



Psychological Methods of Learning Islamic Religious Education

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Abstract

This study aims to analyze learning psychology methods applied in Islamic Religious Education (IRE) to enhance the effectiveness of the teaching and learning process. The research employs a descriptive qualitative approach using library research by reviewing books and scholarly articles related to educational psychology and Islamic education. The findings indicate that five main learning psychology methods are relevant in IRE learning, namely introspection, experimentation, questionnaires, case studies, and clinical methods. Each method plays a distinct role in understanding students' learning behavior, including self-awareness, motivation, attitudes, learning difficulties, and psychological conditions. The application of these methods enables teachers to gain a more holistic understanding of students and to design learning strategies that address cognitive, affective, and psychomotor aspects. This study contributes conceptually by providing an integrative mapping of learning psychology methods within the context of Islamic Religious Education, emphasizing the importance of psychological approaches in achieving the goals of Islamic education, namely developing faithful, knowledgeable, and morally upright individuals.

Kata Kunci:

psikologi pendidikan, pendidikan agama islam, metode pembelajaran, perilaku belajar, pendekatan reflektif.

Abstrak

Penelitian ini bertujuan untuk menganalisis metode psikologi pembelajaran yang diterapkan dalam Pendidikan Agama Islam (PAI) guna meningkatkan efektivitas proses belajar mengajar. Penelitian menggunakan pendekatan kualitatif deskriptif dengan jenis studi pustaka melalui penelaahan buku dan artikel ilmiah di bidang psikologi pendidikan dan pendidikan Islam. Hasil kajian menunjukkan bahwa terdapat lima metode utama dalam psikologi pembelajaran PAI, yaitu introspeksi, eksperimen, kuesioner, studi kasus, dan metode klinis. Setiap metode memiliki peran yang berbeda dalam memahami perilaku belajar peserta didik, meliputi kesadaran diri, motivasi, sikap, kesulitan belajar, dan kondisi psikologis siswa. Penerapan metode-metode tersebut memungkinkan guru memperoleh pemahaman yang lebih holistik terhadap peserta didik serta merancang strategi pembelajaran yang mencakup aspek kognitif, afektif, dan psikomotorik. Penelitian ini memberikan kontribusi konseptual berupa pemetaan integratif metode psikologi pembelajaran dalam konteks Pendidikan Agama Islam, serta menegaskan pentingnya pendekatan psikologis dalam mendukung tercapainya tujuan pendidikan Islam, yaitu membentuk insan yang beriman, berilmu, dan berakhlak mulia.

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INTRODUCTION

Islamic Religious Education (IRE) holds a strategic position in the educational process because its orientation extends beyond the mastery of religious knowledge to encompass personality formation, moral development, and students' ability to actualize Islamic values in their lives. From an Islamic educational perspective, the educational process encompasses the dimensions of individual development, social and moral development, and the acquisition of knowledge in an integrated manner (Halstead, 2004). Therefore, the success of Islamic Religious Education (IRE) learning cannot be measured solely by students' ability to remember and understand material; it must also be examined in terms of changes in attitudes, engagement in the learning process, the ability to reflect on values, and the tendency to actualize religious values in behavior. This orientation aligns with the perspective of educational psychology, which views learning as a multidimensional process involving interactions between cognitive, motivational, affective, social, and environmental aspects (Woolfolk, 2016; Zimmerman, 2002).

The complexity of these objectives makes IRE learning inextricably linked to the psychological well-being of students. Motivation, academic emotions, perceptions of learning, self-regulation skills, and prior learning experiences can influence how students pay attention, process, and respond to learning experiences. Research on academic emotions shows that experiences such as enjoyment, boredom, anxiety, hope, and pride are related to students' motivation, learning strategies, self-regulation, cognitive resources, and academic achievement (Pekrun et al., 2002). From an affective neuroscience perspective, the cognitive processes underlying learning, including attention, memory, decision-making, and social functioning, are also closely related to emotional processes (Immordino-Yang & Damasio, 2007). In the context of Islamic Religious Education, these psychological dimensions become increasingly important because the learning process relates not only to "what students know" but also to how religious knowledge is understood, internalized, and connected to their experiences and behaviors.

