



A Religious Psychology-Based Reconstruction Model for Strengthening Students' Spiritual and Moral Attitudes in Islamic Religious Education

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Abstract

Islamic Religious Education still faces challenges in shaping students' spiritual and moral attitudes. This is because instruction tends to focus on cognitive aspects rather than the internalization of religious values in daily life. This situation is further complicated by the rapid development of digital technology and the dominance of lecture-based methods, which have not yet been able to foster students' emotional engagement. This study aims to analyze the conditions surrounding the development of spiritual and moral attitudes in PAI instruction, identify the limitations of the approaches currently used, and formulate a reconstruction model based on the psychology of religion. The study employs a library research method with a qualitative approach. Data were collected through purposive literature review using Google Scholar and Publish or Perish, then verified via Scopus, Web of Science, and ERIC. Analysis was conducted using content analysis techniques through the stages of open coding, axial coding, and selective coding, enriched by triangulation with values from the Qur'an and Hadith. The results indicate that a learning model consisting of four stages contextual understanding, habitual practice, strengthening of religious emotions, and integration of values has the potential to strengthen students' moral internalization. This model is consistent with the concept of tazkiyatun nafs as well as the cognitive, affective, and conative dimensions in the psychology of religion. As a conceptual study, the model still requires empirical testing in further research.

Keywords: Religious Psychology; Reconstruction Model; Spiritual Attitudes; Moral Attitudes; Islamic Religious Education

Abstrak

Pendidikan Agama Islam (PAI) masih menghadapi tantangan dalam membentuk sikap spiritual dan moral peserta didik. Hal ini disebabkan karena pembelajaran cenderung berfokus pada aspek kognitif dibandingkan internalisasi nilai-nilai keagamaan dalam kehidupan sehari-hari. Kondisi tersebut semakin kompleks akibat pesatnya perkembangan teknologi digital dan dominasi metode ceramah yang belum mampu membangun keterlibatan emosional peserta didik. Penelitian ini bertujuan menganalisis kondisi pembentukan sikap spiritual dan moral dalam pembelajaran PAI, mengidentifikasi keterbatasan pendekatan yang digunakan, serta merumuskan model rekonstruksi berbasis psikologi agama. Penelitian menggunakan metode library research dengan pendekatan kualitatif. Data dikumpulkan melalui penelusuran literatur secara purposif menggunakan Google Scholar dan Publish or Perish (PoP), kemudian diverifikasi melalui Scopus, Web of Science, dan ERIC. Analisis dilakukan dengan teknik content analysis melalui tahapan open coding, axial coding, dan selective coding yang diperkaya triangulasi nilai Al-Qur'an dan Hadis. Hasil penelitian menunjukkan bahwa model pembelajaran yang terdiri atas empat tahap, yaitu pemahaman kontekstual, pembiasaan praktik, penguatan emosi keagamaan, dan integrasi nilai, berpotensi memperkuat internalisasi moral peserta didik. Model ini selaras dengan konsep tazkiyatun nafs serta dimensi kognitif, afektif, dan konatif dalam psikologi agama. Sebagai kajian konseptual, model tersebut masih memerlukan pengujian empiris pada penelitian selanjutnya.

Kata kunci: Psikologi Agama; Model Rekonstruksi; Sikap Spiritual; Sikap Moral; Pendidikan Agama Islam

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Introduction

Islamic Religious Education is formally mandated to cultivate students' character, not merely their religious knowledge: the subject is intended to guide learners to recognize, understand, believe in, and practice Islamic teachings so that they grow into pious and virtuous individuals guided by the Qur'an and Hadith, achieved through guidance, instruction, practice, and structured learning experience (Azzahra & Dodi, 2023). This normative mandate is well established in the national curriculum. What remains contested, however, is whether classroom practice actually delivers on that mandate.

