

The Role of Islamic Educational Psychology in Improving The Quality of Learning

Mustakim ^{1*}, Dewi Purnama Sari ², Rini Puspitasari ³

^{1,2,3} Institut Agama Islam Negeri Curup, Bengkulu, Indonesia

Corresponding Author: mustakimtakim902@gmail.com*

Article Info

Article history:

Received : 10 January 2024

Acceptance : 15 February 2024

Published : 15 February 2024

Available online

<http://aspublisher.co.id/index.php/kolaborasi>

E-ISSN: 3064-4054

How to cite:

Mustakim., Sari, P. D., Puspitasari, R. (2024). The Role of Islamic Educational Psychology in Improving The Quality of Learning. KOLABORASI: Journal of Multidisciplinary, 1(1), 14-22.



This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

ABSTRACT

This study examines the role of Islamic educational psychology in improving the quality of learning through a qualitative library research approach. Data were collected from books, journal articles, and other relevant academic sources, then analyzed using descriptive qualitative content analysis with thematic categorization. The findings show that Islamic educational psychology contributes to learning quality through four interconnected dimensions: understanding student characteristics, developing effective learning strategies, strengthening learning motivation, and creating a conducive learning atmosphere. These dimensions demonstrate that quality learning in Islamic education is not limited to academic achievement, but also includes spiritual, moral, emotional, and social development. The study further indicates that educators who integrate psychological insight with Islamic values are better able to design responsive, meaningful, and holistic learning experiences. Therefore, Islamic educational psychology serves as an important conceptual and practical foundation for improving learning quality and fostering balanced student development in Islamic educational contexts across contemporary classrooms today.

Keywords: Islamic Educational Psychology, Learning Quality, Student Characteristics, Learning Motivation, Conducive Learning Atmosphere.

1. INTRODUCTION

Islamic education is education based on Islamic values (Islamic et al., 2024). Islamic education aims to shape students into people who are faithful, pious, have noble character, and are useful to society (Komalasari & Yakubu, 2023; Maidugu & Isah, 2024). The learning process is one of the important factors in education (Delcker et al., 2024; Okoye et al., 2023). An effective learning process will be able to help students achieve learning goals (Lin, 2024). Islamic educational psychology can play an important role in improving the quality of learning (Wadham & Mansir, 2022; Yamin, 2023).

Islamic education is education based on Islamic values. Islamic education aims to shape students into people who are faithful, pious, have noble character, and are useful to society (Hasnahwati et al., 2023; Pamuji & Mulyadi, 2024). So the learning process is one of the important factors in education. An effective learning process will be able to help students achieve learning goals. Islamic educational psychology can play an important role in improving the quality of learning. Islamic educational psychology is important because it is related to the learning process in Islamic education (Dahuri & Wantini, 2023; Pranajaya & Rijal, 2024). An effective learning process in Islamic education can help students to understand Islamic teachings deeply and comprehensively, apply Islamic teachings in everyday life, become a person who is faithful, pious, has noble character, and is useful for society.

Research on Islamic educational psychology is important to be carried out to determine the influence of Islamic educational psychology on the learning process, the potential of Islamic educational psychology in improving the quality of learning and the challenges and opportunities for the development of Islamic educational psychology. Islamic education is the foundation of Islamic values that regulate the teaching and learning process (Abd, 2024; Hendawi et al., 2024). Islamic educational psychology focuses on behavior and the teaching and learning process in this context. The characteristics of students include all aspects inherent in them, from physical, psychological, to social dimensions (Ginting et al., 2023; Reich-Stiebert et al., 2023). Learning strategies are methods used by educators to deliver material to students. Learning motivation is a driving force that encourages students to learn. The learning atmosphere creates a learning environment that can influence the learning process (Cayubit, 2022; Rusticus et al., 2023).

