

MUSLIM PERSONALITY MOTIVATION AND RELIGIOUS ATTITUDE (CASE STUDY: ANALYSIS OF ISLAMIC EDUCATIONAL PSYCHOLOGY PERSPECTIVE)

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ABSTRACT

This literature review article aims to review the relationship between religious motivation, the formation of Muslim personality, and religious attitudes, and their implications in Islamic education. Muslim personality is formed through the internalization of Islamic values influenced by intrinsic and extrinsic motivation, and supported by religious education and the environment. Religious motivation is the main driver for individuals to practice Islamic teachings consistently, which ultimately affects the quality of personality. Religious attitudes reflect the depth of internalization of religious values and are manifested in daily behavior. This study found that the implementation of motivation, the formation of Muslim personality, and religious attitudes in Islamic education aims to produce a generation with noble character through the methods of exemplary behavior, habituation, and targhib and tarhib. A conducive educational environment plays an important role in fostering students' motivation and religious attitudes.

Keywords: *Motivation; Muslim Personality; Religious Attitude; Islamic Educational Psychology.*

INTRODUCTION

Muslim personality is reflected in a personality that is based on the principles of Islamic teachings, both in actions, ways of thinking, and attitudes to life. The process of personality formation is closely related to religious education, which has a crucial role in instilling noble moral values from an early age. Islamic personality grows from within a person through a deep understanding and practice of Islamic values. In this case, motivation becomes a key element that moves a person to consistently practice religious teachings. The religious impulse does not only come from within, but is also influenced by the surrounding environment such as family, formal education, and society.

In Islam, motivation has an important position in shaping the character and religious behavior of an individual. This motivation is the main driver in encouraging a person to continue to improve themselves, do good, and maintain consistency in religion. When a person has a strong motivation to practice the teachings of Islam, this will directly affect the quality of his personality. Therefore, motivation is not just a desire, but also a spiritual force that shapes religious awareness and commitment to divine values.

A person's religious attitude reflects the depth and maturity of his personality as a true Muslim. This attitude shows the extent to which the teachings of Islam have permeated him and are manifested in everyday life. The Prophet Muhammad SAW is the best example in terms of religious constancy, where he remained istiqamah in delivering the message despite being faced with various worldly challenges and trials. The process of forming this religious attitude does not happen instantly, but through learning, life experience, and a continuous process of internalizing values. Therefore, understanding the relationship between motivation, Islamic personality, and religious attitudes is very important to find the best way to form a strong and noble Muslim personality.

In the realm of Islamic education, the central role of motivation in shaping Muslim personality and religious attitudes cannot be ignored. Islamic education does not merely function as a means of transferring knowledge, but also as a vehicle for shaping the character and morals of students. The ultimate goal is to produce a generation that behaves in accordance with Islamic teachings and has a noble personality. This is in line with the message of QS. Al-Mā'idah verse 2 which emphasizes the importance of cooperation in good and pious things¹. Therefore, this paper seeks to review more deeply the relationship between motivation, Muslim personality, and religious attitudes, and how this relationship can be applied effectively in the Islamic education system in order to produce a generation with superior character and morals.

RESEARCH METHODS

This study is a qualitative study using literature study as the material and data in preparing it using primary sources. the crucial step taken is the identification and selection of relevant literature systematically. This process begins with formulating comprehensive keywords relevant to the topic of study, which are then used to search for articles, books, research reports, and other academic sources through various online databases (such as Google Scholar, Scopus, Web of Science), library catalogs, and other reliable sources.

Data collection in this desk study was done through systematic extraction of information from each selected source. Key information such as key concepts, relevant theories, previous research findings, methodologies used in other studies (where relevant for comparison), and important arguments were carefully recorded and documented using a synthesis matrix or reference management tool.