A growing body of recent literature suggests that it does not, at least not consistently. Syahroni and Sunardi (2025) show that the moral and spiritual erosion experienced by Generation Z has accelerated alongside digitalization, and propose a character-and-spiritual-intelligence curriculum model as a response, yet their model stops at the curriculum-design level without specifying how psychological mechanisms of internalization actually operate inside the islamic religious education classroom (Syahroni & Sunardi, 2025). Hasan and Amiruddin (2025) report that many students perceive religious learning as having little effect on their actual conduct, and trace this to an uncondusive learning environment and low self-regulated learning; their intervention, however, targets learners' independence rather than the emotional and theological architecture of the lesson itself (Hasan & Amiruddin, 2025). (Juliana et al., 2026), reviewing the curriculum of Islamic boarding schools (*dayah*), demonstrate that traditional institutions can remain relevant amid modernization, but their focus on the Islamic boarding schools context leaves open the question of how equivalent psychological grounding could be built into formal, classroom based islamic religious education in public and madrasah schools. (Tabassum et al., 2024) establish that school culture is a significant predictor of students' moral development, pointing to the institutional level, but do not connect this culture-level finding to a classroom-level pedagogical sequence. Read together, these 2024-2026 studies converge on the same underlying problem-declining moral-spiritual internalization amid digitalization-but each addresses only one layer of the problem: curriculum framing, learner

independence, institutional tradition, or school culture. None of them offers a model that operationalizes the psychological process of internalization itself, stage by stage, in a way that a classroom teacher could apply. This is the specific and still-unresolved need that the present study addresses.

This gap is not simply a matter of insufficient research volume; it reflects an internal inconsistency in how PAI is currently practiced. The curriculum explicitly foregrounds character formation, yet field evidence shows learning still trapped in cognitive mastery: students can recite and memorize religious material without this translating into consistent moral conduct outside the classroom (Hasan & Amiruddin, 2025; Supriatin et al., 2025). The same inconsistency appears at the level of ethical theory versus lived practice-what (Hamamah, 2023) calls a “dilemma of translation” between the normative content of Islamic ethics and students' social reality and again in (Fatoni et al., 2025), who find that Hadith-based moral values are taught but not systematically internalized. In short, what is known is that character formation is the stated goal; what is inconsistent is that instructional practice still rewards cognitive recall over affective and behavioral change; and what remains unknown is the psychological mechanism by which the transition from “knowing” to “being” could be deliberately engineered within islamic religious education pedagogy.

At the conceptual level, this unknown has likewise not been closed. Yusuf al-Qaradhawi's definition of Islamic education as the integrated development of intellect and heart, spirit and body, character and skill (Ishak, 2021). already implies that spiritual-moral formation is a psychological, not merely doctrinal, process. The role of the psychology of religion in that process has been extensively documented outside the classroom-for instance, in relation to spiritual health and wellbeing in clinical and caregiving settings (Heidari et al., 2022), but its systematic application inside PAI classroom pedagogy remains very limited. No prior study, to the authors' knowledge, has combined the psychology of religion with an explicit, stage-based instructional sequence and tested its coherence against both classical Islamic sources on spiritual purification (*tazkiyatun nafs*) and contemporary theories of religious and moral development. This is the precise gap the present study seeks to fill.

Accordingly, this study aims to: (1) analyze the actual conditions of the formation of spiritual and moral attitudes of students in islamic religious education learning; (2) identify the limitations of the learning approaches used; and (3) formulate a theoretically grounded model for reconstructing the formation of spiritual and moral attitudes on the

basis of the psychology of religion. The term "reconstruction" is used deliberately and narrowly: it does not denote an empirical redesign of an existing curriculum, but a conceptual reformulation built through systematic synthesis of the literature of islamic religious education's cognitively dominant instructional logic into one that integrates cognitive, affective, and conative dimensions of religious internalization. This is a legitimate and established design choice within conceptual-theoretical research, where a model is proposed as a synthesis of existing knowledge and is offered for subsequent empirical testing rather than presented as an already validated finding.

Framed this way, the central question guiding this study is: how can Islamic Religious Education be reconstructed, through the lens of the psychology of religion, into a learning model that is theoretically coherent and practically applicable for strengthening students' spiritual and moral attitudes? In addressing this question, the study also situates its proposed model in dialogue with universal theories of moral development-most notably (Kohlberg, 1984) stage theory of moral reasoning and (Lickona, 1991) character education framework-to examine where an Islamic, tawhid-centered model converges with, and where it distinctively extends, these widely used Western frameworks. Theoretically, the study is intended to enrich the body of knowledge on Islamic Religious Education; practically, it is intended to serve as a reference for educators seeking to design more holistic, psychologically informed islamic religious education instruction.