Based on the theory of Islamic educational psychology, an effective learning process can occur if educators understand the characteristics of students, develop appropriate learning strategies, develop student learning motivation, and create a conducive learning atmosphere. The characteristics of students, both in terms of physical, psychological, and social, can affect the learning

process. Therefore, it is important for educators to understand the characteristics of students in order to provide learning that suits their needs.

An effective learning strategy is a learning strategy that can maximize the potential of students and achieve learning goals. Islamic educational psychology can help educators to develop effective learning strategies by analyzing student characteristics, learning materials, and learning goals. High learning motivation will encourage students to learn more actively and diligently. Islamic educational psychology can help educators to develop students' learning motivation by using various methods, such as giving rewards, habituation, and implementing educational punishments.

A conducive learning atmosphere will make it easier for students to learn and understand learning materials. Islamic educational psychology can help educators to create a conducive learning atmosphere by creating a comfortable, safe, and enjoyable learning environment. Islamic education is an important area to study because it is related to the learning process in Islamic education. An effective learning process in Islamic education can help students to become people who are faithful, pious, have noble character, and are useful to society.

Research on Islamic educational psychology can provide important information about the influence of Islamic educational psychology on the learning process, the potential of Islamic educational psychology in improving the quality of learning, challenges and opportunities for the development of Islamic educational psychology.

2. RESEARCH METHODE

This study employed a qualitative library research design to examine the role of Islamic educational psychology in improving the quality of learning (Creswell, 2021; Warsah et al., 2024). Library research was considered appropriate because the focus of the study was not to measure variables statistically or to collect field data, but to analyze concepts, arguments, and findings that have been discussed in previous scholarly works related to Islamic educational psychology and learning quality. Through this approach, the study was able to construct a conceptual understanding of how psychological principles within Islamic education contribute to more effective, meaningful, and value-oriented learning.

The data in this study were obtained from secondary sources, including books, scientific journal articles, and other relevant academic references discussing Islamic educational psychology, learner characteristics, learning strategies, motivation, and the learning environment. The selected literature was limited to sources that were relevant to the main theme of the study and had a clear relationship with the improvement of learning quality in Islamic

educational settings. By focusing on credible and relevant references, the study sought to develop a comprehensive and systematic understanding of the topic.

Data collection was conducted through a documentation technique, namely identifying, selecting, reading, classifying, and recording important information from the selected literature. In this process, the researcher reviewed the main ideas, theoretical perspectives, and empirical arguments presented in each source, then grouped them into several major themes relevant to the purpose of the study. These themes included: understanding student characteristics, developing effective learning strategies, enhancing learning motivation, and creating a conducive learning atmosphere.

The data were analyzed using descriptive qualitative content analysis. The analysis began with data reduction by selecting the most relevant information from the literature, followed by data organization based on thematic categories. The next stage was interpretation, in which the researcher examined the relationship between Islamic educational psychology and the quality of learning by comparing, synthesizing, and critically interpreting the arguments found in the literature. The final stage was drawing conclusions to formulate a coherent explanation of the contribution of Islamic educational psychology to the learning process.

To strengthen the credibility of the analysis, the study compared ideas and findings from different references in order to identify recurring patterns, conceptual similarities, and complementary perspectives. Thus, the findings presented in this article are not merely a summary of previous literature, but a thematic synthesis intended to explain the strategic role of Islamic educational psychology in supporting holistic learning quality.

3. RESULT AND DISCUSSION

The analysis of the reviewed literature shows that Islamic educational psychology plays a strategic role in improving the quality of learning. This role is reflected in four interconnected dimensions: understanding student characteristics, developing effective learning strategies, strengthening learning motivation, and creating a conducive learning atmosphere. These four dimensions indicate that learning quality in Islamic education is not solely determined by the delivery of academic material, but also by the educator's ability to understand the learner as a whole person with cognitive, emotional, social, moral, and spiritual needs.