Therefore, learning psychology provides a conceptual and methodological framework for understanding students more systematically. Educational psychology not only studies learning outcomes but also examines the underlying processes, including motivation, cognitive development, self-regulation, emotions, social interactions, and the characteristics of the learning environment (Woolfolk, 2016). Understanding these processes allows educators to gain more comprehensive information about why students exhibit certain behaviors during learning. For example, low student engagement does not necessarily indicate low academic ability but may be related to motivation, emotions, perceptions of tasks, or the ability to regulate one's own learning process (Zimmerman, 2002; Pekrun et al., 2002). Therefore, the use of psychological methods in the context of Islamic Religious Education (IRE) learning can be positioned not simply as an information-gathering technique, but as an instrument for understanding learning dynamics that cannot be fully captured through conventional academic evaluations.

In psychological and educational research practices, various methods are developed to obtain information about students' experiences and behaviors. Introspection allows for the study of subjective experiences and individual awareness, while experiments are used to more systematically test the effect of a treatment on specific variables. Questionnaires

can be used to obtain data on psychological constructs through self-report, while case studies provide an opportunity to deeply understand a specific individual or case within its context. The clinical approach, however, has a different orientation, emphasizing the assessment process, problem understanding, and intervention for specific psychological conditions. These differences in characteristics indicate that no single method is universally most appropriate for all psychological issues in learning; the choice of method needs to be tailored to the objectives of the study, the characteristics of the data, the construct to be understood, and the context of the learners (Weger et al., 2019; Artino et al., 2014; Yin, 2018).

Although the educational psychology literature has focused extensively on motivation, emotions, self-regulation, assessment, and learning behavior, the conceptual mapping of learning psychology methods specifically contextualized for Islamic Religious Education (IRE) still needs strengthening. Islamic Religious Education (IRE) studies related to learning psychology tend to discuss specific variables or strategies, such as learning motivation, learning methods, or learning outcomes, while the relationship between various psychological methods as tools for understanding the Islamic Religious Education (IRE) learning process has not been widely presented in an integrative manner. Studies on Islamic Religious Education (IRE) learning, for example, show that motivation is a crucial aspect in the continuity of the learning process and can be influenced by the characteristics of the learning implemented (Murharyana et al., 2024). Other research also indicates a relationship between motivation and certain psychological factors with Islamic Religious Education (IRE) learning outcomes (Abdi et al., 2025). This situation highlights the need for studies that not only address psychological factors as research variables but also map methods that can be used to identify, understand, and analyze student psychological phenomena in Islamic Religious Education (IRE) learning.

Based on these gaps, this article aims to analyze and map relevant learning psychology methods used in the context of Islamic Religious Education, including introspection, experiments, questionnaires, case studies, and clinical methods. The study aims to explain the characteristics, functions, potential uses, and limitations of each method in understanding the behavior and psychological conditions of students. Therefore, this article is expected to provide a conceptual contribution to the development of Islamic Religious Education learning psychology studies by placing these five methods within a more systematic and contextual framework. Practically, this study can serve as a reference for teachers, students, researchers, and practitioners of Islamic education in determining a more appropriate approach to understanding students' motivation, emotions, attitudes, learning difficulties, and psychological conditions so that Islamic Religious Education learning can be designed in a more adaptive, reflective, and oriented towards the holistic development of students.