Method

This study employs a library research design within a qualitative conceptual paradigm. Following Hamzah's definition, as cited in Asy'arie et al. (2023), library research relies exclusively on written and documented sources-books, journal articles, and other scholarly literature-as its evidentiary basis for building theoretical constructions. Consistent with this design, the present study does not employ field-based data-collection instruments such as questionnaires, structured interviews, or classroom observation as sources of evidence; every analytical claim advanced in this article is derived from, and can be traced back to, the documented literature and official Islamic Religious Education curriculum texts examined. This clarification is made explicitly to ensure full consistency between the stated research design, the data sources actually used, and the conclusions drawn from them. The object of analysis is the transformation of theological teaching into inner attitude and daily behavior, examined

through the psychological dynamics of students in both *Diniyah* and modern Islamic educational institutions, with particular attention to the gap between curriculum-level cognitive achievement and students' spiritual maturity in the field.

To address the need for explicit selection boundaries, literature was screened using the following criteria:

Table 1. *Inclusion and Exclusion Criteria*

Criterion	Inclusion	Exclusion
Publication	2016-2026 (last decade), to capture both foundational and the most recent (2024-2026) discourse	Sources published before 2016 unless classical/canonical texts on tazkiyatun nafs or foundational theory
Source type	Peer-reviewed journal articles indexed in Scopus, Web of Science, ERIC, or Sinta 1-2; official PAI curriculum documents	Non-peer-reviewed sources (blogs, unrefereed preprints, opinion pieces without theoretical or empirical grounding)
Keywords	"Psychology of Religion," "Spiritual Attitude," "Moral Attitude," "Islamic Religious Education," "PAI digitalization," "religious internalization"	Sources with no substantive engagement with these constructs
Language	English and Indonesian	Sources without an accessible full text in either language

The primary data sources consist of authoritative academic literature-scientific books and reputable, internationally and nationally indexed journals-related to Islamic Religious Education and the psychology of religion. Searches were initially conducted through Google Scholar and the Publish or Perish (POP) application using the keyword set specified above, and results were subsequently cross-checked against Scopus, Web of Science, and ERIC to ensure that the literature base met recognized international indexing standards rather than relying on Google Scholar and POP alone. Classical literature on *tazkiyatun nafs* was combined with contemporary studies on the psychology of religiosity to build a comprehensive theoretical synthesis. Article selection followed a PRISMA inspired three stage workflow: (1) identification, in which candidate records were compiled from the databases above using the specified keywords; (2) screening, in which titles and abstracts were assessed against the inclusion and exclusion criteria in Table 1; and (3) eligibility assessment, in which the full text of remaining candidates was reviewed for thematic relevance, methodological credibility, and non-redundancy before inclusion in the final synthesis.

Data were analyzed using content analysis, structured through three sequential coding stages. First, open coding was used to extract recurring concepts related to spiritual and moral attitude formation from each selected source (e.g., "contextual meaning-making," "ritual habituation," "religious emotion," "value unification"). Second, axial coding grouped these open codes into broader thematic categories describing distinct domains of religious internalization. Third, selective coding synthesized these thematic categories into a single, internally consistent sequence, which became the four-stage reconstruction model presented in the Results and Discussion section. Throughout this process, emerging categories were triangulated against the values of the Qur'an and Hadith and against classical accounts of *tazkiyatun nafs*, to ensure that the resulting model was grounded in Islamic sources rather than in secular psychological theory alone.

The resulting four-stage structure is not an arbitrary number of steps; it reflects convergence between two independent bodies of literature consulted during axial coding. First, the classical stages of *tazkiyatun nafs* move from cognitive recognition of the self and God, through disciplined practice, toward purified emotional attachment and, ultimately, integrated character. Second, contemporary psychology of religion frames religious internalization through the interaction of cognition, affect, and conation (Priyadi et al., 2025), while empirical work on values internalization (Wu et al., 2025) similarly identifies understanding, practice, emotional reinforcement, and integration as distinguishable stages of internalization. Where these two literatures converged on the same four functional stages-despite differing vocabularies-that convergence was treated as the strongest available evidential basis for the model's structure. Conclusions were then drawn inductively to produce the more holistic and applicable Islamic Religious Education learning model reported below. Because this design does not involve statistical hypothesis testing, the study's central proposition is treated throughout as a theoretical proposition to be substantiated through the literature synthesis, not as a statistically "proven" hypothesis; validating it empirically is left as an explicit direction for future research.