RESULTS AND DISCUSSION

Concept of Motivation and Muslim Personality

1. Motivation Concept

Motivation can be viewed from two points of view, namely etymologically and terminologically. In terms of etymology, the term motivation comes from the word "*motive*" in English which means encouragement or something that encourages movement. The word motive has a close relationship with human behavior,

¹ Didin. Hafidhuddin, Askar. Patahuddin, and Syamsuar Hamka, "The Concept of Muslim Personality and Its Relevance to Character Education; Thematic Educational Interpretation Study," *Al-Iltiza: Journal of Islamic Religious Education* 7, no. 1 (2022): 129.

because every action or behavior of a person is generally motivated by an impulse or inner movement that triggers him to act.²

While in terminology, the notion of motivation has been defined by various experts with various approaches, including the following:

- a. According to Mc. Donald, motivation is an energy change that occurs within the individual, which is characterized by the emergence of certain feelings and is usually accompanied by a response to a goal to be achieved.
- b. According to the American Encyclopedia, motivation is a natural drive within a person that functions as a driver, support, and direction for all forms of behavior and actions taken.
- c. According to G.R. Terry, motivation is defined as a desire or desire that arises from within an individual, which becomes a trigger to carry out certain activities or actions.³

Based on various opinions that have been expressed by experts, it can be understood that motivation is a drive or driving force that comes from within the individual (intrinsic motivation) or from external influences such as other people or the environment (extrinsic motivation). This encouragement acts as the main driver that encourages a person, both individually and in groups, to try to bring out their best potential in carrying out a particular activity or behavior.

If the concept of motivation is associated with spiritual aspects, then the term religious motivation will appear. Religious motivation can be defined as a psychological drive that has a scientific basis and is rooted in human nature as a thinking and feeling being. In the depths of his soul, humans are naturally driven to contemplate the existence of God as the creator and regulator of the universe, admire His majesty, and seek protection and help from Him when facing life problems and difficulties.⁴

Thus, motivation in a religious context can be interpreted as a movement or encouragement, both arising from oneself and from the surrounding environment, which encourages a person to act in accordance with religious teachings and guidance. As explained by Uthman Najati in his work, religious motivation is a spiritual urge based on human nature, which is naturally created to worship, pray, and rely on God, in order to obtain peace, security, and inner peace.

2. Concept of Muslim Personality

The term *personality* comes from the Latin word *persona*, which was originally used to refer to the mask worn by actors in theater performances, as a symbol of the role or character they are playing. In terminology, personality refers to a collection of a person's unique characteristics, style, attitude, or character that is formed from two main things: environmental influences such as family, and innate factors from birth. Personality is a complete picture of a person formed from life experiences and social interactions.

Personality is a complex combination of psychological and physical aspects, and can change as it interacts with the environment. This process of interaction forms special characteristics in a person, which reflects his or her life purpose. In the Islamic view, personality is known as *ash-syakhsyah*, which contains spiritual

² M. Ismail. Makki and Aflahah, *Basic Concepts of Learning and Learning* (Pemakesan: Duta Media Publising, 2019).

³ Indri. Dayana and Juliaster Marbun, *Life Motivation* (Bogor: Guepedia, 2018).

⁴ Muhammad Amin, "The Relationship between Religious Motivation and the Improvement of Students' Learning Achievement," *Journal of UIN Alauddin Makassar* 9, no. 1 (2020).

aspects as the core of human identity. The concept of personality in Islam is a combination of reason (aqliyah) and the impulse of the soul (nafsiyah) which is built on the foundation of belief, namely aqidah, and manifested in the form of real behavior.⁵

The formation of a Muslim's personality is done by building aqliyah and nafsiyah based on Islamic aqidah. Through this belief, a person's mindset and emotional tendencies are formed consistently and purposefully. Strengthening aqliyah and nafsiyah is done through the internalization of tsaqafah Islamiyah or Islamic scientific culture. In general, the process of forming the personality of a Muslim can be done through three main steps, namely understanding and living the Islamic aqidah, internalizing Islamic scientific values (tsaqafah Islamiyah), and building mindsets and inner attitudes based on both.

