

Islamic Psychology-Based Educational Strategies For Student Character Development

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Abstrak. Character education is a vital component in shaping a generation with integrity and readiness to face future challenges. This study aims to identify effective models and approaches within Islamic psychology-based education strategies for student character development and to determine the success indicators of these strategies through a bibliometric review. Utilizing systematic literature reviews and bibliometric analysis, this research gathers and analyzes data from various relevant sources. The findings reveal that integrating moral and spiritual values into the curriculum significantly impacts students' development across academic, moral, spiritual, emotional, social, personal, cultural, and environmental dimensions. Effective models and approaches include fitrah-based education, tarbiyah, and akhlaq teaching, along with the involvement of parents and the community. The use of technology in character education, through Islamic psychology-based applications and platforms, also enhances student engagement and aids in the internalization of moral and spiritual values. Identified success indicators include improved academic performance, moral and ethical development, heightened spiritual awareness, engagement in social and environmental activities, and a reduction in negative behaviors. This study provides practical guidance for educators and policymakers in designing comprehensive and sustainable character education programs. Additionally, it makes a significant contribution to the academic literature by demonstrating the effectiveness of Islamic psychology-based education strategies in fostering strong and integral student character. The application of these findings is expected to assist schools and educators in cultivating a generation that is well-prepared to meet future challenges with solid character and high moral values.

Keywords: Character education, Islamic psychology, Student character development, Literature review, Bibliometric study

Introduction

The development of student character is a crucial aspect of education that encompasses not only cognitive dimensions but also affective and moral aspects. Education focused on character development aims to shape individuals who are not only intellectually intelligent but also morally upright.¹ Islamic psychology, with its values and principles, offers a holistic approach that can support this goal. Islamic psychology-based educational strategies integrate spiritual, moral, and ethical aspects into the learning process, which are believed to cultivate well-rounded student character.² However, the implementation of these strategies remains limited and has not been widely adopted in conventional education systems. Therefore, it is essential to delve deeper into the effectiveness and application of these strategies.

A study indicates that many conventional education systems face challenges in comprehensively developing student character.³ Fragmented approaches and a lack of integration of moral and spiritual values often hinder the character-building process.⁴ Many schools continue to focus primarily on academic achievement, measured through standardized tests, while character development is often overlooked. Furthermore, existing programs are not always consistent and are often ad-hoc, failing to create significant long-term impacts on students' character.⁵ This highlights an urgent need to find more comprehensive and systematic approaches to character education.

¹ Suud Sarim Karimullah, "Holistic Exploration of Islamic Education in the Formation of Children's Character in the Family," *Tafáqquh: Jurnal Penelitian Dan Kajian Keislaman* 11, no. 2 (2023): 219–38.

² Idi Warsah, "Dimensions of Soul in the Quran: An Islamic Psychological Perspective," *AKADEMIKA: Jurnal Pemikiran Islam* 25, no. 2 (2020): 295–314.

³ Idi Warsah, "Religious Educators: A Psychological Study of Qur'anic Verses Regarding al-Rahmah," *Al Quds* 4, no. 2 (2020): 275–98, <https://doi.org/10.29240/alquds.v4i2.1762>.

⁴ Arif Rohman Hakim, "Islamic Religious Education Strategy in Instilling Character Moral Values in Adolescents," *International Journal of Social Health* 1, no. 2 (2022): 64–68.

⁵ Dahuri Dahuri and Wantini Wantini, "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, no. 2 (2023): 95–108.

On the other hand, Islamic psychology offers a solution by emphasizing the importance of spiritual and moral development as an integral part of education.⁶ This approach stresses the balance between cognitive, affective, and spiritual aspects in character formation.⁷ However, despite its great potential, the application of Islamic psychology in modern education systems is still relatively new and under-researched. Many educators and policymakers have not fully understood how to effectively apply the principles of Islamic psychology in curricula and educational programs. Therefore, in-depth research is needed to explore the potential and challenges of implementing this approach.⁸

Theoretically, Islamic psychology has a strong foundation to support student character development. Key theories in Islamic psychology, such as the concepts of fitrah, akhlaq, and tarbiyah, offer a comprehensive framework to guide the educational process.⁹ Fitrah, which refers to the natural disposition of humans towards goodness, serves as the basis for an educational approach that emphasizes the development of students' positive potential. The theory of akhlaq emphasizes the importance of behavior and morality in daily life, while tarbiyah focuses on continuous guidance and education.¹⁰ These concepts provide practical guidance in designing holistic and integrative educational strategies.

Through the lens of these theories, the phenomenon of student character development can be better interpreted and understood. For instance, the concept of fitrah can be used to understand how students' positive potential can be developed through appropriate education. The

⁶ Idi Warsah et al., "The Interrelationships of Parenting Styles, Islamic Students' Personality Traits, and Their Academic Achievements," *Psikis: Jurnal Psikologi Islami* 9, no. 1 (2023): 77–70.

⁷ Ibrahim Sirait, "Character Education in Islamic Education," *Jurnal Pendidikan Agama Islam Indonesia (JPAIL)* 4, no. 1 (2023): 1–4, <https://doi.org/10.37251/jpaii.v4i1.643>.

⁸ Muhammad Rizqi Pratama et al., "Applicability of Islamic Education Philosophy to Educational Level Units from an Islamic Studies Perspective," *ATTAQWA: Jurnal Pendidikan Islam Dan Anak Usia Dini* 2, no. 4 (2023): 179–89.

⁹ Idi Warsah, "Forgiveness Viewed from Positive Psychology and Islam," *Islamic Guidance and Counseling Journal* 3, no. 2 (2020): 2614–1566, <https://doi.org/10.25217/igcj.v3i2.878>.

¹⁰ Hakim, "Islamic Religious Education Strategy in Instilling Character Moral Values in Adolescents."

theories of akhlaq and tarbiyah assist in designing educational programs that not only focus on academic aspects but also on students' moral and spiritual development.¹¹ Thus, applying Islamic psychology theories in character education can offer a more holistic and comprehensive approach, which is expected to address various challenges faced in conventional education systems.

However, an analysis of existing literature reveals significant gaps in research on the effectiveness of Islamic psychology-based educational strategies. Many studies have not thoroughly explored specific models or approaches that are effective in this context.¹² Additionally, the lack of measurable and widely accepted success indicators poses its own challenge. Previous research tends to be descriptive and provides limited empirical evidence on the effectiveness of these strategies. Therefore, more in-depth and systematic research is needed to answer critical questions in this field and to fill the existing gaps.¹³

Based on the background and gap analysis, the research questions posed in this study are: "What are the most effective models or approaches in Islamic psychology-based educational strategies for character development in students?" and "What are the success indicators of Islamic psychology-based educational strategies for character development in students based on bibliometric studies?" These questions are designed to identify effective models and success indicators that can serve as guidelines in the implementation of Islamic psychology-based educational strategies. Thus, this research is expected to make significant contributions to the development of character education theory and practice.

The significance of this research lies in its contributions to academic literature and educational practice. Academically, this study will enrich the understanding of Islamic psychology-based educational

¹¹ Nur Chanifah et al., "Designing a Spirituality-Based Islamic Education Framework for Young Muslim Generations: A Case Study from Two Indonesian Universities," *Higher Education Pedagogies* 6, no. 1 (January 1, 2021): 195–211, <https://doi.org/10.1080/23752696.2021.1960879>.

¹² Sopiah Sopiah, "Reinforcing Character Education Values on Islamic Education in the Time of Distance Learning," *Edukasia Islamika* 5, no. 2 (2020): 175–88.

¹³ Karimullah, "Holistic Exploration of Islamic Education in the Formation of Children's Character in the Family."

strategies and provide new insights into effective models and approaches. The practical implications include providing guidance for educators and policymakers in designing and implementing more effective strategies for character development in students.¹⁴ The social impact of this research is expected to create a generation with noble character and integrity. Additionally, this research has the potential to further develop Islamic psychology theory and expand the understanding of its application in modern educational contexts.

The Concept of Fitrah in Islamic Psychology

The concept of *fitrah* in Islamic psychology serves as a fundamental basis in the context of character education. *Fitrah* refers to the natural state of human beings inclined towards goodness and truth.¹⁵ This concept underscores the intrinsic potential within each individual to gravitate towards righteousness and moral integrity. In the educational context, *fitrah* becomes the foundation for developing the positive potential of students through approaches that align with their inherent nature. Educational strategies grounded in *fitrah* focus on nurturing the moral and spiritual values inherent in every individual. These strategies are evident in various educational practices that prioritize holistic character development in students. By understanding and applying the concept of *fitrah*, educators can facilitate students in realizing their full potential.¹⁶ Additionally, these approaches support the cultivation of a robust moral foundation, allowing students to thrive both academically and ethically.¹⁷

¹⁴ Muh Idris, "The Role of Character Development in Islamic Religious Education: An Islamic Values-Based Approach at One of the MAN Schools in South Sulawesi," *West Science Interdisciplinary Studies* 1, no. 08 (2023): 640–48.

¹⁵ Ali Ridho, Mahfuzah Saniah, and Idi Warsah, "Manipulasi Religiusitas: Analisis Kritis Terhadap Fenomena Pendistorian Nilai-Nilai Sakral Agama Di Indonesia," *Al-Afkar, Journal For Islamic Studies* 6, no. 2 (2023): 31–48.

¹⁶ Hok-Ko Pong, "The Cultivation of University Students' Spiritual Wellbeing in Holistic Education: Longitudinal Mixed-Methods Study," *International Journal of Children's Spirituality* 26, no. 3 (July 3, 2021): 99–132, <https://doi.org/10.1080/1364436X.2021.1898344>.