METHODS

This study employed a qualitative approach with a library research design to identify, review, and interpret literature related to learning psychology methods in Islamic Religious Education (IRE). Data sources included scientific journal articles, academic books, and other scholarly works relevant to educational psychology, learning psychology, and Islamic education. The literature search was conducted through academic databases

and scientific search engines using a combination of keywords related to learning psychology, educational psychology, psychological methods, Islamic religious education, Islamic education, introspection, experiment, questionnaire, case study, and clinical method. Literature was selected based on its substantive relevance to the study's focus, clarity of bibliographic identity, and contribution to the conceptual understanding of learning psychology methods. Literature that was not directly related to the research focus or did not provide adequate academic information was not used as primary sources. This strategy was positioned as a transparent literature search and selection process, as literature-based research requires adequate explanation of how sources were identified and selected to ensure the resulting synthesis is traceable and academically accountable (Snyder, 2019).

The collected data were analyzed using qualitative content analysis through a process of in-depth reading, information extraction, coding, categorization, comparison between sources, and synthetic interpretation. The research unit of analysis was a conceptual description and research findings that explained the characteristics, working principles, functions, advantages, limitations, and possible applications of psychological methods in Islamic Religious Education (IRE) learning. The analysis process was carried out in stages by identifying relevant information from each source, grouping it according to the five method categories that were the focus of the study—introspection, experiments, questionnaires, case studies, and clinical methods—and then comparing the similarities, differences, and pedagogical relevance of each method. Qualitative content analysis allows researchers to systematically interpret the meaning contained in textual data, while category development can be done either directed based on a predetermined conceptual focus or inductively based on patterns emerging from the literature (Hsieh & Shannon, 2005; Braun & Clarke, 2006). The results of the analysis were then synthesized narratively to produce a conceptual mapping of the contributions and limitations of each method in understanding students' psychological processes in Islamic Religious Education (IRE) learning.

RESULT AND DISCUSSION

Understanding Psychological Methods for Learning in Islamic Religious Education

Psychological methods for learning in Islamic Religious Education (IRE) can be understood as a set of systematic approaches to obtaining and interpreting information regarding the psychological processes that accompany students' learning activities, whether related to subjective experiences, observable behavior, or responses to learning conditions. From a psychological perspective, understanding mental processes cannot be entirely based on individual conscious reports because some cognitive processes can occur without adequate introspective access. Therefore, psychological information needs to be understood through an appropriate methodological approach (Nisbett & Wilson, 1977). In the context of IRE, this need is crucial because the learning process involves aspects of religious knowledge as well as students' experiences, attitudes, and behaviors, which can manifest in various forms. Research on IRE learning also shows that psychological factors such as motivation and internal characteristics of students are related to the learning process and outcomes. Therefore, the study of psychological dimensions needs to be placed as part of a comprehensive understanding of learning (Abduh & Taqwa, 2022).

Methodologically, learning psychology methods can be grouped based on data characteristics and assessment objectives. Therefore, introspection, experiments,

questionnaires, case studies, and clinical approaches do not have entirely identical functions. Introspection methods provide access to subjective accounts of experiences, but their use requires an awareness of the limitations of an individual's ability to recognize all the mental processes that influence their behavior (Nisbett & Wilson, 1977). Experimental methods allow researchers to test causal relationships through treatment manipulation, outcome measurement, and control for various validity threats, making them relevant for testing the effectiveness of Islamic Religious Education (IRE) learning strategies or interventions (Shadish et al., 2002). Questionnaires can be used to operationalize psychological constructs into a number of indicators that can be systematically measured, with particular attention to instrument validity and reliability (DeVellis, 2016). Meanwhile, case studies are directed at an in-depth understanding of a case within a real-life context and can be used when learning phenomena need to be understood contextually, complexly, and inseparably from their environment (Yin, 2018).

