



Integration of Psychological Needs and Spiritual Values in Islamic Education in Grade XII Students of YAPI Sunni Tegalondo High School

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Abstract

This study aims to analyze the integration of psychological approaches and Islamic spiritual values in managing students' anger through the meaning of the hadith "Do not be angry, for you paradise." This study uses a descriptive qualitative approach carried out at YAPI Sunni Tegalondo High School. The research data was obtained through observation, semi-structured interviews, and documentation involving 15 grade XII students and 3 teachers who were active in character development and religious education. The results of the study showed that students tended to respond to anger by choosing silence, avoiding confrontation, and doing spiritual reflection through prayer and remembrance. These behaviors are influenced by school culture, religious guidance, and students' efforts to maintain harmony in social relations with peers. Teachers have an important role to play in integrating spiritual advice, emotional mentoring, mindfulness practices, and relaxation techniques into learning and counseling activities. The combination of psychological approaches and Islamic values has been shown to help students in reducing emotional tension, increasing self-awareness, and strengthening interpersonal relationships. However, the effectiveness of the approach is influenced by the student's level of emotional maturity, family background, and the individual's ability to deal with pressure. This study concludes that the integration of psychological and spiritual approaches can support students' emotional development if applied consistently in the educational environment. These efforts are expected to be able to form students' emotional intelligence, resilience, and psychological well-being in a more holistic manner.

Keywords: Anger; Emotion Management; Islamic Education

Abstrak

Penelitian ini bertujuan untuk menganalisis integrasi pendekatan psikologis dan nilai-nilai spiritual Islam dalam pengelolaan kemarahan siswa melalui pemaknaan hadis "Jangan marah, bagimu surga." Penelitian ini menggunakan pendekatan kualitatif deskriptif yang dilaksanakan di SMA YAPI Sunni Tegalondo. Data penelitian diperoleh melalui observasi, wawancara semi-terstruktur, dan dokumentasi dengan melibatkan 15 siswa kelas XII serta 3 guru yang aktif dalam pembinaan karakter dan pendidikan keagamaan. Hasil penelitian menunjukkan bahwa siswa cenderung merespons kemarahan dengan memilih diam, menghindari konfrontasi, serta melakukan refleksi spiritual melalui doa dan zikir. Perilaku tersebut dipengaruhi oleh budaya sekolah, bimbingan keagamaan, dan upaya siswa dalam menjaga keharmonisan hubungan sosial dengan teman sebaya. Guru memiliki peran penting dalam mengintegrasikan nasihat spiritual, pendampingan emosional, praktik *mindfulness*, dan teknik relaksasi ke dalam kegiatan pembelajaran maupun konseling. Kombinasi antara pendekatan psikologis dan nilai-nilai Islam terbukti membantu siswa dalam mengurangi ketegangan emosional, meningkatkan kesadaran diri, dan memperkuat hubungan interpersonal. Namun demikian, efektivitas pendekatan tersebut dipengaruhi oleh tingkat kematangan emosi siswa, latar belakang keluarga, dan kemampuan individu dalam menghadapi tekanan. Penelitian ini menyimpulkan bahwa integrasi pendekatan psikologis dan spiritual dapat mendukung perkembangan emosional siswa apabila diterapkan secara konsisten dalam lingkungan pendidikan. Upaya tersebut diharapkan mampu membentuk kecerdasan emosional, ketahanan diri, dan kesejahteraan psikologis siswa secara lebih holistik.

Kata Kunci: Marah; Pengelolaan Emosi; Pendidikan Islam

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INTRODUCTION

Adolescence, especially for grade XII students, is a transition phase that is full of challenges both psychologically and socially. During this period, adolescents face academic pressure, preparation to continue their education or enter the workforce, as well as changes in personal and social development.¹ One of the biggest challenges in adolescence is the management of emotions, especially angry emotions, which often arise as a result of academic stress and social interactions. Managing students' mental health is very important to pay attention to.² This issue has become increasingly relevant considering data that shows the high prevalence of mental health disorders among Indonesian adolescents. Based on the I-NAMHS survey (2022), around 34.9% of adolescents in Indonesia have experienced mental health problems in the past year, with 5.5% of them meeting the criteria for mental disorders. On the other hand, another study also showed that 57.1% of students in Jakarta experienced stress that could affect their performance in school.³