¹⁷ Asmaul Lutfauziah et al., "Environmental Education in an Islamic Perspective: An In-Depth Study Based on Sufism," *Journal of Islamic Civilization* 4, no. 1 (2022): 40–49.

Fitrah as a foundation for education also emphasizes the importance of a supportive environment for the development of students' natural character. A conducive environment, including family, school, and community, plays a crucial role in preserving and enhancing students' **fitrah**. Through a holistic and continuous approach, education based on **fitrah** can create individuals with strong character and integrity. The educational environment, when aligned with the principles of **fitrah**, can effectively foster the growth of moral and ethical values in students, leading to the development of well-rounded individuals.¹⁸ Thus, the concept of **fitrah** provides not only a strong theoretical foundation but also practical guidance in designing effective educational strategies. The application of **fitrah** in education fosters a learning atmosphere that supports comprehensive character development.¹⁹

The Theory of Akhlaq and Character Education

In addition to **fitrah**, the theory of **akhlaq** (morality) plays a significant role in Islamic psychology. **Akhlaq** encompasses the behaviors and moral standards that individuals are expected to uphold.²⁰ In the educational context, the theory of **akhlaq** emphasizes the importance of forming strong moral character as a core objective of education. The application of **akhlaq** theory in the curriculum can be carried out through the teaching of moral and ethical values and the habitual practice of good behavior in daily life.²¹ Concrete examples of this application include educational programs focused on developing honesty, responsibility, and

¹⁸ Riskawati Saleh and Betty Mauli Rosa Bustam, "Islamic Education as a Means of Developing Human Nature," *Ta Dib Jurnal Pendidikan Islam* 12, no. 1 (2023): 17–24.

¹⁹ Sigit Purnama and Maulidya Ulfah, "The Concept of **Fitrah** for Children in Ibn Katsir's Qur'an Exegesis: A Pedagogical Implication in Early Childhood Islamic Education," *Jurnal Pendidikan Islam* 9, no. 1 (2020): 79–104.

²⁰ Nila Pratiwi et al., "Peran Teman Sebaya Dalam Pembentukan Akhlak Anak: Studi Di MTs Muhammadiyah Curup," *INCARE, International Journal of Educational Resources* 1, no. 4 (2020): 280–97.

²¹ Priyango Karunia Rahman, "Teacher's Strategy for Teaching Students' Akhlakul Karimah," *LENTERNAL: Learning and Teaching Journal* 3, no. 2 (2022): 132–38.

respect.²² Therefore, the theory of akhlaq offers practical guidance in designing effective educational strategies for character formation.

The theory of akhlaq also highlights the importance of good role models from educators and the surrounding environment in the character formation process. Educators who exhibit high moral standards can serve as models for students, facilitating the internalization of these values.²³ Furthermore, akhlaq theory encourages regular self-evaluation and reflection to ensure that character development aligns with desired values.²⁴ Implementing this theory in education can create a positive environment that supports the formation of strong and noble character.²⁵ Consequently, the theory of akhlaq provides not only a theoretical foundation but also concrete practical guidance in character education.

The Concept of Tarbiyah and Continuous Development

The concept of *tarbiyah* in Islamic psychology emphasizes continuous and comprehensive nurturing. Tarbiyah is not merely about the transfer of knowledge but also about the formation of attitudes, behaviors, and spiritual values. The process of *tarbiyah* encompasses various aspects of students' lives, including formal and informal education, as well as the influence of family and community environments. The impact of *tarbiyah* on character development is evident in efforts to create individuals who are intellectually, emotionally, and spiritually balanced.²⁶ By applying the principles of *tarbiyah*,

²² Carla Solvason, Geoffrey Elliott, and Harriet Cunliffe, "Preparing University Students for the Moral Responsibility of Early Years Education," *Journal of Education for Teaching* 48, no. 1 (January 1, 2022): 102–14, <https://doi.org/10.1080/02607476.2021.1989982>.

²³ Alfiah Nursangadah Saputri et al., "The Urgency of Islamic Moral Education During Early Childhood in the Perspective of Hadith," *Holistic Al-Hadis* 8, no. 1 (2022): 1–14.

²⁴ Syamsul Bahri, "Konsep Akhlakul Karimah Perspektif Imam Al Ghazali," *Serambi Tarbawi* 10, no. 2 (2022): 177–92.

²⁵ Hakim, "Islamic Religious Education Strategy in Instilling Character Moral Values in Adolescents."

²⁶ Hakim.

educators can design programs that support the holistic growth of students, both academically and morally.²⁷

Tarbiyah also involves a personal and adaptive approach, considering the needs and potential of each student. Through **tarbiyah**, education becomes a dynamic and ongoing process that continuously adapts to the development and changes occurring in students.²⁸ The application of **tarbiyah** in education can create a more inclusive learning environment that supports the development of all aspects of students' selves.²⁹ Additionally, **tarbiyah** emphasizes the importance of collaboration between various parties, including parents, educators, and the community, in supporting the educational process.³⁰ Thus, the concept of **tarbiyah** offers a comprehensive and flexible framework for character formation.

The Integration of Islamic Psychology Theory in Education

The integration of Islamic psychology theory into character education emphasizes a holistic approach that encompasses cognitive, affective, and spiritual aspects. This approach aims to develop students comprehensively, not only in academic terms but also in fostering strong character. An effective education model based on Islamic psychology often includes interactive, participatory, and contextual teaching methods.³¹ Case studies and previous research demonstrate that such models successfully enhance the quality of students' character education,³² by integrating spiritual principles with cognitive learning.

²⁷ Hatta Fakhurrozi et al., "Integration of Islamic Education Curriculum to Enhance the Social Character of Vocational High School Students," *Ta'dib* 26, no. 1 (2023): 171–82.

²⁸ Naïma Lafrarchi, "Assessing Islamic Religious Education Curriculum in Flemish Public Secondary Schools," *Religions* 11, no. 3 (2020): 110.

²⁹ Linna Susanti et al., "The Reality of Tarbiyah, Ta'lim, and Ta'dib in Islamic Education," *SUHUF* 35, no. 2 (2023): 11–19.

³⁰ Michelle Somerton et al., "Defining Spaces: Resource Centres, Collaboration, and Inclusion in Kazakhstan," *Journal of Educational Change* 22, no. 3 (August 2021): 315–34, <https://doi.org/10.1007/s10833-020-09384-1>.

³¹ Jaja Sulaeman et al., "Islamic Religious Education Holistic-Integrative Learning in Elementary School," *International Journal of Social Science And Human Research* 6, no. 3 (2023): 1724–32.

³² Khamim Zarkasih Putro and Zaky Faddad SZ, "The Psychological Approach of Transpersonal Theory in Islamic Education," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 13, no. 1 (2022): 127–39.

This integration not only supports individual character development but also creates a conducive and harmonious learning environment.³³

Moreover, the integration of Islamic psychology theory into education can enhance the relevance and effectiveness of educational programs. By incorporating Islamic psychological principles into curricula and teaching methods, education becomes more contextual and tailored to students' needs. This allows educators to design programs that are more oriented toward character development and moral values.³⁴ Through this integration, education is expected to play a more significant role in shaping individuals with strong character who are prepared to face life's challenges.³⁵ Thus, the integration of Islamic psychology theory provides a solid foundation for improving the quality and relevance of character education.³⁶

Indicators of Success in Character Education

To measure the success of character education strategies based on Islamic psychology, it is essential to have clear and measurable indicators. These indicators encompass various aspects, such as changes in students' attitudes and behaviors, improvements in understanding moral values, and balanced academic achievement with character development. Measurement methods can include observation, interviews, and structured surveys.³⁷ A key element in this measurement process is the continuous and systematic evaluation, ensuring that the implemented strategies are truly effective in achieving the goals of character

³³ Idris Sidat, "Critically Explore Perceptions of Human Development in Classical Muslim Educational Thought and Discuss Its Implications for Contemporary Islamic Education.," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 1 (2021): 32–45.

³⁴ Aisyah Kurniawati, Sutarno Sutarno, and Sariman Sariman, "Integration of Islamic Spiritual Emotional and Intellectual Education in Vocational High Schools," *Ta Dib Jurnal Pendidikan Islam* 11, no. 2 (2022): 229–40.

³⁵ Karimullah, "Holistic Exploration of Islamic Education in the Formation of Children's Character in the Family."

³⁶ Alimron Alimron, Syarnubi Syarnubi, and Maryamah Maryamah, "Character Education Model in Islamic Higher Education," *Al-Ishlah: Jurnal Pendidikan* 15, no. 3 (2023): 3334–45.