These five methods should not be positioned as competing approaches, but can be used complementarily according to the questions and objectives of psychological assessment in Islamic Religious Education (IRE) learning. Studies on psychological methodology show that case studies, for example, can be used to develop theoretical understanding, evaluate programs, and design interventions when a phenomenon requires in-depth and contextual analysis (Prihatsanti et al., 2018). On the other hand, the clinical approach is specifically oriented towards the assessment and intervention of psychological issues and, in the school context, can contribute to the identification of needs and the development of interventions that support students' mental health (Carrozzino et al., 2019). Thus, the use of psychological methods in IRE should be determined based on the characteristics of the phenomenon being studied: introspection can be used when subjective experiences are the focus, experiments when the effects of a treatment need to be tested, questionnaires when psychological constructs need to be measured in a structured manner, case studies when individual contexts or specific cases need to be understood in depth, and the clinical approach when psychological issues require professional assessment and treatment. This framework positions psychological methods not merely as data collection techniques, but as instruments to produce a more focused understanding of student dynamics and their implications for Islamic Religious Education learning.

Introspection Method (Self-Observation)

The introspection method is an approach that positions an individual's subjective experience as a source of information for understanding ongoing mental processes. Therefore, attention is focused on how a person becomes aware of, observes, and reports their internal experiences. Historically, introspection has held a crucial position in the development of early psychology, although its practice has evolved in diverse traditions and forms, making it difficult to understand as a single, uniform procedure (Danziger, 1980). In an educational context, the principle of introspection is relevant to the concept of metacognition because it encourages students to become aware of, monitor, and evaluate the cognitive processes they use during learning (Flavell, 1979). Therefore, introspection in Islamic Religious Education learning can be contextualized as a reflective process where students identify learning experiences, understand their emotional and cognitive responses, and evaluate the strategies used to comprehend religious material. However, introspection cannot be treated as a completely objective access to all mental processes because some

cognitive processes are not always directly accessible to individual awareness (Schooler, 2002).

In learning practice, introspection can be implemented through written reflection activities, learning journals, self-questioning, and self-evaluation guided by specific questions or indicators. Research on reflective journals shows that reflective writing activities can be used to help students express metacognitive processes, particularly through awareness, evaluation, and regulation of the learning process (Ramadhanti et al., 2020). The use of journals can also increase metacognitive awareness when students systematically record experiences and thought processes during learning (Nurajizah et al., 2018). In Islamic Religious Education (IRE) learning, this technique can be guided by questions such as "What do I understand from today's material?", "Which parts are still difficult for me to understand?", "How do I feel while studying the material?", and "What strategies do I need to change to improve my understanding?", so that reflection does not stop at expressing feelings but develops into a process of monitoring and evaluating learning. This pattern of reflection is in line with the view that metacognition encompasses knowledge of cognitive processes as well as monitoring activities that enable students to direct their learning process more consciously (Flavell, 1979).

Research results indicate that the primary strength of introspection in learning lies not in its ability to produce objective measurements, but rather in its ability to uncover information about learning experiences that are difficult for teachers to directly observe. Well-designed, purposeful reflection activities can help students recognize the effectiveness of their learning strategies and plan changes in learning behavior based on evaluations of previous experiences (Ratnayake et al., 2024). In the context of Islamic Religious Education (IRE), this can be used to help students reflect on their understanding of religious values, emotional responses to material, difficulties grasping concepts, and the relationship between learned knowledge and everyday experiences and behavior. However, introspective reports have limitations because individuals can have difficulty accurately accessing or explaining their mental processes, so introspection results need to be interpreted with caution (Schooler, 2002). Therefore, introspection is more appropriate as a source of reflective data that complements observations, learning assessments, or other forms of evaluation, rather than as the sole basis for concluding a student's psychological state. With this position, the introspection method can contribute to more reflective Islamic Education learning because students not only receive material, but are also involved in the process of understanding how they learn, experience, evaluate, and develop their own learning strategies.