First, Islamic educational psychology contributes significantly to understanding the characteristics of students. The literature indicates that learners are not homogeneous individuals; they possess different physical conditions, learning styles, levels of intelligence, emotional maturity, social

competence, and spiritual backgrounds. Therefore, educators need to recognize these differences in order to design learning that is responsive to students' actual needs. A holistic understanding of learners enables teachers to avoid uniform teaching practices and instead adopt approaches that are more adaptive, inclusive, and humane. In this sense, student characteristics are not peripheral considerations, but the starting point for effective learning design.

From the perspective of Islamic education, understanding student characteristics is even more essential because education is directed not only at intellectual achievement but also at the formation of faith, morality, and noble character. Ramadan Elbaoui Shaddad & Jember (2024) emphasize that psychological aspects influence how students receive and process learning experiences, while Jamil (2024) highlight that spiritual and moral dimensions are inseparable from the educational process in Islamic settings. This means that educators should not reduce students to academic performers alone; rather, they should view them as individuals whose spiritual and psychological development must be nurtured alongside cognitive growth.

Second, the literature shows that Islamic educational psychology supports the development of effective learning strategies. Effective strategies are not merely techniques for transmitting knowledge, but approaches that align instructional content with student needs, learning objectives, and Islamic values. In this regard, psychological understanding helps educators determine how knowledge should be delivered, what method is most suitable for a particular group of learners, and how learning experiences can become meaningful. This confirms that teaching effectiveness depends not only on the mastery of subject matter, but also on the teacher's awareness of how students think, feel, respond, and internalize knowledge.

Several strategies identified in the literature strengthen this argument. Quran- and Hadith-based learning, contextual learning, value-based discussion, problem-based learning, and collaborative learning represent pedagogical approaches that combine cognitive development with spiritual and moral formation (Santoso et al., 2022). These strategies demonstrate that Islamic educational psychology encourages learning to move beyond rote instruction toward deeper internalization. In other words, the quality of learning improves when students are not only able to understand concepts intellectually, but also relate them to life experiences, ethical reflection, and religious commitment.

Third, Islamic educational psychology also plays an important role in enhancing student learning motivation. The literature suggests that motivation in Islamic education should not be understood narrowly as the desire to obtain grades or academic recognition. Rather, motivation includes the willingness to seek knowledge as part of religious responsibility, self-

improvement, and moral development. In this sense, learning motivation in Islamic education has both academic and spiritual dimensions. Students who feel that learning is relevant to their lives and beliefs are more likely to participate actively, persevere in difficulty, and develop a stronger sense of responsibility toward their educational process.

This finding is supported by studies showing that relevance of learning materials, emotional connection to content, teacher support, recognition of achievement, and emotional intelligence can strengthen student motivation (Al Jaber et al., 2024; Nieto Carracedo et al., 2024). From an analytical perspective, these factors indicate that motivation is not produced automatically by curriculum content; it emerges through meaningful interaction between learners, teachers, values, and classroom experiences. Therefore, Islamic educational psychology contributes to learning quality by helping educators design motivational practices that integrate encouragement, emotional support, and moral purpose.

Fourth, the literature reveals that Islamic educational psychology is highly relevant to creating a conducive learning atmosphere. A conducive learning atmosphere is not limited to orderly classroom management or physical comfort, but includes emotional security, spiritual support, openness in communication, and inclusive relationships among learners and teachers. In Islamic education, the classroom is expected to become a space where students feel respected, guided, and encouraged to grow both intellectually and ethically. This atmosphere is crucial because students learn more effectively when they experience safety, belonging, and meaning in the learning process.

The reviewed literature identifies several elements that support such an atmosphere, including emotional and spiritual safety, fulfillment of spiritual needs, active student engagement, relevant learning materials, inclusive teaching practices, and respectful communication grounded in religious values (Qushwa, 2024; Roberts, 2023). These findings suggest that learning quality is deeply affected by the environment in which instruction occurs. A psychologically and spiritually supportive classroom enables students not only to understand lessons more effectively, but also to develop confidence, religious identity, and positive social attitudes.