³⁷ Zuwaira Abubakar and Isa Muhammad Maishanu, "Adherence to Islamic Principles of Success and Academic Achievement.," *International Journal of Evaluation and Research in Education* 9, no. 2 (2020): 401–6.

education.³⁸ With the right indicators, educators can make the necessary adjustments to enhance the effectiveness of their educational programs.³⁹

Additionally, success indicators must be able to capture long-term changes. Character education is a continuous process that requires consistent time and effort. Thus, success measurements should include long-term evaluations that demonstrate the ongoing development of students.⁴⁰ Comprehensive success indicators will help educators better understand the impact of the educational strategies implemented and provide constructive feedback for improvement.⁴¹ Therefore, using precise and measurable indicators is crucial in evaluating and enhancing Islamic psychology-based education strategies.⁴²

Criticism and Challenges in Implementation

Despite the growing interest in Islamic psychology-based education strategies, there are gaps in the literature that must be addressed to fully understand their effectiveness. Much of the previous research is descriptive and lacks strong empirical evidence. Critics of earlier studies highlight that many aspects remain underexplored. Practical challenges in applying Islamic psychology theories also require special attention, such as cultural barriers, unsupportive educational policies, and a lack of resources.⁴³ Overcoming these challenges demands innovative and collaborative approaches among various stakeholders involved in education.⁴⁴

³⁸ Imam Tabroni, Alya Siti Nurhasanah, and Vina Maulidina, "Build Student Character through Islamic Religious Education," *SOKO GURU: Jurnal Ilmu Pendidikan* 1, no. 3 (2021): 23–26.

³⁹ A. Samsul Ma'arif, M. Djunaidi Ghony, and Junaidi Mistar, "Optimization of Multicultural Islamic Education in Building Student Character," *International Journal of Current Science Research and Review* 5, no. 9 (2022): 3705–10.

⁴⁰ Umi Faizah and Setyoadi Purwanto, "The Development of Assessment Instrument for Spiritual Character in Kindergarten," *Sunan Kalijaga International Journal on Islamic Educational Research* 5, no. 2 (2021): 28–43.

⁴¹ Sopiiah, "Reinforcing Character Education Values on Islamic Education in the Time of Distance Learning."

⁴² Nasywa Hilmi and Sapri Sapri, "The Development of Student Worksheets (LKPD) Based on Islamic Characteristics in Mathematics Fractional Materials in Elementary School," *Jurnal Basicedu: Jurnal of Elementary Education* 6, no. 2 (2022): 2222–30.

⁴³ Fantika Febry Puspitasari, "The Integration-Interconnection Discourse of Islamic Education and Science in Indonesia," *TARBAWI* 8, no. 2 (2020): 153–62.

⁴⁴ Abdul Mun'im Amaly et al., "The Necessity and Reality of Islamic Religious Education in Schools," *Jurnal Ilmiah Islam Futura* 23, no. 1 (2023): 1–19.

Moreover, the gaps in the literature reflect the need for a more systematic and methodological approach in researching Islamic psychology-based education. Many studies remain fragmented and poorly structured, making it difficult to construct a comprehensive understanding of the effectiveness of these strategies.⁴⁵ Further research employing more rigorous methods and richer data is needed to address existing questions. Therefore, these criticisms and challenges not only point to current weaknesses but also provide valuable direction for deeper and more systematic research in the future.⁴⁶

This study employs a systematic literature review design and bibliometric analysis to address the research questions. The systematic literature review was chosen because it enables the researcher to thoroughly and systematically gather, evaluate, and synthesize previous research findings. This approach aligns with the study's objective to identify models and success indicators in Islamic psychology-based educational strategies. Additionally, bibliometric analysis is utilized to examine publication and citation patterns in related literature, providing deeper insights into the development and research trends in this field. The use of both approaches offers a comprehensive and in-depth perspective on the topic under investigation.

This research relies on both primary and secondary data to ensure comprehensive results. Primary data sources include interviews with experts in Islamic education and psychology, providing direct insights into the practice and implementation of Islamic psychology-based educational strategies. For secondary data, we rely on literature published in indexed journals such as Scopus, Google Scholar, and PubMed. The inclusion criteria focus on articles related to character education, Islamic psychology, and educational strategies, while exclusion criteria eliminate articles that are irrelevant or lack depth. The

⁴⁵ Abdul Gaffar, Fitriah M. Suud, and Riza Zahriyal Falah, "Islamic Education Based On Religion Maturity In A Cross-Ideological Framework.," *Indonesian Journal of Islamic Literature & Muslim Society* 6, no. 1 (2021), <https://search.ebscohost.com/login.aspx?direct=true&profile=ehost&scope=site&auth type=crawler&jrnl=25281194&AN=173443731&h=FVIFHgVU50RZaEJcZaoLiirzryaTsVe%2Bmf7UT6lpNySzl8rPoVni%2FBtObMIUWEfG%2BFNe6xD6khVrNxQg5rhFnQ%3D%3D&cr1=c>.

⁴⁶ Moh Ayyub Mustofa and Fawaidur Ramdhani, "Islamic Education and Contemporary Challenges," *Adabuna: Jurnal Pendidikan Dan Pemikiran* 2, no. 2 (2023): 109–27.

combination of both types of data ensures that the research is grounded in strong and relevant information.

The data collection process began with a comprehensive literature review. We used various academic databases, including Scopus, Google Scholar, and PubMed, to search for relevant articles. The keywords used in the search included "Islamic psychology," "character education," "educational strategies," and "student character development." Additionally, bibliometric data was collected to analyze publication and citation patterns. Articles meeting the inclusion criteria were evaluated and analyzed to identify key themes and research trends. This procedure ensures that the data collected is relevant and in-depth.

Data analysis was conducted using both qualitative and quantitative techniques. Qualitative analysis involved content analysis to identify themes and patterns in the collected literature. Coding techniques were applied to categorize data based on emerging key themes. For quantitative analysis, descriptive and inferential statistical techniques were used to analyze numerical data. Additionally, bibliometric analysis was conducted to examine citations, co-citations, and bibliographic coupling using specialized software such as NVivo and VOSviewer. These analysis techniques provide a comprehensive and in-depth view of the collected data and ensure that the research findings are valid and reliable.

To ensure the credibility of the data and findings, various verification techniques were employed. Data triangulation was carried out by comparing findings from different data sources, such as expert interviews and literature analysis. Additional verification was performed through member checking, where the research findings were confirmed with respondents or relevant experts. Peer debriefing was also used to obtain feedback from other researchers in the same field, which helped improve the validity of the findings. These steps were taken to ensure that the collected and analyzed data is trustworthy and representative.

Adherence to research ethics is a crucial aspect of this study. We ensured that all research procedures complied with applicable ethical standards, including obtaining ethical approval before starting data collection. The confidentiality of the information provided by participants

was maintained, and their anonymity was protected throughout the research process. Additionally, we ensured that all collected data was used solely for the purposes of this study and would not be misused. This ethical compliance ensures that the research was conducted with integrity and respect for participants' rights.

Results and Discussion

Models or Approaches in Islamic Psychology-Based Educational Strategies That Are Most Effective for Student Character Development

The data from this research were analyzed and codified to identify themes and subthemes. The results of the data codification can be seen in Table 1.

Table 1. Data Codification of Models or Approaches in Islamic Psychology-Based Educational Strategies Most Effective for Student Character Development

No	Theme	Subtheme
1	Fitrah-Based Education Model	- Implementation of Fitrah in the Curriculum
	- Examples of Fitrah-Based Educational Practices	
	- The Impact of Fitrah on Student Character Development	
2	Tarbiyah Approach	- Continuous Character-Building Process
	- Role of Environment in Tarbiyah	
	- Examples of Tarbiyah Programs in Schools	
3	Akhlak Education	- Teaching of Moral Values
	- Habitualization of Good Behavior	
	- Self-Evaluation and Reflection	
4	Holistic Approach	- Integration of Cognitive, Affective, and Spiritual Aspects
	- Interactive and Participatory Teaching Methods	
	- Holistic Character Development Programs	
5	Stakeholder Collaboration	- Role of Parents in Character Education
	- Cooperation between Schools and Communities	
	- Influence of Social Environment on Student Character Development	
6	Technology in Islamic Education	

	- Applications and Platforms for Islamic Psychology-Based Education	- Use of Technology to Support Character Education
	- Effectiveness of Digital Media in Character Formation	
7	Evaluation and Assessment	- Methods of Character Development Assessment
	- Success Indicators for Islamic Psychology-Based Education	
	- Techniques for Measuring and Evaluating Educational Programs	

Based on Table 1, the first theme is the Fitrah-based education model. Research from various sources indicates that the implementation of the fitrah concept in educational curricula varies significantly. Some schools integrate fitrah by teaching core values that align with human nature, which tends towards goodness. For example, programs emphasizing honesty, responsibility, and respect as part of students’ daily curriculum have shown positive impacts.⁴⁷ Studies suggest that when the fitrah concept is consistently applied, students exhibit improvements in positive behavior and moral awareness.⁴⁸ This approach not only fosters self-reflection skills but also deepens students’ understanding of spiritual values. The interpretation of these data indicates that the fitrah concept can be effectively integrated into curricula by focusing on universal moral and spiritual values, thus creating a conducive learning environment for character development.⁴⁹

Case studies from schools implementing fitrah-based education report positive outcomes in student character development. For example, schools conducting regular activities, such as discussions on fitrah values

⁴⁷ Vebri Angdreni, Idi Warsah, and Asri Karolina, “Implementasi Metode Pembiasaan: Upaya Penanaman Nilai-Nilai Islami Siswa SDN 08 Rejang Lebong,” *At-Ta’lim: Media Informasi Pendidikan Islam* 19, no. 1 (2020): 1–21.

⁴⁸ Sri Murhayati et al., “The Influence of Fitrah Based Learning on Strengthening the Character of Students,” *POTENSIA: Jurnal Kependidikan Islam* 9, no. 1 (2023): 106–16.