Experimental Method (Experimental Observation)

The experimental method is a research approach used to test the effect of a treatment or condition on a specific outcome through systematically designed manipulation and measurement of changes in the outcome variable. In experimental research, researchers not only observe the relationships between variables but also intentionally administer a specific treatment, allowing for more targeted testing of causal questions (Gerber & Green, 2012). The primary principle of experiments lies in comparing treatment conditions with comparison conditions, while randomization serves to reduce the possibility that differences in participant characteristics prior to treatment serve as alternative explanations for differences in observed outcomes (Imbens & Rubin, 2015). In the context of Islamic

Religious Education (IRE) learning, this principle can be used to test whether a strategy, media, model, or form of learning intervention produces changes in student learning outcomes, motivation, engagement, or psychological aspects compared to a specific learning condition. Therefore, experiments provide a stronger framework for distinguishing between changes related to the treatment and changes that may be due to other factors, although the strength of inferences remains dependent on the quality of the research design, implementation, measurement, and assumptions.

In educational research practice, experiments can be implemented in pure experimental or quasi-experimental designs, depending on the research conditions and the possibility of randomization. Pure experiments generally involve randomly allocating participants to treatment conditions so that differences in outcomes between groups can be more convincingly attributed to the intervention (Gerber & Green, 2012). Conversely, quasi-experimental designs are used when randomization is not possible, but researchers still attempt to estimate the treatment effect through specific design and analysis strategies to reduce threats to causal validity (Kim & Steiner, 2016). In school settings, administrative and pedagogical constraints often make individual randomization difficult because students are already in pre-assigned classes or groups, so quasi-experimental designs can be a relevant methodological alternative. Some quasi-experimental designs that can be used for educational research include regression discontinuity, instrumental variables, matching/propensity score, and comparative interrupted time series, with each design having different identification assumptions and validity threats (Kim & Steiner, 2016). Thus, the choice between a pure experiment and a quasi-experiment in Islamic Education research is not solely based on the degree of "superiority" of the design, but rather requires consideration of the research question, student characteristics, intervention feasibility, the possibility of randomization, and the validity of the intended inferences.

In Islamic Education, experimental methods can be used to empirically evaluate the effectiveness of learning interventions, for example, by comparing the learning outcomes of students who receive a particular learning model with those who receive a comparison model. Educational experiments also allow researchers to test practical questions, such as whether changes in learning strategies result in improved learning outcomes or whether an educational program has a different impact than prior learning conditions (Angrist & Pischke, 2009). However, experimental results cannot be immediately considered valid simply because there are experimental and control groups, as causal inferences are still influenced by treatment adherence, participant attrition, intergroup contamination, measurement quality, and the research implementation conditions (Gerber & Green, 2012). Therefore, Islamic Education (IRE) experimental research needs to clearly define the treatment variable, outcome variable, unit of analysis, participant allocation procedure, comparison group type, intervention duration, and the instrument used to measure change. With this approach, experiments not only serve to demonstrate differences in scores before and after learning, but can also be used to generate stronger evidence regarding the potential impact of an intervention on the Islamic Education (IRE) learning process and outcomes.

Questionnaire Method

The questionnaire method is a data collection approach that uses a set of structured questions or statements to obtain information about respondents' characteristics,

perceptions, attitudes, beliefs, experiences, or specific psychological constructs. In educational research, questionnaires are widely used because they allow researchers to collect standardized information from a relatively large number of respondents. However, data quality depends heavily on the accuracy of the instrument development process and its suitability for the constructs being measured (Artino et al., 2014). In Islamic Religious Education (IRE) psychology, questionnaires can be used to measure constructs such as learning motivation, perceptions of learning, attitudes toward religious material, learning engagement, or academic anxiety, as long as these constructs have been conceptually defined and translated into measurable indicators (DeVellis & Thorpe, 2021). Thus, questionnaires are not merely understood as lists of questions, but as measurement instruments that require a conceptual basis, development procedures, and adequate evidence of validity.