Result and Discussion

Spiritual and Moral Attitudes in Islamic Thought

The term "spiritual" derives from the word "spirit", which has various meanings, such as enthusiasm, soul, spirit, essence, mental, inner, spiritual, and religious

dimension. This word is also related to “spiritus”, meaning “breath”, as a symbol of life. In Arabic linguistic studies, the terms *nafs* (soul) and *ruh* (spirit) have clear differences in meaning. Meanwhile, from a psychological perspective, spirituality is understood as beliefs or assumptions related to transcendental values that transcend the physical aspects of humanity (Shobir, 2020).

Al-Ghazali, as discussed in (Mahmud et al., 2024), defines morality (*akhlaq*) as the way a person behaves and lives righteously in accordance with Islamic teachings, encompassing qualities such as justice, honesty, patience, compassion, and kindness (Ghazali, 2008). Central to this conception is intention (*niyyah*) for Al-Ghazali, an act is genuinely moral only when it is grounded in sincere intention to draw closer to Allah, rather than in self-interest. This intention centred view of morality is significant for the present study because it implies that moral attitude formation cannot be reduced to behavioral compliance; it requires the cultivation of an inner orientation, which is precisely the terrain the psychology of religion is equipped to examine.

The Actual Condition of Students' Spiritual and Moral Attitude Formation

The synthesis of educational documents and the literature reviewed indicates a tendency toward weakening value orientation among students in Islamic educational institutions. Rapid digitalization and globalization allow external cultural influences to enter without adequate filtering, contributing to identity crisis and moral decline among the younger generation (Anwar & Umam, 2025). In this condition, Islamic Religious Education learning, which should serve as the foundation for character formation, often loses its transformative function in the learning process. As a result, students tend to carry out religious practices in a merely formal manner without deeply understanding the meaning (*hakikat*) of worship or the moral values contained within (Supriatin et al., 2025).

In practice, this reality is visible in student's daily learning behaviors, which show a low level of self-awareness (*low self-awareness*) and a lack of independence in internalizing and appreciating religious material (Hasan & Amiruddin, 2025). This phenomenon reveals a gap between the religious understanding that is taught and its application in students' lives. To provide a clearer picture and facilitate critical understanding of the conditions in the field, this phenomenon can be presented in the following synthesis table of actual conditions:

Table 2. Synthesis of the Actual Condition of Student's Spiritual and Moral Attitudes

Dimension of Observation	Actual Condition in the Field	Impact on Students
Religious Cognitive	High mastery of texts and memorization of islamic religious education material	Students only regard religion as an academic/exam burden
Affective and Internal	Weak emotional attachment to transcendental values	Erosion of conscience and God-consciousness (<i>Taqwa</i>)
Conative	Inconsistent moral conduct outside school hours (Gen Z Era)	Vulnerability to digital moral distortion and a crisis of adab (etiquette)

The interpretation of this data shows that there is a separation (*dilemma of translation*) between the noble theory of Islamic ethics and the social reality practiced by students (Hamamah, 2023). This condition shows that Islamic moral teachings have not fully been translated into actual social practice. These findings are consistent with various theoretical studies stating that the failure of character formation in the modern era occurs because the learning process has not been able to guide students to consistently reflect on and self-assess their behavior (Fatoni et al., 2025). Therefore, it can be understood that islamic religious education learning currently still focuses more on knowledge transfer alone, but has not fully succeeded in touching the deeper psychological aspects in building independent spiritual awareness in students.

Limitation of the Current Islamic Religious Education Learning Approach

A review of curriculum literature literature indicates that one principal cause of stagnation in students' moral development is the continued dominance of dogmatic, traditional teaching methods (Dewi, 2021). Classroom practice is still largely teacher-centered, positioning the teacher as the sole authority on religious meaning-a rigid pattern that often disregards students' psychological condition and developmental stage. The curriculum itself tends to be compiled in a partial manner, oriented more toward quantitative academic achievement than toward the depth of soul development and character formation (Mustofa & Ramdhani, 2023). This condition is further reinforced by the mismatch between the expected graduate profile and the structure of the material in the taught curriculum. As a result, the direction of students' character formation becomes unclear and difficult to measure from a psychological development perspective (Latipah et al., 2023). Figure 1 summarizes this causal chain.