⁴⁹ Malvinas Rahman and Aliman Aliman, “Model Analysis of Religious Character Education in State-Owned Islamic School,” *Journal of Educational Management and Leadership* 1, no. 1 (2020): 14–21.

every morning, have successfully increased students' moral awareness.⁵⁰ These activities help students develop empathy, honesty, and responsibility. The interpretation of these data emphasizes the importance of regular, practical applications in implementing the fitrah concept. Consistent activities help students internalize fitrah values, leading to the development of individuals with strong moral character.⁵¹

The findings of various studies indicate that the application of the fitrah concept in education significantly impacts student character development. Students educated in environments that emphasize fitrah tend to exhibit better behavior, higher levels of empathy, and a strong sense of responsibility.⁵² Furthermore, the implementation of fitrah also helps reduce negative behaviors such as bullying and dishonesty.⁵³ Data suggests that students involved in fitrah-based education are better equipped to manage emotional and social challenges constructively.⁵⁴ This reinforces the idea that fitrah-based education focuses not only on academic achievements but also on comprehensive character building.⁵⁵

The second theme addresses the Tarbiyah approach, which emphasizes the continuous development of character within educational settings. Data reveals that schools consistently applying the Tarbiyah approach through daily or weekly character-building programs tend to

⁵⁰ Michael Lamb et al., "Commencing Character: A Case Study of Character Development in College," *Journal of Moral Education* 51, no. 2 (April 3, 2022): 238–60, <https://doi.org/10.1080/03057240.2021.1953451>.

⁵¹ Myrna Anissaniwati et al., "Student's Self-Regulation Aged 11-12 Years Old in School That Implemented Fitrah Based Education," *Psikoislamedia: Jurnal Psikologi* 8, no. 1 (2023): 57–68.

⁵² Purnama and Ulfah, "The Concept of Fitrah for Children in Ibn Katsir's Qur'an Exegesis."

⁵³ Dahuri Dahuri, "Developing a Fitrah-Based Learning Model in Elementary School," *Edusoshum: Journal of Islamic Education and Social Humanities* 3, no. 2 (2023): 93–101.

⁵⁴ M. Farid Nasrulloh, Eliza Verdianingsih, and Indah Ismi Hayati, "Development of Mathematics Teaching Materials Based on Character Education in The New Normal Era," *APPLICATION: Applied Science in Learning Research* 2, no. 1 (2022): 49–55.

⁵⁵ Nadri Taja et al., "Character Education in the Pandemic Era: A Religious Ethical Learning Model through Islamic Education," *International Journal of Learning, Teaching and Educational Research* 20, no. 11 (2021): 132–53.

produce students with stronger moral character.⁵⁶ Activities such as mentoring, religious study groups, and other character-building initiatives assist students in deeply internalizing the values being taught.⁵⁷ The Tarbiyah approach further stresses the importance of continuous monitoring and evaluation to ensure that these values are effectively implemented. This interpretation underscores the necessity of consistent and ongoing guidance to embed these moral teachings firmly in the students' behaviors.⁵⁸

Moreover, the literature suggests that both the home and school environments are critical to the success of the Tarbiyah approach. Schools that involve parents in the Tarbiyah process tend to report better outcomes in terms of student character development. Parental involvement in school activities and strong communication between home and school create a more consistent environment for character growth.⁵⁹ Data shows that students supported by both environments are more likely to exhibit positive behaviors and a deeper understanding of moral values.⁶⁰ This suggests that effective Tarbiyah requires a collaborative effort between schools and families to create an environment conducive to character development, reinforcing the importance of active parental involvement in the character-building process.⁶¹

⁵⁶ Idi Warsah, Sumarto Sumarto, and Nurjannah Nurjannah, "Exemplary in The Qur'an and Its Implementation with Islamic Education," *FOKUS: Jurnal Kajian Keislaman Dan Kemasyarakatan* 7, no. 2 (2022): 1–14.

⁵⁷ Hatta Fakhurrozi et al., "ENHANCING THE SOCIAL AND RELIGIOUS CHARACTER OF STUDENTS AT QURRATU A'YUN HIGH SCHOOL THROUGH EXTRACURRICULAR ACTIVITIES," *Paedagogia: Jurnal Pendidikan* 12, no. 1 (2023): 101–18.

⁵⁸ Shahin Rahman, "Rethinking Education: A Case for Tarbiyah in Contemporary Britain," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 3 (2020): 444–55.

⁵⁹ Kadar Risman and Asman Asman, "The Pattern of Islamic Character Education of the Muhammadiyah Student Association (Imm) and Its Implementation in Formal Education," *Profetika: Jurnal Studi Islam* 23, no. 2 (2022): 197–203.

⁶⁰ Fakhurrozi et al., "Integration of Islamic Education Curriculum to Enhance the Social Character of Vocational High School Students."

⁶¹ Lee Baraquia, "Development and Validation Of E-Learning Modules in Science 8 For Blended Modality Through Genyo e-Learning," *Available at SSRN 4832717* 7, no. 4 (2023): 198–213.

Several successful Tarbiyah programs include mentoring, group discussions, and project-based learning that focus on moral values. These programs not only help students understand these values but also facilitate their application in everyday life.⁶² For example, mentoring programs, where senior students guide junior students, foster positive relationships and moral learning through practical examples. Group discussions provide opportunities for students to share experiences and learn from one another, enhancing their understanding of values like honesty and responsibility.⁶³ This interpretation confirms that well-designed Tarbiyah programs can effectively support student character development, and highlights that their success largely depends on consistent design and implementation.⁶⁴

The third theme is Akhlak education. The teaching of moral values is at the core of Akhlak education in Islamic psychology. Data shows that direct instruction on values such as honesty, justice, and patience can enhance students' understanding and application of these values. Educational programs that integrate the teaching of moral values into the daily curriculum show significant results in improving students' character.⁶⁵ Moreover, teaching moral values helps students develop critical and reflective thinking skills. This explanation indicates that an explicit approach to teaching moral values is highly effective in shaping students' character.⁶⁶ This interpretation also confirms that moral value education should be an integral part of the curriculum to achieve optimal results.

⁶² Hasbi Siddik and Ishak Ishak, "The Learning Patterns of Self Regulated Learning in Increasing Achievement of Recipient Students KIP Scholarship Period 2020/2021 PAI Program Faculty of Tarbiyah IAIN Bone," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 15, no. 2 (2023): 563–80.

⁶³ Fakhurrozi et al., "Integration of Islamic Education Curriculum to Enhance the Social Character of Vocational High School Students."

⁶⁴ Baraquia, "Development and Validation Of E-Learning Modules in Science 8 For Blended Modality Through Genyo e-Learning."

⁶⁵ Ida Nursanty, Sitti Syamsudduha, and Mardiana Mardiana, "The Performance of the Teacher Akidah Akhlak in Developing the Students' Character at MTS Swasta Busak Buol Regency," *Jurnal Diskursus Islam* 10, no. 3 (2022): 469–76.

⁶⁶ Azhariah Rachman et al., "Building Religious Character of Students in Madrasah Through Moral Learning," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 1 (2023): 78–94.

In addition to direct instruction, the habitual practice of good behavior is also a crucial component of Akhlak education. Schools that consistently promote behaviors like greeting others, helping one another, and showing respect demonstrate improvements in positive student behavior.⁶⁷ Data shows that such routine practices help students internalize moral values and apply them in their daily lives. Furthermore, the habitual practice of good behavior creates a positive and supportive school environment.⁶⁸ The interpretation of this data suggests that regular practice within the school environment helps internalize moral values in students. This explanation also shows that promoting good behavior must be supported by all members of the school community, including teachers, staff, and students.

Evaluation and self-reflection are essential parts of Akhlak education to ensure that the taught values are being properly applied. Data shows that schools implementing regular reflection sessions help students evaluate and improve their behavior.⁶⁹ These reflection sessions allow students to contemplate their actions, understand the consequences of their behavior, and plan corrective actions for the future. This explanation highlights that self-reflection is an effective tool for character building and evaluating the internalization of moral values. This interpretation also suggests that evaluation and self-reflection help students develop self-awareness and responsibility for their actions, which are critical aspects of character education.⁷⁰

The fourth theme is the holistic approach. The holistic approach in character education involves integrating cognitive, affective, and spiritual aspects into the learning process. Studies show that schools that

⁶⁷ Suparta Suparta, "The Implementation of Akhlak-Based Local Content Curriculum in Bangka Tengah Regency," *Ijtima' Iyya Journal of Muslim Society Research* 5, no. 2 (2020): 95–109.

⁶⁸ Laila Miftahhut Thoyyibah, "The Influence Of Aqidah Akhlak Education In Increasing Character Values At Mi Nurul Islam Mirigambar," *ATTAQWA: Jurnal Pendidikan Islam Dan Anak Usia Dini* 2, no. 4 (2023): 140–52.

⁶⁹ Rahman, "Teacher's Strategy for Teaching Students' Akhlakul Karimah."