The quality of a questionnaire is largely determined by the suitability between the theoretical construct, the indicators, and the items designed to represent them. Artino et al. (2014) emphasized that developing a good questionnaire requires a systematic approach, starting with determining the measurement objectives, defining the construct, developing items, and evaluating the instrument's quality before widespread use. During the item development stage, the language should be clear, unambiguous, free from duplicate questions, and should not direct respondents to specific answers so that the responses obtained more accurately represent the construct being measured (Artino et al., 2014). The response format should also be tailored to the construct's characteristics, including the use of a Likert scale when researchers require graded responses to specific attitudes or perceptions (Boone & Boone, 2012). Therefore, developing a questionnaire for Islamic Religious Education research should begin with an operational definition of the construct, determining its dimensions and indicators, developing a number of items to represent each indicator, and then continuing with an evaluation of the item's readability and suitability before administering the instrument to the research sample.

The validation stage is fundamental because the mere existence of a questionnaire does not guarantee that the resulting data accurately represents the construct being studied. Validity should be understood as evidential support for the interpretation and use of scores generated by an instrument. Therefore, researchers should consider evidence derived from the instrument's content, response process, internal structure, and the relationship of scores to other relevant variables (Messick, 1995). Meanwhile, reliability relates to measurement consistency and should be examined in accordance with the structure and purpose of the instrument used (Tavakol & Dennick, 2011). The use of Cronbach's alpha coefficient can provide information about internal consistency, but the alpha value should not be interpreted separately from the construct characteristics and dimensional structure of the instrument (Tavakol & Dennick, 2011). Therefore, IRE research using questionnaires should report the instrument development and testing process transparently so that readers can assess the extent to which the scores obtained are appropriate for use in supporting research conclusions.

In terms of implementation, questionnaires have the advantage of standardizing data collection and reaching large numbers of respondents, including through online administration. However, the use of online questionnaires does not automatically result in high response rates because population characteristics, survey design, distribution methods, and follow-up strategies can influence respondent participation (Wu et al., 2022).

Furthermore, questionnaires generate data based on individual responses, so researchers need to consider the possibility of response bias, inaccurate self-reporting, and respondents' tendency to provide answers deemed socially appropriate, particularly when questions concern religious attitudes, values, or behaviors. In the context of Islamic Religious Education (IRE), these issues are crucial because questions about religiosity, religious attitudes, or moral behavior have the potential to be more socially sensitive than neutral learning constructs. Therefore, questionnaires should be accompanied by clear instructions, guaranteed confidentiality of responses, neutral item design, and—when necessary—the use of additional data sources so that interpretations of students' psychological states do not rely solely on a single form of self-report. In the context of Islamic Religious Education (IRE) learning psychology, questionnaires contribute primarily as instruments for mapping students' psychological tendencies in a structured manner and enabling comparisons between groups or changes over time when the research design supports this. The use of well-developed and validated instruments can help teachers and researchers obtain information about motivation, perceptions, engagement, attitudes, and learning experiences that cannot always be directly observed during learning activities. However, questionnaire results should be understood as a representation of students' responses to a particular instrument, not as an absolute depiction of their overall psychological state. Therefore, the methodological position of questionnaires in Islamic Religious Education (IRE) learning will be stronger if used proportionately: the construct is clearly defined, the items are developed based on a theoretical foundation, the instrument is adequately tested, the administration process is controlled, and the results are interpreted taking into account the context and limitations of the measurement.

Case Study Method

A case study is a research approach used to gain an in-depth understanding of a case with specific limitations and examined within a real-life context. In educational research, a case can be an individual, a group, a program, a learning activity, or a specific phenomenon selected because it possesses characteristics and complexities that are important for in-depth understanding (Stake, 1995). This approach is not primarily aimed at generating statistical generalizations, but rather at explaining the complexity of the case, understanding the subject's experience, and identifying the relationship between the phenomenon being studied and the context in which it occurs (Yin, 2018). In Islamic Religious Education (IRE) learning psychology, case studies can therefore be used to comprehensively understand the experiences of students facing specific issues, such as low learning motivation, difficulty following learning, behavioral changes, barriers to social adaptation, or psychological responses to religious learning experiences. This understanding allows researchers to view student problems not as isolated symptoms, but as phenomena formed through the interaction between individual characteristics and the learning environment.