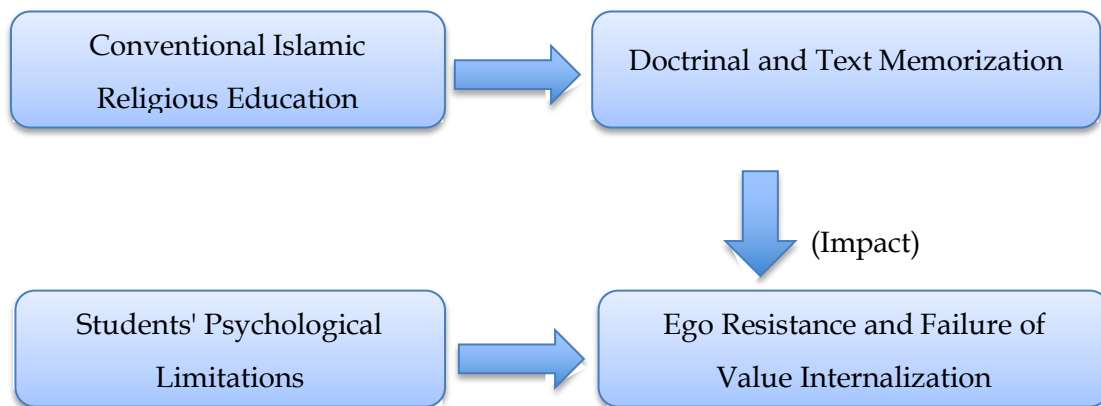


Figure 1. Weaknesses of the Conventional Islamic Religious Education Learning Approach

Compared to previous research, this formalistic learning pattern contradicts the principles of Islamic humanistic education, which views students as active subjects, both intellectually, emotionally, and spiritually (Asykur et al., 2025). The main difference between this article and previous studies lies in the assertion that the problems in Islamic religious education learning are not only caused by limitations in facilities or technical aspects alone, but also by the failure of methods to engage students' psychological developmental phases. Without involving aspects of emotional management in the classroom learning process, the moral values conveyed will only become a pile of theoretical concepts that are less meaningful and potentially cause covert rejection (ignoring-resistance) in students (Wu et al., 2025).

The Psychology of Religion as an Analytical Lens

The psychology of religion is a branch of psychology that examines the psychological aspects of human beings in relation to attitudes, behaviors, and actions based on religious belief. This field focuses on how religious teachings influence the way individuals think and act in their daily lives. In general, psychology studies the relationship between thought (cognition), feeling (emotion), and will (conation) in shaping the dynamics of human psychology (Priyadi et al., 2025).

As an approach, psychology can yield contextually relevant findings when brought into dialogue with Islamic studies. This intersection has given rise to an applied field in its own right-Islamic educational psychology-which treats psychological processes as tools for examining social and pedagogical issues within Islamic education (Pranajaya et al., 2023). It is this cognitive-affective-conative structure, in particular, that

provides the theoretical basis for the four-stage model developed later in this article: each stage corresponds to a specific domain of religious internalization identified in this literature, rather than being an arbitrary sequence.

A Four-Stage Reconstruction Model Grounded in the Psychology of Religion

Building on the coding procedure described in the Research Methods section, this study proposes a reconstruction of PAI learning that integrates the psychology of religion through four sequential stages, each corresponding to a distinct psychological domain: (1) contextual understanding, the cognitive stage in which students construct meaning around religious concepts rather than memorizing them; (2) habitual practice, the behavioral stage in which understanding is repeatedly enacted until it becomes disposition; (3) reinforcement of religious emotion, the affective stage in which practice is bound to genuine feeling rather than external compliance; and (4) integration of values into personality, the stage at which cognition, behavior, and emotion converge into a stable character trait (Wu et al., 2025). Through this sequence, learning is no longer oriented toward coercive doctrine but toward the development of students' spiritual intelligence in alignment with sound theological understanding (Ruhullah & Ushama, 2025). In the context of contemporary education, this model becomes increasingly relevant when digital media is used deliberately to sustain the learning interest of Generation Z students, who are particularly exposed to a spirituality crisis (Syahroni & Sunardi, 2025). Digital media, in this model, functions not merely as a visual aid but as an interactive space that can foster self-awareness in engaging with religious material (Hasan & Amiruddin, 2025). Substantively, this reconstruction shifts learning from rigid indoctrination toward a dialogic, communicative approach centered on inner well-being (a "healthy heart" model) and on students' spiritual development through interactive communication (Asadzandi et al., 2022). At the institutional level, this new orientation is realized through three integrative pillars, illustrated in Figure 2.