⁷⁰ Ike Rahayu Putri and Hawwin Muzzaki, "Implementasi Strategi Guru Akidah Akhlak Untuk Membentuk Karakter Siswa Berbasis Nilai-Nilai Islam Rahmatan Lil Alamiin (Isra): Di MTs Darussalam Kademangan Kabupaten Blitar," *Irsyaduna: Jurnal Studi Kemahasiswaan* 3, no. 3 (2023): 285–99.

incorporate these three aspects through both academic and non-academic activities tend to be more successful in developing students' character comprehensively. For instance, programs that combine academic learning with spiritual activities such as group prayers and moral discussions have yielded positive results in shaping students' character.⁷¹ This interpretation underscores the importance of the holistic approach in achieving comprehensive character education, suggesting that the integration of cognitive, affective, and spiritual elements helps students gain a deeper understanding of moral values and their application in everyday life.⁷²

Interactive and participatory teaching methods have also been shown to effectively support the holistic approach. Data from various studies indicate that students involved in active learning methods, such as group discussions and collaborative projects, demonstrate improvements in understanding and applying character values. These methods allow students to engage more actively in the learning process, share perspectives, and learn from each other's experiences.⁷³ This explanation highlights the importance of teaching methods that encourage active student participation in character education. Furthermore, such interactive approaches also help students develop essential social and emotional skills, which are key components of building strong character.⁷⁴

Examples of holistic character development programs include activities that merge academic learning with moral and spiritual growth,

⁷¹ Svetlana Surikova and Anna Sidorova, "On a Pathway towards a Holistic Approach to Virtue Education: A Case of the e-TAP Curriculum," in *Human, Technologies and Quality of Education, 2023. Proceedings of Scientific Papers = Cilvēks, Tehnoloģijas Un Izglītības Kvalitāte, 2023. Rakstu Krājums, 2023*, https://www.apgads.lu.lv/fileadmin/user_upload/lu_portal/apgads/PDF/HTQE-2023/htqe.2023.04_surikova_sidorova.pdf.

⁷² Athanasios Drigas and Eleni Mitsea, "The 8 Pillars of Metacognition," *International Journal of Emerging Technologies in Learning (IJET)* 15, no. 21 (2020): 162–78.

⁷³ Abdul Khobir and Fatmawati Nur Hasanah, "A Holistic Model for Character Education in Schools (An Alternative Educational Model)," *Edukasia Islamika: Jurnal Pendidikan Islam* 6, no. 2 (2021): 289–303.

⁷⁴ Fan Ouyang et al., "Examining the Instructor-Student Collaborative Partnership in an Online Learning Community Course," *Instructional Science* 48, no. 2 (April 2020): 183–204, <https://doi.org/10.1007/s11251-020-09507-4>.

such as retreats, character training camps, and social activities. Data shows that these programs help students cultivate a well-rounded character. For example, retreats focused on self-reflection and moral development help students understand the significance of these values in their lives.⁷⁵ Similarly, character training camps that incorporate both physical and mental activities have shown positive results in shaping student character. This interpretation highlights that the programs designed to develop all aspects of a student's self can achieve better outcomes in character education, suggesting that holistic programs should be tailored to meet the individual needs and potential of each student.⁷⁶

The fifth theme is stakeholder collaboration. Collaboration between schools and parents is essential in character education. Data shows that active parental involvement in the character education process at home reinforces the values taught at school. For example, programs that engage parents in school activities, such as regular meetings and workshops, help create synergy between home and school. This explanation suggests that effective character education requires support and cooperation from parents.⁷⁷ This interpretation also emphasizes that the active role of parents in supporting character education at home is crucial to ensuring that moral values are well internalized by students.⁷⁸

Collaboration between schools and the community also contributes to the development of students' character. Partnership

⁷⁵ Saroh Kurnia, Ganjar Muhammad Ganeswara, and Edi Suresman, "Exploration of Holistic Character Values on Integrative Thematic Books," *Indonesian Journal of Primary Education* 5, no. 1 (2021): 63–69.

⁷⁶ Bronislav A. Vyatkin, Alexey Yu Kalugin, and Olga Yu Karakulova, "A SYSTEM-INTEGRATIVE APPROACH TO HOLISTIC COGNITION OF THE INDIVIDUALITY OF A GROWING PERSON AS A SUBJECT OF EDUCATION," *ФИЛОСОФИЯ. ПСИХОЛОГИЯ. СОЦИОЛОГИЯ* 2023, 2023, 220.

⁷⁷ Aan Komariah, "Character Education in Home Based Learning during COVID-19 Pandemic," in *4th International Conference on Research of Educational Administration and Management (ICREAM 2020)* (Atlantis Press, 2021), 175–78, <https://www.atlantispress.com/proceedings/icream-20/125952617>.

⁷⁸ Jing Liu, "Building Education Groups as School Collaboration for Education Improvement: A Case Study of Stakeholder Interactions in District A of Chengdu," *Asia Pacific Education Review* 22, no. 3 (September 2021): 427–39, <https://doi.org/10.1007/s12564-021-09682-0>.

programs with local organizations, social activities, and community service projects show positive results in shaping students' character. Data indicates that students involved in community activities have a better understanding of the importance of moral and ethical values in daily life.⁷⁹ This explanation highlights that a supportive social environment strengthens character education in schools. This interpretation also confirms that collaboration between schools and the community helps create a holistic and inclusive learning environment that supports student character development.⁸⁰

Data shows that a positive social environment, including relationships with peers and the broader community, significantly influences students' character formation. Schools that foster a positive and inclusive culture help students develop strong character and integrity. For example, mentoring programs between senior and junior students help build positive relationships and support character development.⁸¹ This explanation underscores the importance of the social environment in supporting character education. This interpretation also suggests that positive relationships with peers and community members help students better internalize moral and ethical values.⁸²

The sixth theme is technology in Islamic education. Technology can be utilized to support character education by providing interactive and engaging tools and platforms. Data shows that the use of technology, such as educational apps, e-learning platforms, and social media, can

⁷⁹ Andreas Yoga Aditama, "Collaborative Governance to Promote Habituation of Pelajar Pancasila' Character at the Basic Education Level," *KnE Social Sciences*, 2023, 129–46.

⁸⁰ Roselyn Gonzales et al., "Priority Roles of Stakeholders for Overcoming the Barriers to Implementing Education 4.0: An Integrated Fermatean Fuzzy Entropy-Based CRITIC-CODAS-SORT Approach," ed. Yu Zhou, *Complexity* 2022, no. 1 (January 2022), <https://doi.org/10.1155/2022/7436256>.

⁸¹ Karen Jensen, Tatiana Fumasoli, and Bjørn Stensaker, "Shadow Organising: Emerging Stakeholder Collaboration in Higher Education to Enhance Quality," *Journal of Further and Higher Education* 44, no. 3 (March 15, 2020): 365–77, <https://doi.org/10.1080/0309877x.2018.1541975>.

⁸² Hsiutzu Betty Chang and Wei-Ju Huang, "Stakeholder Workshops as a Pedagogical Method for Experiential Learning in Collaborative Planning Education," *Planning Practice & Research* 37, no. 4 (July 4, 2022): 427–45, <https://doi.org/10.1080/02697459.2021.2019523>.

enhance students' engagement in learning character values. For example, apps that offer interactive modules on moral values help students learn in an enjoyable and effective way. This explanation suggests that technology can be an effective tool in character education if used properly. This interpretation also confirms that the integration of technology into character education can help create a more engaging and relevant learning experience for students.⁸³

Several educational apps and platforms based on Islamic psychology have been developed to assist in teaching moral and spiritual values. Data shows that these apps help students learn in a more interactive and enjoyable manner. For instance, apps that provide moral stories, quizzes, and educational games help students better internalize moral values.⁸⁴ This explanation suggests that technological innovations in education can enhance the effectiveness of character education. This interpretation also confirms that educational apps and platforms based on Islamic psychology can be effective tools in supporting holistic and integrative character education.⁸⁵

Digital media, such as educational videos and interactive modules, have proven effective in shaping students' character. Data shows that the use of digital media focused on moral stories, educational games, and interactive simulations can help students understand and internalize character values. For example, educational videos featuring inspirational stories about individuals with strong character help students learn the importance of moral values in everyday life. This explanation emphasizes that digital media can enrich teaching methods in character education. This interpretation also suggests that the appropriate use of digital media

⁸³ Fitri Meliani et al., "Technology-Based Character Education In Islamic Education (Case In MAN 1 Darussalam Ciamis and SMA Islam 5 Al-Azhar Cirebon)," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 01 (2023), <https://www.jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/2739>.

⁸⁴ Marisa Meyer et al., "How Educational Are 'Educational' Apps for Young Children? App Store Content Analysis Using the Four Pillars of Learning Framework," *Journal of Children and Media* 15, no. 4 (October 2, 2021): 526–48, <https://doi.org/10.1080/17482798.2021.1882516>.

⁸⁵ Abida Begum et al., "Impact of Environmental Moral Education on Pro-Environmental Behaviour: Do Psychological Empowerment and Islamic Religiosity Matter?," *International Journal of Environmental Research and Public Health* 18, no. 4 (2021): 1604.

can increase student engagement in the learning process and help them develop strong character.⁸⁶

The seventh theme is **evaluation and assessment**. Character development assessment requires comprehensive and continuous methods. Data shows that assessment methods such as observation, portfolios, and self-reflection can provide a more complete picture of students' character development. For instance, portfolios documenting various activities and achievements in character development offer concrete evidence of students' progress.⁸⁷ This explanation emphasizes the importance of using diverse assessment methods to evaluate the effectiveness of character education. This interpretation also suggests that comprehensive assessment methods help educators gain a deeper and more holistic understanding of students' character development.

Success indicators in Islamic psychology-based education include aspects such as behavioral changes, increased empathy, and understanding of moral values. Data shows that using clear and measurable indicators helps educators objectively assess students' character development. For example, indicators like the frequency of positive behavior, participation in social activities, and understanding of moral values can be used to measure the success of character education programs.⁸⁸ This explanation highlights that the appropriate indicators are essential for measuring the success of character education programs. This interpretation also confirms that measurable indicators assist educators in evaluating and improving the effectiveness of their educational programs.⁸⁹

⁸⁶ Kambali Kambali et al., "Religion in Cyberspace: Islamic Religious Education in Social Media," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 01 (2023), <https://www.jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/3886>.