Taken together, the findings indicate that the role of Islamic educational psychology in improving learning quality is integrative rather than partial. Understanding student characteristics provides the basis for selecting appropriate learning strategies; effective strategies contribute to stronger motivation; and motivation develops more optimally within a conducive learning atmosphere. Thus, these four dimensions should not be treated as separate components, but as an interconnected framework for improving educational practice. The quality of learning in Islamic education becomes

stronger when teachers are able to combine pedagogical competence with psychological sensitivity and religious value orientation.

Overall, the analysis confirms that Islamic educational psychology provides a conceptual and practical foundation for improving the quality of learning in a holistic way. It enables educators to design learning that is academically meaningful, psychologically responsive, socially inclusive, and spiritually grounded. Therefore, the contribution of Islamic educational psychology lies not only in helping students achieve instructional objectives, but also in shaping learning experiences that support the balanced development of intellect, character, emotion, and faith.

4. CONCLUSION

This conclusion highlights the importance of Islamic educational psychology in improving the quality of learning. In this context, understanding the contribution of Islamic educational psychology becomes an important foundation for educators in designing learning strategies that are not only effective, but also relevant to religious values. By utilizing the principles of Islamic educational psychology, educators have the opportunity to optimize the learning process. They can design approaches that are more in line with the spiritual, moral, and intellectual needs of students. This helps create a learning environment that not only strengthens academic aspects, but also explores students' spiritual potential. In the context of Islamic education, the role of educational psychology becomes important in helping educators adjust learning strategies to be more congruent with the religious values they adhere to. This not only supports students' academic development, but also forms a solid character in accordance with religious teachings. In conclusion, understanding Islamic educational psychology provides a strong foundation for educators to design learning approaches that not only focus on academic achievement, but also on character formation in accordance with religious values, ensuring students' holistic growth.

REFERENCES

- Abd, A. H. S. (2024). The Impact of Islamic Educational Foundations on the Success of the Educational Process. *Journal of Ecohumanism*, 3(8), 2022-2039.
- Al Jaber, A. T., Alzouebi, K., & Abu Khurma, O. (2024). An investigation into the impact of teachers' emotional intelligence on students' satisfaction of their academic achievement. *Social Sciences*, 13(5), 244.
- Cayubit, R. F. O. (2022). Why learning environment matters? An analysis on how the learning environment influences the academic motivation, learning strategies and engagement of college students. *Learning Environments Research*, 25(2), 581-599.