According to Abdul Gaffar in his book *Ihsan Personality of Choice*, the best believers are those who have noble morals. This emphasizes that faith has an important role in shaping human life. Faith is realized through the implementation of Islamic law, which includes commands that must be carried out and prohibitions that must be avoided. However, one's faith will not be meaningful if it is not reflected in good behavior, especially in social and community life. The personality of a true believer can be seen from his ability to maintain manners and ethics in interacting with others.⁶

In understanding the formation of human personality, it cannot be separated from the Islamic view of human nature itself. Islam provides a comprehensive explanation of the elements that make up a person's personality. Every individual born into the world has a unique personality and is different from one another. Although biologically or ethnically humans are similar, differences in nature and character begin to appear when a person inherits genetics from both parents. This hereditary factor is the main basis in the formation of individual behavior and potential from the beginning of life.⁷

Heredity refers to the physical and psychological characteristics that parents pass on to their children through the process of genetics. In other words, heredity is everything that a person is born with, including trait tendencies, innate abilities and physical form. This factor is greatly influenced by the contribution of the father and mother in passing on their genetic heritage to their children. Therefore, it can be said that heredity is the first factor that has a major influence on the direction of a person's personality development from an early age.

Besides heredity, the surrounding environment is also a crucial component in shaping human personality. In general, environmental conditions have a direct impact on individual behavior—a conducive and positive environment will encourage the growth of a good personality, while a bad environment tends to form a deviant character. This environment includes everything outside the individual, such as family, society, education, and social culture. Because of its broad scope, the environment is considered a very powerful external factor in influencing the way a person thinks, behaves and acts in everyday life.⁸

⁵ Dina. Indriana et al., "The Islamic Concept of Muslim Personality," *Journal of Islamic Education, Science, and Technology*, 2023.

⁶ Abdul Gaffar Ruskhan, *Selected Ihsan Personalities* (Jakarta: Republika Publishers, 2021).

⁷ John W Santrock, *Educational Psychology* (Jakarta: Kencana, 2021).

⁸ Syaiful Dinata, "The Formation of Human Personality," *Kenz Philopshopia* 8, no. 2 (2022).

Broadly speaking, there are two main groups that influence the formation of personality, namely internal and external factors. Internal factors include a person's physical and mental condition, while external factors include family, educational institutions, social culture, and natural influences. In the context of Islamic teachings, the formation of an ideal personality can be done through approaches sourced from the Qur'an and Hadith. The methods recommended in Islamic education include the exemplary method, which is setting a good example; the habituation method, which is training good behavior continuously; and the *targhib* and *tarhib* method, which encourages with hope (motivation) and warning (threat).

In general, the personality of a believer can be defined as behavior and morals that reflect the belief in the pillars of faith in everyday life. Thus, it can be concluded that the encouragement of a Muslim's personality plays a crucial role in Islamic education, because it is the main driving force in shaping character in line with Islamic teachings and values.

Religious Attitudes in the Perspective of Islamic Educational Psychology

In essence, attitude is a form of assessment or evaluation directed towards a particular object, which then generates an urge to act. This means that attitudes include elements of emotional or affective judgments that are not the same as motives, but can give birth to certain urges or motives. Motive itself is a condition within an individual that encourages him to take certain actions or activities in order to achieve a goal. It is this motive that is the main determinant in behavior that is clearly visible (open), while emotional reactions as part of attitudes are hidden (closed). Attitudes can appear in various levels of quality and intensity, and continue to move on a spectrum from positive, neutral, to negative.⁹

Attitude can be understood as a mental readiness that a person has to respond to objects or situations in a certain way. This readiness reflects an individual's tendency to react consistently to things that are positive or negative. In this case, attitude becomes the foundation in forming repeated responses to certain objects. Meanwhile, the term religiousness comes from the root word "religion" which means a set of rules revealed by God, which serves as a guide to life for thinking humans, to be carried out consciously and voluntarily in order to achieve happiness in the world and the hereafter.