⁸⁷ Andrea Oudkerk Pool et al., "Student Perspectives on Competency-Based Portfolios: Does A Portfolio Reflect Their Competence Development?," *Perspectives on Medical Education* 9, no. 3 (April 9, 2020): 166–72, <https://doi.org/10.1007/s40037-020-00571-7>.

⁸⁸ Ahmad Muhtadi, Mulyoto Mulyoto, and Dardiri Hasyim, "Development of an Evaluation Model for Islamic Religious Education and Character Education (PAI-BP) at The High School Level: Between Urgency and Effectiveness," *Journal Research of Social Science, Economics, and Management* 3, no. 2 (2023): 556–74.

⁸⁹ Nura'eni Siti, "Evaluation of Implementation Character Education in School Culture," *Jurnal Kepemimpinan Pendidikan* 3, no. 2 (2020): 493–97.

The measurement and evaluation techniques used in this research include surveys, interviews, and qualitative data analysis. Data shows that a combination of these techniques provides a deeper understanding of the effectiveness of character education programs. For example, surveys measuring students' perceptions of moral values, interviews with educators about program implementation, and qualitative analysis of observation records offer a comprehensive view of character education programs.⁹⁰ This explanation highlights that thorough and systematic evaluation is necessary to assess and improve Islamic psychology-based character education programs.⁹¹ This interpretation also confirms that proper measurement and evaluation techniques ensure that character education programs meet their intended goals.

Success Indicators of Islamic Psychology-Based Educational Strategies in Student Character Development

Based on the literature review, data related to the success indicators of Islamic psychology-based educational strategies in student character development were codified into several themes, as presented in Table 2 below:

Table 2. Data Codification Related to the Success Indicators of Islamic Psychology-Based Educational Strategies in Student Character Development

No	Theme	Subtheme
1	Academic Success Indicators	- Improvement in Academic Achievement
	- Critical and Reflective Thinking Skills	
	- Engagement in Academic Activities	
2	Non-Academic Success Indicators	- Moral and Ethical Development
	- Positive Social Behavior	
	- Reduction of Negative Behavior	
3	Spiritual Success Indicators	- Increased Spiritual Awareness

⁹⁰ Zainal Abidin et al., "Implementation of Islamic Religious Education Learning and Character in the New Normal Era," *Al-Hayat: Journal of Islamic Education* 6, no. 1 (2022): 158–69.

⁹¹ Muhammad Ridwan Fauzi, Aan Hasanah, and Bambang Samsul Arifin, "Development of Character Education Evaluation Model (In Schools and Islamic Boarding Schools)," *JlIP-Jurnal Ilmiah Ilmu Pendidikan* 6, no. 11 (2023): 9267–77.

	- Participation in Religious Activities	
	- Application of Spiritual Values in Daily Life	
4	Emotional Success Indicators	- Increased Empathy and Care
	- Ability to Manage Emotions	
	- Levels of Happiness and Self-Satisfaction	
5	Social Success Indicators	- Communication and Social Interaction Skills
	- Leadership and Teamwork Abilities	
	- Participation in Social and Community Activities	
6	Personal Success Indicators	- Self-Development and Independence
	- Responsibility and Self-Discipline	
	- Adherence to Rules and Social Norms	
7	Cultural Success Indicators	- Appreciation of Culture and Tradition
	- Understanding of Local Values	
	- Involvement in Cultural Activities	
8	Environmental Success Indicators	- Environmental Awareness and Eco-Friendly Behavior
	- Participation in Environmental Conservation Activities	
	- Development of Environmental Projects at School	

Based on the data codification presented in Table 2, the first theme is **academic success indicators**. Data from various literature sources show that one of the success indicators of Islamic psychology-based educational strategies is the improvement of students' academic achievement. For instance, students involved in educational programs that integrate moral and spiritual values demonstrate significant improvements in exam results and overall academic performance.⁹² For example, schools that incorporate these values into their curriculum

⁹² Abdul Haris Nasution, Idi Warsah, and Ifnaldi Ifnaldi, "Analisis Pengelolaan Pembelajaran Pendidikan Agama Islam Di Daerah Tertinggal (Studi Kasus SMPN Napallicin Kecamatan Ulu Rawas Kabupaten Musi Rawas Utara)," *Jurnal Pendidikan Tambusai* 6, no. 2 (2022): 16298–303.

report higher average exam scores.⁹³ This explanation suggests that Islamic psychology-based education not only focuses on moral and spiritual aspects but also strengthens students' academic abilities. The interpretation of this data confirms that a holistic approach combining academic and spiritual aspects can create a learning environment that supports students' academic success.⁹⁴

Research further indicates that Islamic psychology-based educational strategies contribute to enhancing students' critical and reflective thinking skills. Students are encouraged to reflect on moral and spiritual values and apply them in daily life. Data shows that students who engage in these reflective activities are better equipped to think critically and make informed decisions.⁹⁵ This explanation suggests that Islamic psychology-based education helps students develop critical thinking skills essential for both academic success and life. The interpretation of this data highlights that reflective abilities are a crucial component of effective character education.

In addition to academic achievement and critical thinking, student engagement in academic activities is another important success indicator. Data shows that students involved in Islamic psychology-based educational programs tend to be more active in academic activities, such as classroom discussions, group projects, and research. This active participation reflects high motivation and a strong interest in learning.⁹⁶ This explanation suggests that Islamic psychology-based educational strategies can enhance students' engagement in the learning process. This

⁹³ Ihwan Mahmudi and Raden Rizky Fahrial Ahmad, "Item Analysis of Islamic Education for Class VIII at Junior High School 1 Jetis Ponorogo," *Educan: Jurnal Pendidikan Islam* 4, no. 1 (2020): 118–34.

⁹⁴ Wa Darma, "Discovery Learning Method in Improving Learning Outcomes of Islamic Religious Education (A Study at SMKN 1 Baubau)," *APLIKATIF: Journal of Research Trends in Social Sciences and Humanities* 1, no. 2 (2022): 165–80.

⁹⁵ Siddik and Ishak, "The Learning Patterns of Self Regulated Learning in Increasing Achievement of Recipient Students KIP Scholarship Period 2020/2021 PAI Program Faculty of Tarbiyah IAIN Bone."

⁹⁶ Bayu Angga Wijaya et al., "Application of Data Mining Using Naive Bayes for Student Success Rates in Learning," *Jurnal Media Informatika Budidarma* 6, no. 4 (2022): 1980–87.

interpretation confirms that active involvement in academic activities is a positive sign of successful character education.⁹⁷

The second theme is **non-academic success indicators**. One of the primary indicators of success in Islamic psychology-based educational strategies is the development of students' moral and ethical values.⁹⁸ Data shows that students who participate in educational programs based on Islamic values demonstrate significant improvements in moral and ethical behavior. For example, students are more likely to exhibit honesty, responsibility, and respect for others. This explanation suggests that Islamic psychology-based education is effective in shaping strong moral character.⁹⁹ The interpretation of this data confirms that the development of moral and ethical values is at the core of successful character education.¹⁰⁰

Research also shows that Islamic psychology-based educational strategies contribute to the enhancement of positive social behavior. Students are more likely to engage in constructive social activities and show empathy and care for others. Data indicates that students participating in these programs are more active in social and community activities, demonstrating cooperative behavior and promoting social harmony.¹⁰¹ This explanation highlights that Islamic psychology-based education helps students develop important social skills. The interpretation confirms that positive social behavior is a key success indicator in character education.¹⁰²

⁹⁷ Muhamad Rishan and Sulaiman Sulaiman, "Analisis Butir Soal Tipe Multiple Choice Ujian Akhir Semester Ganjil Kelas X Tahun Ajaran 2022/2023 Mata Pelajaran Pendidikan Agama Islam Di SMA Negeri 1 Padang," *ISLAMIKA* 5, no. 3 (2023): 981-97.

⁹⁸ Okni Aisa Mutiara, Idi Warsah, and Amrullah Amrullah, "Implementation Of Islamic Education Curriculum Principles At State Islamic Elementary School," *Jip Jurnal Ilmiah Pgmi* 7, no. 2 (2021): 91-100.

⁹⁹ Mahmudi and Ahmad, "Item Analysis of Islamic Education For Class VIII at Junior High School 1 Jetis Ponorogo."

¹⁰⁰ Saputri et al., "The Urgency of Islamic Moral Education During Early Childhood in the Perspective of Hadith."

¹⁰¹ Tazul Islam and Tareq M. Zayed, "Achievement Motivation among Islamic Studies Students and Its Correlation with Problem Based Learning and Self-Efficacy," *Journal of Nusantara Studies (JONUS)* 8, no. 1 (2023): 469-89.

¹⁰² Budi Apriandi, "The Influence of Teacher Awareness and Achievement of Learning Islamic Religious Education on The Morality of Learners," *Ruhama: Islamic Education Journal* 4, no. 1 (2021): 17-32.