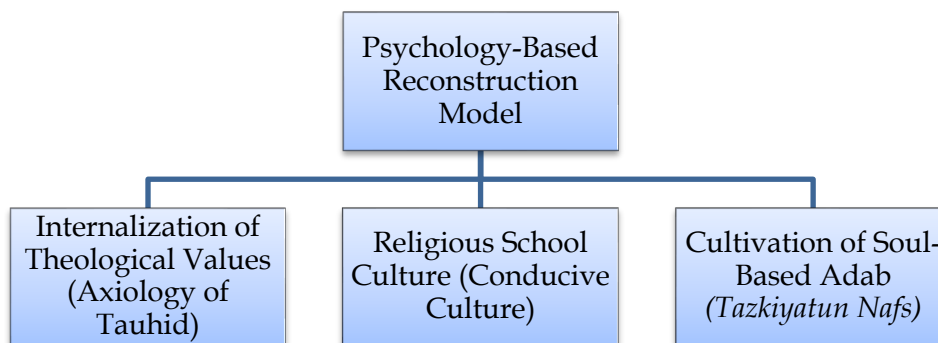


Figure 2. Three Integration Pillars of the Psychology-Based Reconstruction Model

The advantage of this model relative to prior work lies in demonstrating that the strengthening of traditional moral values can still develop progressively when supported by a curriculum design adaptive to modern technology (Juliana et al., 2026); a religious, digitally literate learning environment has, moreover, been shown to increase students' emotional engagement more sincerely in classroom learning (Tabassum et al., 2024). Through this combined approach, students' moral compliance is intended to arise not from fear of formal sanction but as a reflection of internalized God-consciousness.

Locating the Model within Universal Moral Psychology: A Dialogue with Kohlberg and Lickona

Positioned against secular theories of moral development, the four-stage model proposed here shares important structural features with, while also extending, two widely used frameworks. (Kohlberg, 1984) stages of moral reasoning trace development from external, consequence-driven judgment toward autonomous, principle-based reasoning—a progression that runs conceptually parallel to the shift, in the present model, from formal ritual compliance toward internalized God-consciousness. (Lickona, 1991) tripartite model of "moral knowing, moral feeling, and moral action" maps even more directly onto the cognitive-affective-conative structure underlying the four stages proposed here: contextual understanding corresponds to moral knowing, reinforcement of religious emotion to moral feeling, and habitual practice together with value integration to moral action sustained over time.

The distinctive contribution of the present model, relative to both frameworks, is its explicit theological anchoring: where Kohlberg's stages culminate in autonomous, self-derived ethical principles and Lickona's framework remains largely religion-neutral, the model proposed here treats tawhid (the oneness of God) as the terminal reference point of moral development, so that the highest stage of integration is defined not as autonomous reasoning but as sincere, God-conscious surrender (*taqwa*). This suggests that the model is not merely compatible with universal moral-psychological theory but offers a theologically grounded elaboration of it, one that may be of particular relevance for character education in religiously plural or secular settings where a purely cognitive developmental account of morality is considered insufficient.

Broader Implications: From Indonesian PAI Classroom to Global Islamic Education Discourse

While the discussion above is grounded primarily in the Indonesian PAI context, the underlying architecture of the model-contextual meaning-making, habituation, emotional reinforcement, and value integration, supported by tawhid centered institutional leadership is not intrinsically tied to a single national curriculum. The same architecture is, in principle, transferable to at least two other contexts increasingly discussed in the global Islamic education literature: religious education for Muslim-minority communities in secular Western states, where students must construct religious identity without the ambient reinforcement of a majority-Muslim culture, and modern Islamic schools operating within officially secular national systems, where religious instruction must justify its relevance alongside a secular curriculum. In both settings, a stage-based model that begins from contextual understanding-rather than assumed prior belief-and builds toward affective and behavioral integration may be better suited than a purely doctrinal approach to sustaining religious commitment amid competing cultural pressures. Testing this transferability empirically, across such varied institutional settings, is identified as an important direction for future research rather than a claim advanced by the present study.