- Creswell, J. W. (2021). *A concise introduction to mixed methods research*. SAGE publications.
- Dahuri, D., & Wantini, W. (2023). Learning Islamic religious education based on ta'dib perspective of Islamic education psychology at Muhammadiyah Pakel Elementary School. *Journal of Islamic Education and Ethics*, 1(2), 95-108.
- Delcker, J., Heil, J., Ifenthaler, D., Seufert, S., & Spirgi, L. (2024). First-year students AI-competence as a predictor for intended and de facto use of AI-tools for supporting learning processes in higher education. *International Journal of Educational Technology in Higher Education*, 21(1), 18.
- Ginting, L. D. C. U., Nasution, V. A., Suhendar, A., Nasution, A. R., & Ramadhan, A. R. (2023). *Women in the Public Sphere: Gender Equality in Islamic Theology*.
- Hasnahwati, H., Romelah, R., & Hakim, M. N. (2023). KONSEP KEAGAMAAN MUHAMMADIYAH DALAM ISLAM BERKEMAJUAN: TINJAUAN MANHAJ TAJDID , TARJIH DAN PENDIDIKAN MUHAMMADIYAH. *Jurnal Panrita*, 3(1), 40-49. <https://doi.org/10.35906/panrita.v3i1.210>
- Hendawi, M., Al Murshidi, G., Asrori, A., Hadi, M. F., Huda, M., & Lovat, T. (2024). The development of Islamic education curriculum from the Quranic perspective. *Ar-Fachruddin: Journal of Islamic Education*, 1(2), 93-123.
- Islamic, G., Ishaq, M., & Dayati, U. (2024). Character education through philosophical values in traditional Islamic boarding schools. *Kasetsart Journal of Social Sciences*, 45(1), 31-42.
- Jamil, M. W. (2024). Exploring Moral Development in Islamic Education: A Case Study. *Jahan-e-Tahqeeq*, 7(2), 737-749.
- Komalasari, M., & Yakubu, A. B. (2023). Implementation of student character formation through Islamic religious education. *At-Tadzkir: Islamic Education Journal*, 2(1), 52-64.
- Lin, X. (2024). Exploring the role of ChatGPT as a facilitator for motivating self-directed learning among adult learners. *Adult Learning*, 35(3), 156-166.
- Maidugu, U. A., & Isah, A. T. (2024). Islamic Education and its Value: A Vital Means for the Formation National Character. *Bulletin of Islamic Research*, 2(4), 725-744.
- Nieto Carracedo, A., Gómez-Iñiguez, C., Tamayo, L. A., & Igartua Perosanz, J. J. (2024). Emotional intelligence and academic achievement relationship: Emotional well-being, motivation, and learning strategies as mediating factors. *Psicología Educativa*, 30(2), 67-74.
- Okoye, K., Hussein, H., Arrona-Palacios, A., Quintero, H. N., Ortega, L. O. P., Sanchez, A. L., Ortiz, E. A., Escamilla, J., & Hosseini, S. (2023). Impact of digital technologies upon teaching and learning in higher education in Latin America: an outlook on the reach, barriers, and bottlenecks. *Education and Information Technologies*, 28(2), 2291-2360.
- Pamuji, S., & Mulyadi, Y. (2024). Formation of students' character through Islamic

- education. *International Journal of Islamic Thought and Humanities*, 3(1), 26-35.
- Pranajaya, S. A., & Rijal, S. (2024). Discourse of Islamic educational philosophy on Islamic educational psychology in Islamic education. *Islamiyyat*, 46(1), 69-81.
- Qushwa, F. G. (2024). Spirituality-Based Leadership Transformation in Building Inclusive Schools: Study of Efforts to Improve the Quality of Education in the Midst of Social Challenges. *Managere: Indonesian Journal of Educational Management*, 6(2), 179-193.
- Ramadan Elbaoui Shaddad, A., & Jember, B. (2024). A step toward effective language learning: An insight into the impacts of feedback-supported tasks and peer-work activities on learners' engagement, self-esteem, and language growth. *Asian-Pacific Journal of Second and Foreign Language Education*, 9(1), 39.
- Reich-Stiebert, N., Froehlich, L., & Voltmer, J.-B. (2023). Gendered mental labor: A systematic literature review on the cognitive dimension of unpaid work within the household and childcare. *Sex Roles*, 88(11), 475-494.
- Roberts, K. (2023). *Nurturing ethical integration: Honoring students' spiritual and religious values in public school counseling*. Regent University.
- Rusticus, S. A., Pashootan, T., & Mah, A. (2023). What are the key elements of a positive learning environment? Perspectives from students and faculty. *Learning Environments Research*, 26(1), 161-175.
- Santoso, S., Lukitasari, M., & Hasan, R. (2022). School-community collaboration in inquiry-based learning to strengthen religious character and improve learning outcome of students. *International Journal of Instruction*, 15(3), 913-930.
- Wadham, B., & Mansir, F. (2022). The dynamics of child development in the perspective of Islamic educational psychology. *Psikis: Jurnal Psikologi Islami*, 8(1), 8-18.
- Warsah, I., Morganna, R., Warsah, B. A. A., & Warsah, B. H. H. (2024). Islamic psychology-based educational strategies for student character development. *AJIS: Academic Journal of Islamic Studies*, 9(2), 305-354.
- Yamin, M. (2023). The Importance of Educational Psychology in Islamic Education Management. *QOSIM: Jurnal Pendidikan Sosial & Humaniora*, 1(2), 43-54.