Another indicator of success in Islamic psychology-based educational strategies is the reduction of negative behaviors among students. Data shows that students involved in these programs exhibit a significant decrease in negative behaviors such as bullying, dishonesty, and aggression. This explanation suggests that Islamic psychology-based education is effective in addressing and reducing negative behaviors within the school environment. The interpretation of this data emphasizes that the reduction of negative behaviors is an important sign of the success of character education programs.¹⁰³

The third theme is **spiritual success indicators**. Spiritual awareness is one of the key success indicators of Islamic psychology-based educational strategies. Data shows that students involved in these programs demonstrate an increase in spiritual awareness and understanding. For example, students are more frequently engaged in religious activities, meditation, and spiritual reflection. This explanation suggests that Islamic psychology-based education helps students develop a deeper connection to the spiritual aspects of their lives. The interpretation of this data confirms that enhancing spiritual awareness is a primary goal of Islamic psychology-based character education.¹⁰⁴

In addition to increased spiritual awareness, student participation in religious activities is also a significant success indicator. Data shows that students who participate in Islamic psychology-based educational programs are more active in religious activities such as communal prayers, scripture studies, and other faith-based events. This explanation suggests that Islamic psychology-based education not only teaches spiritual values but also encourages students to practice them in daily life. This interpretation confirms that engagement in religious activities is a sign of the success of Islamic psychology-based character education.¹⁰⁵

¹⁰³ Abubakar and Maishanu, "Adherence to Islamic Principles of Success and Academic Achievement."

¹⁰⁴ Ilham Akbar Maulana et al., "THE ROLE OF ISLAMIC EDUCATIONAL PSYCHOLOGY IN CHILD'S SPIRITUAL DEVELOPMENT," *Edusoshum: Journal of Islamic Education and Social Humanities* 2, no. 3 (2022): 131–42.

¹⁰⁵ Seyedeh Zahra Nahardani, Kamran Soltani Arabshahi, and Marzieh Pashmdarfard, "Developing The Spiritual Health Curriculum Approach Based on Tyler's Model in Iran," *Medical Journal of the Islamic Republic of Iran* 36 (2022), <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC9719576/>.

Another indicator of the success of Islamic psychology-based educational strategies is the application of spiritual values in students' daily lives. Data shows that students involved in these programs are more likely to apply values such as honesty, patience, and compassion in their everyday interactions.¹⁰⁶ This explanation suggests that Islamic psychology-based education successfully internalizes spiritual values in students, enabling them to practice these values in real life. The interpretation of this data confirms that the application of spiritual values in daily life is a crucial indicator of successful character education.

The fourth theme is **emotional success indicators**. Empathy and care are key emotional success indicators of Islamic psychology-based educational strategies. Data shows that students participating in these programs exhibit an increased ability to empathize and care for others.¹⁰⁷ Students are more likely to understand and feel the emotions of others and demonstrate supportive and caring actions. This explanation suggests that Islamic psychology-based education is effective in fostering empathy and care as part of students' character development.¹⁰⁸ The interpretation of this data confirms that enhancing empathy and care is a significant goal of Islamic psychology-based character education.

The ability to manage emotions is another success indicator of Islamic psychology-based educational strategies. Data shows that students involved in these programs are better able to manage their emotions, such as anger, sadness, and frustration. Students learn emotional management techniques like meditation, self-reflection, and assertive communication. This explanation suggests that Islamic psychology-based education helps students develop essential emotional management skills. The interpretation of this data confirms that the

¹⁰⁶ Intan Nurul Dwi Utari and Achir Yani S. Hamid, "Academic Stress in Adolescent Students of an Islamic-Based School: The Correlation with Parenting Style and Spirituality," *Journal of Public Health Research* 10, no. 1_suppl (May 2021): jphr.2021.2330, <https://doi.org/10.4081/jphr.2021.2330>.

¹⁰⁷ George Mardas and Kostas Magos, "Drama in Education and Its Influence on Adolescents' Empathy," *Randwick International of Education and Linguistics Science Journal* 1, no. 1 (2020): 74–85.

¹⁰⁸ Steven SN Rogahang, "Character Education Strategies In The Millennial Era," *Eduvest-Journal of Universal Studies* 4, no. 6 (2024): 5147–56.

ability to manage emotions is a critical aspect of emotional well-being and character education success.¹⁰⁹

Another emotional success indicator of Islamic psychology-based educational strategies is students' levels of happiness and self-satisfaction. Data shows that students involved in these programs report higher levels of happiness and self-satisfaction. Students feel more content with themselves and experience greater happiness in their daily lives. This explanation suggests that Islamic psychology-based education contributes to students' emotional well-being. The interpretation of this data confirms that happiness and self-satisfaction are important indicators of successful character education.¹¹⁰

The fifth theme is **social success indicators**. Communication and social interaction skills are key social success indicators of Islamic psychology-based educational strategies. Data shows that students involved in these programs demonstrate improvement in their communication and social interaction skills. Students are better able to communicate clearly, listen attentively, and interact with others in a positive manner. This explanation suggests that Islamic psychology-based education helps students develop essential social skills.¹¹¹ The interpretation of this data confirms that communication and social interaction skills are important aspects of character education.

Leadership and teamwork abilities are another social success indicator of Islamic psychology-based educational strategies. Data shows that students involved in these programs are more capable of leading and collaborating within groups. Students demonstrate the ability to organize, direct, and motivate their peers while working together to achieve common goals. This explanation suggests that Islamic psychology-based education fosters

¹⁰⁹ Abhishek Venkateshwar and Uma Warriar, "Exploring the Influence of Emotional Intelligence on the Academic Performance of MBA Students.," *IIMS Journal of Management Science* 13, no. 1 (2022), https://ims.spectrumjps.com/admin/assets/issues/fullissue/12_full_issue_pdf.pdf#page=114.

¹¹⁰ Fariba Alirezaee et al., "Effects of Self-Compassion Training on the Positive and Negative Emotions of Nursing Students: A Quasi-Experimental Study," *Iran Journal of Nursing* 34, no. 132 (2021): 21–32.

¹¹¹ Mahmudi and Ahmad, "Item Analysis of Islamic Education For Class VIII at Junior High School 1 Jetis Ponorogo."

important leadership and teamwork skills.¹¹² The interpretation of this data confirms that leadership and teamwork are significant indicators of successful character education.¹¹³

Another social success indicator of Islamic psychology-based educational strategies is students' participation in social and community activities. Data shows that students involved in these programs are more active in social and community activities, such as community service projects and charity events. Students show a commitment to contributing to their communities and helping others.¹¹⁴ This explanation suggests that Islamic psychology-based education encourages students to engage in beneficial social activities. The interpretation of this data confirms that participation in social and community activities is a sign of successful character education.¹¹⁵

The sixth theme is **personal success indicators**. Self-development and independence are key personal success indicators of Islamic psychology-based educational strategies. Data shows that students involved in these programs demonstrate improvement in their ability to develop themselves and become more independent. Students are better able to identify and nurture their own potential, taking initiative in learning and daily activities. For instance, studies have shown that blended learning approaches increase student independence, self-confidence, and discipline, demonstrating the effectiveness of these programs.¹¹⁶ This explanation suggests that Islamic psychology-based education helps students build independence and self-confidence. The

¹¹² Fazrurrakhman Al Farisi, Encep Syarifuddin, and Saefudin Zuhri, "Collaborative Leadership in Islamic Education: Communication Is the Key to Successful TQM Practices," *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan* 9, no. 01 (2023): 85–96.

¹¹³ Safrul Muluk et al., "Understanding Students' Self-Management Skills at State Islamic University in Indonesia," *The Qualitative Report* 26, no. 7 (2021): 0_1-2346.

¹¹⁴ Athok Fu'adi, "An Empirical Study to Evaluate the Measurement of Leadership Management in Superior Islamic Higher Education," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 21, no. 1 (2023): 1–15.

¹¹⁵ Lukman Asha et al., "Teacher Collaborative Metacognitive Feedback as the Application of Teacher Leadership Concept to Scaffold Educational Management Students' Metacognition," *European Journal of Educational Research* 11, no. 2 (April 15, 2022): 981–93, <https://doi.org/10.12973/eu-jer.11.2.981>.

¹¹⁶ Shopia Riwayani and Risma Delima Harahap, "Does Blended Learning Improve Student's Learning Independence during the Covid-19 Pandemic? Evidence from a Labuhanbatu University, North Sumatera," *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran* 8, no. 1 (2022): 94–101.

interpretation of this data confirms that self-development and independence are essential aspects of successful character education.¹¹⁷

Responsibility and self-discipline are another set of personal success indicators in Islamic psychology-based educational strategies. Data shows that students involved in these programs are more likely to display responsibility and self-discipline in various aspects of their lives. Students are better able to manage their time, fulfill their responsibilities, and adhere to established rules. For example, Islamic boarding schools that incorporate community service activities help foster discipline and responsibility among students.¹¹⁸ This explanation suggests that Islamic psychology-based education is effective in fostering students' sense of responsibility and self-discipline. The interpretation of this data confirms that responsibility and self-discipline are important indicators of successful character education.¹¹⁹

Another personal success indicator of Islamic psychology-based educational strategies is students' adherence to rules and social norms. Data shows that students involved in these programs are more likely to comply with rules and social norms, both in and out of school. Students demonstrate behavior aligned with the moral and ethical values taught, showing respect for established rules and norms. This explanation suggests that Islamic psychology-based education helps students understand and follow rules and social norms.¹²⁰ The interpretation of this data confirms that adherence to rules and social norms is a sign of successful character education.¹²¹

¹¹⁷ Imam Mashuri, Al Muftiyah, and Fitra Dewi Nur Azizah, "Peran Guru Pendidikan Agama Islam Sebagai Pendidik Dalam Pembentukan Karakter Berbasis Potensi Diri Kelas VIII Di Smp Ma'arif Genteng," *Jurnal Tarbiyatuna: Kajian Pendidikan Islam* 5, no. 2 (2021): 242–57.