The strength of a case study lies in its ability to integrate multiple sources of information to build a comprehensive picture of a case. Data can be obtained through interviews, observations, documents, learning records, assessment results, or other sources relevant to the research question (Yin, 2018). The use of these multiple sources allows for triangulation, ensuring that interpretation of a phenomenon does not rely solely on a single perspective or type of data (Stake, 1995). In the context of Islamic Religious Education

(IRE), for example, a case of a student's low engagement in learning can be examined through a combination of student interviews, observations of interactions during the lesson, teacher statements, and learning outcome documents to gain a more comprehensive understanding. This approach is important because learning behaviors observed in the classroom do not necessarily reflect the student's overall psychological state, so interpretations need to consider their personal experiences and the surrounding social context.

From the perspective of learning psychology analysis, case studies can help uncover the relationship between individual experiences and environmental conditions that are difficult to capture through standardized measurements. Case study research in education can be used to develop theoretical understanding and generate propositions relevant to educational practice, particularly when the phenomena being studied are complex and occur within specific contexts (Bassey, 1999). In Islamic Religious Education (IRE) learning, this approach can be used to analyze how family experiences, peer relationships, classroom climate, teacher characteristics, religious experiences, and students' perceptions of learning materials interact to shape behavior and learning experiences. Therefore, case studies should not be positioned as a method for directly providing psychological diagnoses or prescribing therapy for students, but rather as a research approach for in-depth understanding of cases based on available empirical evidence. If indications of psychological issues requiring professional assessment are identified, case study results can provide contextual information that supports referral and collaboration with competent professionals.

Despite their potential to produce rich and contextual descriptions, case studies have limitations, particularly related to case boundaries, reliance on researcher interpretation, and limited statistical generalizability. The quality of a case study is greatly influenced by the clarity of case boundaries, the appropriateness of data source selection, the transparency of the analysis process, and the researcher's ability to consider alternative explanations for the findings (Yin, 2018). Therefore, generalizations from case studies should be understood as analytical generalizations or conceptual transferability, not as claims that the results of a single case automatically apply to the entire population (Bassey, 1999). Triangulation of sources and methods, documentation of the analytical process, and adequate presentation of the case context can be used to strengthen the credibility of the findings (Stake, 1995). Thus, in the psychology of Islamic Education (IRE) learning, case studies have an important place when the research goal is to deeply understand individual or group dynamics within a specific learning context. However, the results must be interpreted proportionately, taking into account the characteristics of the case and the limitations of the research design.

Clinical Methods

Clinical methods in psychology are approaches used to understand an individual's psychological condition through a systematic assessment process, integrated interpretation of information, and formulation of decisions regarding the need for appropriate intervention or support. A quality clinical assessment does not rely solely on a single source of information but needs to be based on the assessment purpose, problem characteristics, the quality of the measurement instrument, and the integration of various relevant information to produce scientifically sound interpretations (Hunsley & Mash, 2007). In the context of

children and adolescents, assessments also need to consider individual development, environmental characteristics, and various sources of information because a student's psychological condition cannot be adequately understood through a single indicator or instrument (Mash & Hunsley, 2005). Therefore, the application of a clinical perspective in Islamic Religious Education learning is more appropriately understood as an effort to systematically identify students' psychological needs and determine appropriate forms of support, rather than as the teacher's authority to make a clinical diagnosis.

The clinical process generally involves gathering information through interviews, observations, and relevant assessment instruments, then integrating this information to understand the problem and determine intervention needs. The evidence-based assessment approach emphasizes that the selection of assessment methods and instruments should be based on the purpose of the examination, research evidence, the psychometric characteristics of the measurement tool, and the context of the individual being assessed (Hunsley & Mash, 2007). In the educational context, this principle means that the identification of problems such as anxiety, adjustment difficulties, behavioral disorders, or emotional challenges in students should not be based solely on teacher impressions or a single observation, but rather require adequate information and, if necessary, the involvement of professionals competent in psychological assessment (Mash & Hunsley, 2005). This position is crucial in Islamic Religious Education (IRE) learning because changes in behavior, low participation, or decreased academic achievement do not always indicate a psychological disorder but may be related to pedagogical, social, family, developmental, or environmental factors.