Based on this description, it can be understood that a person's attitude can be expressed through feelings such as happy or unhappy, agree or disagree, like or dislike something. In the context of this research, attitude is defined as the tendency of students to respond, whether accepting or rejecting, being positive or negative towards teachers and Islamic Religious Education subjects. The attitude reflects how learners assess and feel about their experience of the object, both emotionally and rationally.

In the view of Islamic educational psychology, religious attitudes are formulated based on the teachings contained in the holy book. A person's religious behavior can be seen from the activities he does, such as praying, reading the scriptures, and doing other acts of worship that have spiritual value. Thus, religious attitude is an inner state that encourages individuals to behave in accordance with their level of piety towards religion. This attitude is formed through the harmony between three main components:

⁹ S Eko Putro Widoyoko, *Learning Program Evaluation* (Yogyakarta: Pustaka Pelajar, 2015).

belief or trust in religious teachings (cognitive component), understanding and appreciation of religious values (affective component), and real application in action (conative component). Although the environment plays a major role in attitude formation, the internal factors of the individual itself are also very decisive. This shows that attitude change and formation are influenced by a combination of external and internal factors, namely : ¹⁰

1. Internal factors. Since birth, every human being has carried the fitrah or potential for religion. In this case, the role of the immediate environment, especially parents, is very decisive in directing and shaping children's religious development. This internal influence is evident in the way children understand the religious teachings given, which are generally adapted to their age stage of development.
2. External factors. Humans are equipped with basic abilities that can continue to be developed throughout their lives. One important element that influences a person's spiritual and religious growth is the external environment, which is where the individual lives and interacts, such as family, peers, and the wider community who contribute to shaping their religious experience socially and culturally.

In line with the stages of age development, religious attitudes in adult individuals have a number of distinctive characteristics, including:

1. Accepting religious teachings through rational and deep thinking, not just following the beliefs of others without consideration.
2. Have a realistic view of religious life, so as to be more objective in assessing the situations and conditions faced.
3. Demonstrate a positive attitude towards the values and rules of religion, and accept them as guidelines for life.
4. Being open to new views and trying to broaden their Islamic or religious horizons so as not to be trapped in a narrow understanding.
5. Practicing religious teachings on the basis of personal awareness and full responsibility, making religion an inseparable part of their life principles.
6. Be critical of the content of religious teachings, where beliefs are born from logical thinking and clear conscience.
7. Tend to have a mature and personal personality in practicing religion, so that their beliefs and practices are influenced by their own character and self-awareness.

There is a strong relationship between religious attitudes and social behavior, reflecting that religious values shape interactions and contributions in social life.

Implementation of Muslim Personality Motivation and Religious Attitude in Islamic Religious Education

Islamic Religious Education is an educational process based on Islamic teachings and values, with the main objective of forming Muslim individuals who have devotion to Allah SWT. The main foundation of this education comes from the teachings in the Qur'an and Sunnah, which serve as guidelines in developing all aspects of Islamic culture. The Qur'an provides an important basis for education, such as respect for the ability of reason and the fulfillment of the social needs of mankind. The purpose of Islamic religious education is to foster faith, deepen understanding, strengthen appreciation, and direct the practice of Islamic teachings in the lives of

¹⁰ Yulisabri. and Budi Santoso, "Strategies for Shaping Morals and Religious Attitudes Through a Moral Education Approach," *Journal of Paris Langkis* 5, no. 1 (2024).

students, so that they grow into Muslim individuals who are devoted, faithful, and have noble character in individual, social, nation, and state life.

In psychological studies, humans have two main tendencies in themselves, namely the urge to do good and the potential to do bad (*al-fujur wa at-taqwa*). Therefore, Islamic religious education is present to direct individuals to be able to develop the potential for goodness that exists in themselves through the power of faith and spirituality. This education also aims to fortify students from the temptation of bad behavior through an approach that touches the inner and outer aspects. Therefore, Islamic religious education not only provides direction, but also instills motivation and encouragement so that students grow into people who tend to goodness and stay away from evil.¹¹

Education plays a very important role in shaping a person's personality. As one of the determining factors, education has a major influence on the direction and quality of individual character development. In the Islamic context, education not only produces intelligent human beings, but also forms a true Muslim personality. Without the educational process, an Islamic personality will not be formed optimally. Therefore, in Islam, studying is seen as an obligation that must be carried out for life-since childhood, through habituation to goodness, until the end of life, staying on the right path. So, indirectly, Islamic religious education has a strategic role in shaping character in line with the values of the Qur'an and Hadith.