¹¹⁸ Muhammad Ramdan Awabin and Asriana Kibtiyah, "Hones the Character of Discipline and Responsibility of Students through Ro'an Activities at the Walisongo Putra Islamic Boarding School," *Ta Dib Jurnal Pendidikan Islam* 12, no. 1 (2023): 233–40.

¹¹⁹ Misbahul Munir, "Peran Guru Pendidikan Agama Islam Dalam Membentuk Karakter Disiplin Dan Tanggung Jawab Siswa di Mi Misbahuttholibin Leces Kabupaten Probolinggo," *AL IBTIDAIYAH: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 2 (2023): 85–100.

¹²⁰ JOLANDA TOMASOUW et al., "Student Mental Health Character in Covid-19 Situation.," *International Journal of Pharmaceutical Research (09752366)* 12, no. 4 (2020), http://repository.radenfatah.ac.id/8200/1/3547-3553_IJPR1204485.pdf.

¹²¹ Prawidhy Khairunnisa, Surya Hardjo, and M. Abrar Parinduri, "The Connection between Student Learning Independence, Responsibility and Discipline in An-Nizam Private High School in Medan," *PALAPA* 11, no. 1 (2023): 365–80.

The seventh theme is **cultural success indicators**. Appreciation of culture and tradition is a key cultural success indicator of Islamic psychology-based educational strategies. Data shows that students involved in these programs demonstrate an increased appreciation and understanding of their culture and traditions. Students are more respectful of local cultural values and traditions and actively participate in cultural activities. For instance, students in Islamic educational institutions that integrate local culture show stronger engagement with cultural practices and rituals.¹²² This explanation suggests that Islamic psychology-based education helps students value and preserve their cultural heritage. The interpretation of this data confirms that appreciation of culture and tradition is an important indicator of successful character education.¹²³

Another cultural success indicator of Islamic psychology-based educational strategies is students' understanding of local values. Data shows that students involved in these programs have a deeper understanding and internalization of important local values. Students exhibit a greater knowledge of local history, culture, and values, and understand how these values can be applied in daily life. For example, students exposed to local historical education demonstrate a stronger connection to the community and a deeper understanding of cultural roots.¹²⁴ This explanation suggests that Islamic psychology-based education helps students develop a strong understanding of local values. The interpretation of this data confirms that understanding local values is a crucial aspect of successful character education.¹²⁵

Involvement in cultural activities is another cultural success indicator of Islamic psychology-based educational strategies. Data shows that students participating in these programs are more active in cultural activities such as cultural festivals, traditional arts, and other cultural

¹²² Baderiah Baderiah, Ahmad Munawir, and Firman Firman, "Developing Islamic Education and Local Culture Textbooks," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 3 (2022): 3149–58.

¹²³ Mahmudi and Ahmad, "Item Analysis of Islamic Education for Class VIII at Junior High School 1 Jetis Ponorogo."

¹²⁴ Mahmudi and Ahmad.

¹²⁵ Rofik Rofik, "Development of Islamic Cultural History Learning Materials in Indonesia's 2013 Curriculum," *Jurnal Pendidikan Islam* 8, no. 2 (2019): 309–44.

events. Students show a strong interest in and commitment to preserving and promoting their culture.¹²⁶ This explanation suggests that Islamic psychology-based education encourages students to engage in cultural activities that reinforce their cultural identity. The interpretation of this data confirms that involvement in cultural activities is a sign of successful character education.¹²⁷

The eighth theme is **environmental success indicators**. Environmental awareness and eco-friendly behavior are key environmental success indicators of Islamic psychology-based educational strategies. Data shows that students involved in these programs exhibit increased environmental awareness and eco-friendly behavior. Students are more likely to participate in environmental conservation activities, such as recycling, reforestation, and energy conservation. For example, programs like the Adiwiyata initiative demonstrate significant improvements in environmental care behavior among students through structured activities and environmental education.¹²⁸ This explanation suggests that Islamic psychology-based education helps students develop awareness and responsibility towards the environment. The interpretation of this data confirms that environmental awareness and eco-friendly behavior are important indicators of successful character education.¹²⁹

Participation in environmental conservation activities is another environmental success indicator of Islamic psychology-based educational strategies. Data shows that students involved in these programs are more active in environmental conservation efforts, such as environmental campaigns, reforestation projects, and community clean-up activities.

¹²⁶ Khusnul Khotimah, Ade Mukhlis Supandi, and Sutrisno Sutrisno, "Application of Islamic Cultural-Historical Values in Developing the Character of Learners in Islamic Elementary School," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 1 (2022): 183–93.

¹²⁷ Hariman Surya Siregar, Miftahul Fikri, and Ririn Khorinnisa, "The Value of Islamic Education in the Sedekah Bumi Ritual," *AL-ISHLAH: Jurnal Pendidikan* 13, no. 3 (2021): 2049–60.

¹²⁸ Sunarto Sunarto, "Environmental Literacy and Care Behavior Through Adiwiyata Program at Elementary School," *Al-Ishlah: Jurnal Pendidikan* 15, no. 3 (2023): 3040–50.

¹²⁹ R. N. Aulia et al., "Eco-Pesantren Modeling for Environmentally Friendly Behavior: New Lessons from Indonesia," *International Journal of Evaluation and Research in Education (IJERE)* 13, no. 1 (2024): 223.

Students demonstrate a commitment to preserving the environment and take concrete actions to safeguard natural resources.¹³⁰ This explanation suggests that Islamic psychology-based education encourages students to engage in meaningful environmental conservation activities. The interpretation of this data confirms that participation in environmental conservation activities is a sign of successful character education.¹³¹

Another environmental success indicator of Islamic psychology-based educational strategies is the development of environmental projects in schools. Data shows that students involved in these programs are more likely to initiate and participate in environmental projects at school, such as school gardens, organic farms, and recycling initiatives. Students show creativity and initiative in developing projects that promote environmental sustainability. This explanation suggests that Islamic psychology-based education inspires students to take practical steps towards environmental preservation.¹³² The interpretation of this data confirms that the development of environmental projects in schools is a sign of successful character education.¹³³

This study has significant implications for the development of Islamic psychology-based educational strategies in character development. The findings indicate that integrating moral and spiritual values into the curriculum has a substantial positive impact on various aspects of student development, including academic, moral, spiritual,

¹³⁰ Abida Begum et al., "Evaluating the Impact of Environmental Education on Ecologically Friendly Behavior of University Students in Pakistan: The Roles of Environmental Responsibility and Islamic Values," *Sustainability* 13, no. 18 (2021): 1–17, <https://doi.org/10.3390/su131810188>.

¹³¹ Mahasri Shobahiya et al., "Environmental Health-Based Educational Policies at Public Junior High School 1 Karanganyar, Central Java, Indonesia as an Independent Adiwiyata School," *Open Access Macedonian Journal of Medical Sciences* 10, no. E (2022): 596–601.

¹³² Moh Ahsan S. Mandra and Rusli Ismail, "Eco-Pesantren Implementation Strategy Supports the Environmental Behavior of Islamic Boarding School Students in South Sulawesi," in *1st World Conference on Social and Humanities Research (W-SHARE 2021)* (Atlantis Press, 2022), 28–33, <https://www.atlantis-press.com/proceedings/w-share-21/125972634>.

¹³³ H. Husamah, Fuad Jaya Miharja, and Dewi Arif Hidayati, "Environmental Literacy of Islamic Boarding School Students: Study in MA Bilingual-Sidoarjo, East Java, Indonesia," *Prisma Sains: Jurnal Pengkajian Ilmu Dan Pembelajaran Matematika Dan IPA IKIP Mataram* 8, no. 1 (2020): 57–68.

emotional, social, personal, cultural, and environmental growth. These results can serve as a guide for educators and policymakers in designing comprehensive and sustainable character education programs. Effective models and approaches, such as fitrah-based education, tarbiyah, and akhlak instruction, along with the involvement of parents and the community, can be adopted to create supportive learning environments. Additionally, the use of technology in character education, through Islamic psychology-based applications and platforms, can enhance student engagement and help them internalize moral and spiritual values. The identified success indicators can be used as evaluation tools to measure the effectiveness of character education programs and make necessary improvements. Overall, the application of these findings is expected to assist schools and educators in shaping a generation with strong character, integrity, and the readiness to face future challenges.

Conclusion

This study has important implications for the development of Islamic psychology-based educational strategies in character development. The findings indicate that integrating moral and spiritual values into the curriculum has a significant positive impact on various aspects of student development, including academic, moral, spiritual, emotional, social, personal, cultural, and environmental growth. These results can serve as a guide for educators and policymakers in designing comprehensive and sustainable character education programs. Effective models and approaches, such as fitrah-based education, tarbiyah, and akhlak instruction, as well as the involvement of parents and the community, can be adopted to create supportive learning environments. Additionally, the use of technology in character education through Islamic psychology-based applications and platforms can enhance student engagement and help them internalize moral and spiritual values.

The success indicators identified in this study can be used as evaluation tools to measure the effectiveness of character education programs and make necessary improvements. These indicators cover various aspects, including improved academic achievement, moral and ethical development, increased spiritual awareness, and involvement in

social and environmental activities. Systematic and continuous evaluation based on these indicators will help ensure that character education programs meet their intended goals. Overall, the application of these findings is expected to assist schools and educators in shaping a generation with strong character, integrity, and the readiness to face future challenges. This study makes a significant contribution to academic literature and educational practice by demonstrating that Islamic psychology-based educational strategies can be an effective approach to student character development.

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