The Transformation of Tawhid Values into Leadership Principles

Moral reconstruction at the classroom level cannot be separated from the transformation of tawhid values into leadership principles and institutional governance. Tawhid should not remain an abstract theological concept; it needs to be realized concretely as a value framework guiding decision-making and shaping the work ethics of educational leaders (Ainul Yaqin et al., 2025). This value transformation This transformation is especially important in the face of modernity and secularism, which can obscure Muslims' intellectual identity (Rahman, 2025). When tawhid When tawhid is deeply internalized in leadership, institutional management orientation shifts from a narrow focus on administrative and material achievement toward transcendental spiritual responsibility.

In practice, tawhid-grounded educational leadership tends to produce organizational governance that upholds justice, trustworthiness (*amanah*), professionalism, and deliberation (*shura*) (Ruhullah & Ushama, 2025). This Islamic values-oriented transformational leadership model plays an important role in building

a healthy, accountable madrasa ecosystem oriented toward improving the quality of service for all educational stakeholders (Dewi, 2021). To provide a clearer picture of the process of transforming theological values into leadership behavior, the following visualization table presents the concept of transforming tawhid values into leadership principles:

Table 3. Matrix of Transformation of Tawhid Values into Leadership Principles

Core Theological Value (Tawhid)	Actualization of Psychological Attitude	Leadership Principle and Work Ethics
Uluhiyah (absolute servitude to god)	God-consciousness (<i>taqwa</i>)	Sincerity in service, free from self-interest/ego. Policy transparency, objectivity, and protection of the rights of subordinates/students.
Rububiyah (order/justice)	Social justice (' <i>adl</i>)	Professionalism, distance from moral distortion and corruption.
Amanah (responsibility)	High trust	

Substantively, this transformation process shows that tawhid-based leadership can bridge the gap between the concept of justice in religious teachings and actual practice in the educational environment (Hamamah, 2023). A leader with strong spiritual integrity will be able to create a school culture that is conducive to the development of multicultural values, tolerance, and moral responsibility (Hakim, 2022). The originality of this study lies in the assertion that a good Islamic Religious Education curriculum will not be effective in shaping students' morality if it is not supported by the exemplary conduct of institutional leaders who possess spiritual purity (*tazkiyatun nafs*). Therefore, the transformation of tawhid values into leadership principles is an important prerequisite for producing a generation that is well-mannered, has integrity, and is able to compete in the midst of the current era of development (Mustofa & Ramdhani, 2023).

Conclusion

This study found that reconstructing Islamic Religious Education through the psychology of religion provides a coherent conceptual framework for strengthening students' moral and spiritual development. The main finding is the formulation of a four-stage model consisting of contextual understanding, habitual practice, reinforcement of religious emotion, and integration of religious values into personality. This model addresses the gap between students' cognitive mastery of religious

knowledge and its practical enactment, while the purposeful use of digital media can support students' engagement and self-awareness. The study also implies that moral-spiritual formation cannot rely solely on classroom instruction but requires institutional leadership that translates tawhid values, particularly uluhiyah, rububiyah, and amanah, into ethical governance and professional practice. Thus, the model provides both teachers and institutional leaders with a conceptual roadmap for integrating religious values into learning, behavior, and organizational culture.

This study is limited by its qualitative library research design, which restricts the findings to conceptual and theoretical claims that have not been empirically tested in classrooms or educational institutions. The proposed model therefore requires further validation to determine its effectiveness in producing measurable changes in students' moral attitudes and behavior. Future research should implement and evaluate the model through experimental, quantitative, or mixed-methods studies across diverse Islamic educational settings. Research should also examine its applicability in different cultural and institutional contexts, including Muslim-minority and secular educational environments, to assess its effectiveness, contextual adaptability, and transferability.

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