The application of Muslim personality motivation and the formation of religious attitudes in Islamic religious education can be realized through various strategies and methods designed to instill Islamic character in students. These strategies aim to direct the formation of personality in accordance with Islamic values as a whole, both in individual and social contexts. Educational institutions become an important means in this process, where Islamic values are not only taught theoretically, but also practiced in daily life as part of habituation and character cultivation. Here are some forms of implementation in educational institutions:

1. Character Education Through Religious Activities

The cultivation of character education based on religious values is carried out through various religious activities such as routine daily worship, weekly recitation, and teaching about noble morals. All these activities are organized systematically and implemented consistently so that positive values such as discipline, sense of responsibility, honesty, politeness, sincerity, and tolerance are deeply embedded in students. Through this habituation, character education is not just a theory, but really becomes part of students' daily behavior.

The cultivation of religious attitudes in students aims to form a solid and firmly rooted personality, which will continue to stick until they grow up. Like a superior seed planted in fertile soil, if it is cared for attentively, watered regularly and guarded from pests, it will grow into a large tree that produces a lot of sweet fruit. Similarly, religious attitudes formed from an early age, if nurtured with guidance and love, will give birth to a superior character in the future. However, in the process, challenges such as negative influences from socializing, unproductive hanging out culture, adverse impacts from social media, or unhealthy romantic

¹¹ Nur Huda Sari, "Personality Formation Through Islamic Religious Education," *Journal of Islamic Education Studies* 5, no. 2 (2023).

relationships, can hinder the growth of these characters. If not addressed, the expected sweet fruit can fail to be picked.¹²

The habit of carrying out religious practices at school is one of the effective ways to foster students' religious attitudes. For example:

- a. The implementation of congregational prayer in the school mushalla.
- b. Getting used to reading prayers before and after learning.
- c. Activities such as Friday cultum, commemoration of Islamic holidays (Isra Miraj, Maulid Nabi), and tahfidz Al-Qur'an.

2. Teacher's Role as Motivator and Role Model

Islamic Religious Education teachers use two main strategies:

- a. *Direct instruction*: Conducted in the classroom (intracurricular) through the teaching of religious materials, such as akidah, akhlak, and fiqh.
- b. *Indirect instruction*: Involving activities outside the classroom (extracurricular) such as worship habituation, religious lectures, and Islamic extracurricular activities.

This learning strategy aims to instill religious values into students' daily lives. In the educational process, the teacher's role is not limited to delivering subject matter, but also as a spiritual guide who shapes student character. Teachers not only convey religious knowledge, but also provide moral encouragement by explaining the meaning and benefits of worship such as dhuha prayer, maintaining friendship, and showing behavior that reflects Islamic teachings. It is through this example that students can understand and appreciate the importance of applying religious values in their lives.

In the Islamic perspective, the main motivation and purpose of every human action in practicing religion is solely to achieve the pleasure of Allah SWT. Because Allah is the origin as well as the goal of all human deeds. A Muslim may be motivated to do good because of the hope of heavenly reward or because of the desire to avoid the punishment of hell, but the highest motivation is still obedience to His commands and avoiding His prohibitions¹³. Therefore, in the search for the meaning of life, the motivation that arises in a person is closely related to the spiritual urge to get closer to Allah.

Making teachers as real examples in daily life is one of the most effective approaches in shaping students' religious attitudes. Teachers who consistently display behaviors in accordance with Islamic teachings such as practicing Islam seriously, speaking politely, and treating students with respect and affection will become role models for students. By seeing firsthand how religious values are put into action, students more easily absorb and internalize these values as part of their own behavior.