In the school setting, the clinical approach has broader relevance because students' mental health is related to their academic, social, and emotional functioning, and their ability to adapt to the educational environment. A school-based mental health approach positions schools as a strategic environment for promoting mental health, preventing problems, identifying needs, and providing support to students through collaborative efforts between various parties (Weist, 2003). Systematic reviews of mental health promotion in schools also indicate that more effective interventions tend to integrate psychosocial skills development with the school environment, teacher education, family involvement, and coordination with other relevant parties or services (Weare & Nind, 2011). In the context of Islamic Religious Education (IRE), these findings imply that attention to students' psychological well-being should not be separated from the religious education process but can be integrated through the creation of a safe, supportive, reflective learning environment that addresses students' social-emotional development.

The application of a clinical approach to Islamic Religious Education (IRE) learning is therefore more appropriately positioned within a framework of needs detection, early support, prevention, and referral rather than teacher-led diagnosis or therapy. School-based mental health programs fundamentally require a collaborative approach that connects educators with counselors, psychologists, health professionals, families, and community resources, according to the level of student need (Weist et al., 2003). Research evidence also suggests that psychological interventions for children and adolescents can be beneficial for a variety of emotional and behavioral issues when based on empirically supported approaches (Weisz & Kazdin, 2010). Therefore, if Islamic Religious Education teachers discover behavioral changes or psychological conditions that significantly disrupt the learning process, a more appropriate course of action is to conduct proportionate initial

observations, establish supportive communication, document relevant information, and coordinate or refer to professionals if necessary. With this framework, clinical methods can contribute to a more humanistic approach to Islamic Religious Education without blurring the boundaries of competence between the roles of educators and the psychology profession.

CONCLUSION

This study demonstrates that learning psychology methods have strategic relevance in broadening understanding of the Islamic Religious Education (IRE) learning process, extending beyond cognitive achievement to encompass the affective, behavioral, motivational, subjective experiences, and psychological states of students. The five approaches examined—introspection, experiments, questionnaires, case studies, and clinical methods—have distinct methodological functions and are therefore more appropriately viewed as complementary rather than standalone or interchangeable. Introspection provides a space for understanding students' subjective experiences and reflections, experiments allow for testing the effects of a treatment, questionnaires provide structured measurement of psychological constructs, case studies enable in-depth understanding of phenomena in real-world contexts, and clinical approaches provide a professional framework for assessing and supporting specific psychological needs. The integration of these five perspectives provides a conceptual foundation for IRE learning that is more responsive to the diversity of student characteristics, while strengthening a learning orientation that is humanistic, reflective, and centered on the holistic development of students.

This study has limitations because it uses a literature review approach, so the conclusions are conceptual and do not provide empirical evidence regarding the effectiveness of each method directly in various Islamic Religious Education (IRE) learning contexts. Furthermore, the mapping of the five methods in this study is not intended as an exclusive classification and can still be developed through a more systematic literature review and empirical research with different student characteristics, educational levels, and learning contexts. Therefore, further research is recommended to test the application of each method through field research, experiments, multiple case studies, or mixed methods approaches so that the contribution of each method to motivation, engagement, learning outcomes, character development, and internalization of Islamic Religious Education (IRE) values can be empirically evaluated. Future research also needs to consider the limits of professional competence, particularly in the use of clinical approaches, and develop an integrative model that connects psychological assessment, pedagogical strategies, and characteristics of Islamic Religious Education (IRE) learning so that the use of learning psychology methods not only produces an understanding of students but also contributes to the development of evidence-based learning practices.

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