive information, but also absorb character and attitudes through everyday interactions. According to (Uyun, 2023), teachers who are able to become emotional and spiritual models will more easily form students' emotional intelligence. When the teacher quotes a verse or hadith that is relevant to the learning context, students not only learn cognitively, but also experience a transformation of values. Therefore, the role of teachers is very decisive in fostering positive emotions that are directly correlated with increasing students' enthusiasm for learning. Teachers are the reinforcers of a productive psychological atmosphere and at the same time the guardians of spiritual values in the classroom.

Student behaviors that demonstrate perseverance, active participation, and consistency in learning reflect that positive emotions serve as the foundation of a sustained passion for learning. When students feel valued, calm, and have a strong spiritual connection to learning activities, then their motivation arises from within. This is in line with the theory (Maya et al., 2023) that motivation supported by spiritual values results in higher learning endurance than reward-based motivation alone. Emotions such as gratitude, patience, and confidence not only strengthen the learning process, but also form personality habits that support lifelong learning.

When students experience learning that is fun, meaningful, and worth worship, then they do not get tired or discouraged easily. They see learning as part of intellectual jihad and a form of devotion to Allah. This spirit is an important asset in shaping a generation that not only excels academically, but also spiritually and emotionally strong. Therefore, strengthening positive emotions in Islamic education is not only a learning strategy, but part of the great mission of education itself: to form people of faith, knowledge, and noble character.

The results of this study confirm that the Islamic educational psychology approach can be an effective alternative framework in fostering students' enthusiasm for learning. By emphasizing a balance between cognitive, affective, and spiritual aspects, this approach creates a learning process that is not only intellectual, but also humanizing. As emphasized by (Uyun, 2023), ideal Islamic education must touch the intellect, heart, and soul in a balanced manner. When positive emotions are fostered through a spiritual approach, not only intelligent students are formed, but also students who are resilient and meaning-oriented. The implication of these findings is the importance of designing educational policies that provide space for affective and spiritual coaching in a systematic manner. Teachers need to be trained on strategies to strengthen positive emotions in learning. Schools also need to develop a religious, humanist, and psychological learning culture. Thus, the psychology of Islamic education is not only a theoretical field, but also a practical solution in answering the crisis of motivation and character crisis in contemporary education. Therefore, a positive emotion-based learning model within an Islamic framework needs to be adopted and developed more widely, especially in public schools that have great potential but have not yet integrated spiritual values systemically.

The integration of positive emotion and Islamic psychology in learning also reveals that spirituality can act as an intrinsic regulator of behavior. When students internalize values such as *ikhlas* (sincerity) and *amanah* (responsibility), their learning activities become self-driven and disciplined without the need for external pressure. This indicates a transformation from extrinsic to intrinsic motivation, where learning is perceived as an act of worship rather than obligation. This transformation aligns with the Islamic principle that *'ilm* (knowledge) must lead to *amal* (action), and both should be driven by sincere intention (*niyyah shalibah*). In this way, emotional reinforcement based on faith does not merely sustain motivation but elevates it to a level of spiritual consciousness that shapes lifelong learners with moral integrity. Furthermore, the findings illustrate that positive emotions in Islamic learning contexts contribute to building emotional resilience (*sabr*) among students. In facing academic difficulties or personal struggles, students who are nurtured in a spiritually rich environment tend to respond with patience and optimism. They learn to reinterpret failure as a form of divine test rather than personal inadequacy. This psychological reframing fosters mental health stability and prevents emotional burnout. In essence, the fusion of faith and emotional intelligence functions as a preventive system against stress and anxiety, creating a balanced personality capable of facing challenges with calmness and confidence. Such resilience is one of the main objectives of Islamic education producing individuals who are *mutma'innah* (peaceful at heart) and steadfast in pursuing knowledge and virtue.

Lastly, these findings emphasize the strategic role of Islamic-based emotional education in responding to the modern educational crisis characterized by emotional detachment, moral decline, and learning fatigue. Schools that implement this integrative model not only cultivate intelligent learners but also emotionally and spiritually literate individuals. The combination of emotional warmth, moral reinforcement, and spiritual depth transforms the classroom into a nurturing ecosystem that sustains both intellect and soul. Therefore, the study encourages educational institutions to redesign their pedagogical paradigms by embedding Islamic psychological principles into curricula, teacher training, and evaluation systems. In doing so, education can return to its ultimate mission forming balanced, ethical, and spiritually conscious human beings who view learning as both an intellectual pursuit and a pathway to divine closeness.

CONCLUSION

This study confirms that strengthening positive emotions through the Islamic educational psychology approach has a real influence on increasing students' enthusiasm for learning, as evidenced in the context. These findings show that emotions such as gratitude, patience, and enthusiasm for learning can grow systemically through learning that integrates Islamic values, empathetic teacher-student interaction, and a spiritually supportive school environment. In practice, teachers, school culture, and Islamic activities are key elements in forming an emotionally and spiritually conducive learning atmosphere. This study is important because it answers the gaps that often occur in the modern education system that overemphasizes the cognitive aspect and ignores the affective and spiritual dimensions. Through the approach of Islamic educational psychology, this research offers a more holistic and contextual alternative model, which is in line with the needs of learners in today's era of emotional complexity. Within this framework, learning is no longer seen only as an intellectual activity, but also as a process of building the soul and character. Therefore, the results of this study are very relevant for teachers, education managers, and policymakers who want to build a meaningful, characterful, and long-term oriented education. Different from previous studies that were theoretical or focused on affective aspects in general, this study made an original contribution by presenting empirical data on how Islamic values if applied consistently in the public school environment can become a transformational force in education. Therefore, this research deserves to be noted as a practical and theoretical reference in developing a learning model based on the reinforcement of positive emotions in contemporary Islamic education.

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