3. Curriculum Development Based on Muslim Personality

The personality of a Muslim can be interpreted as an identity that reflects the overall typical behavior of an individual in living life as an adherent of Islamic teachings. These characteristics include physical and mental aspects, such as walking, talking, eating, drinking, as well as sincerity, patience, and other noble traits.¹⁴. In Islamic teachings, character building has been the main focus since

¹² Heni. Mustaghfhfiroh and Ashif Az Zafi, "Fostering Religious Attitudes in Learners Through Islamic Religious Education," *Tarbawi : Journal of Islamic Education* 17, no. 2 (2020).

¹³ Endang, Kartikowati and Zubaedi, *Psychology of Religion and Islamic Psychology* (Jakarta: Kencana, 2016).

¹⁴ Maarif Hidayatullah, "The Role of Islamic Religious Education Teachers in Shaping Students' Muslim Personalities," *Journal of Pesnatren Studies* 2, no. 1 (2022).

the beginning, which is reflected in one of the main objectives of the Prophet Muhammad SAW, which is to perfect human morals to become more noble and civilized.

Educational institutions such as Al Azhar 21 Solo Baru Islamic Junior High School have implemented a curriculum development program that covers four main aspects:

- a. Muslim Personality Development: Forming a person who has a straight belief, correct worship, and noble character.
 - b. Foreign Language Mastery: Integrating Islamic values with foreign language skills, especially English.
 - c. Mastery of Science and Technology: Through information technology-based learning.
 - d. Skills Development and Independence: Forming a strong personality with life skills and Islamic values.
4. Monitoring and Evaluation

Monitoring and evaluation are conducted to ensure the sustainability of the Muslim personality formation program and the effectiveness of the strategies implemented. Evaluation includes academic results and changes in students' religious attitudes, such as discipline in worship, respect for others, and the ability to practice Islamic teachings consistently.

The implementation of Muslim personality motivation and religious attitudes shows that Islamic religious education does not only focus on the transfer of knowledge but also on the formation of students' religious character in line with Islamic values, so that they can become Muslim individuals who excel spiritually, morally, and intellectually, and have good character.

CONCLUSION

The conclusion of this paper is as follows:

1. Religious motivation is a psychological drive that encourages individuals to carry out religious teachings consistently. This motivation can be intrinsic (from within) or extrinsic (influenced by the environment). In Islam, religious motivation is rooted in human nature to seek closeness to Allah SWT, so that it becomes the main driver in the formation of Muslim personality. Muslim personality is formed through integration between aspects of aqliyah (thought) and nafsiyah (emotion) based on Islamic aqidah. Heredity (genetic) and environmental factors also influence the formation of a person's personality. Therefore, Islamic religious education plays an important role in shaping the Muslim personality in accordance with Islamic values.
2. Religious attitude is a manifestation of a mature Muslim personality, reflecting the extent to which individuals internalize religious values in daily life. This attitude is formed through three main components: cognitive (understanding of religion), affective (appreciation of religion), and conative (behavior according to religious teachings). Internal factors such as human nature and external factors such as family environment and education greatly influence the formation of religious attitudes. In the perspective of Islamic educational psychology, religious attitudes can be measured through concrete behaviors such as worship, reading holy books, and other spiritual activities.
3. The implementation of Muslim personality motivation and religious attitudes in Islamic religious education aims to create a generation with good character.

Educational methods such as exemplary, habituation, and targhib and tarhib are used to effectively instill Islamic values. Religious education does not only function as a transfer of knowledge, but also as a means of character building for students to have a superior personality in accordance with Islamic teachings. A good educational environment is a major supporting factor in shaping students' religious motivation and attitudes.

The authors fully realize that this paper is far from perfection and certainly has various shortcomings. Therefore, the author really hopes for constructive input for the sake of improving this paper in the future. The authors also hope that the contents of this paper are not only used as reading material, but can be used as a basis for further study and development by readers according to their respective needs and contexts.

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