In an Islamic perspective, the management of anger emotions gets special attention, because anger is considered an emotion that can affect a person's social relationships and mental health.⁴ The difference in strategies in the regulation of emotions taught in Islamic education and general education suggests that the integration of Islamic values with psychological techniques can strengthen students' ability to manage emotions, including anger. In Islamic education, emotional management is often combined with spiritual values, such as patience and self-control, which encourage students to be more patient in the face of pressure or conflict. On the other hand, psychological techniques such as mindfulness and relaxation provide practical tools for managing stress and negative emotions. By combining the two, students are not only able to better control their emotions, but also experience a positive impact on their character development, which in turn contributes to improved academic achievement. This approach leads to the formation of a more emotionally mature person and better prepared to face challenges in academic and social life.⁵

In line with all that, the theory of behaviorism introduced by B.F. Skinner states the importance of *reinforcement* and punishment as the main mechanisms in the formation of behavior. In Islam, in the context of *targhib wa tarhib*, positive encouragement such as promises of reward serves to increase the likelihood of individuals doing good deeds, while the threat of punishment aims to reduce or prevent bad deeds. A study conducted at a Islamic Boarding School in Kutai Kartanegara shows that the application of the *targhib wa tarhib* method plays an important role in shaping the character of the students, which includes moral and spiritual aspects. A conducive

¹ Moza. Apriliano and Mahasri. Shobahiya, "The Urgency of Positive Relationships in Fostering Learning Motivation," *Edunesia* 5, no. 3 (2024): 1258–70.

² Muhammad Farhan and Mahasri Shobahiya, "The Dynamics of Student Mental Health in Perspective Psychology of Islamic Education: Factor Analysis and Psychological Spiritual Development Strategy," *Al-Fikru: Jurnal Ilmiah* 18, no. 2 (2024): 192–205, <https://doi.org/10.51672/alfikru.v18i2.531>.

³ A. Gusti, R. K., Saputera, M. D., & Chris, "Tingkat Stress Remaja Indonesia," *Jurnal Muara Medika Dan Psikologi Klinis* 3, no. 1 (2023): 22–29, <https://doi.org/https://doi.org/10.24912/jmmpk.v3i1.24810>.

⁴ Benny Munardi et al., "Anger Emotions in the Qur'an From an Islamic Communication Psychology Perspective," *Al-Balagh: Jurnal Dakwah Dan Komunikasi* 8, no. 1 (2023): 41–72, <https://doi.org/10.22515/albalagh.v8i1.5559>.

⁵ Fitriyani Nurfitroh et al., "Regulation of Emotions in the Context of Islamic Religious Education and Modern Psychology," *DIMAR: Jurnal Pendidikan Islam* 6, no. 2 (2025): 216–27, <https://doi.org/10.58577/dimar.v6i2.389>.

educational environment is also a major factor in this process.⁶ Therefore, the concept of *targhib wa tarhib* applied in Islamic education indicates that discipline in worship and behavior can be formed through a balance between positive reinforcement and measurable threats, which is in line with the basic principles of behaviorism theory which emphasizes the role of stimulus and reinforcement in shaping behavior.

Islamic education is a solution to the challenges faced by the world of education in modern times. Because Islamic education has very relevant and effective values and approaches to answer the problems of human civilization today.⁷ One of the approaches that is relevant to Islamic culture is the understanding and application of spiritual values contained in the hadith, such as the hadith narrated by al-Imam Sulaiman bin Ahmad ath-Thabrani in *al-Mu'jam al-Ausath* no. 2353, From Ibrahim bin Abi Ablah said: I heard Um Darda' narrated from Abu Darda', she (Abu Darda') said: I said: O Messenger of Allah! Show me the practices that can lead me to heaven! The Messenger of Allah said: "Do not be angry, for you is heaven."⁸ This hadith encourages individuals to control their emotions and act patiently in the face of situations that trigger anger. The integration of spiritual values like this in Islamic education can provide a solid foundation for shaping students' character, in addition to improving their ability to better manage emotions.⁹ This is in line with research that shows that the application of religious values in character education can enrich the process of moral and emotional development of students, as found in research by Shofwatunnid that emphasizes the importance of integrating religious values in managing students' emotions.¹⁰ In addition, research by Asadzandi & Eskandari reveals that spiritually-based guidance in anger management can contribute to better self-control and improved spiritual well-being.¹¹

However, in practice, there is still little research that examines how these spiritual values are applied in the context of Islamic education, especially at the high school level. This research aims to fill this gap by examining how the integration between students' psychological needs and the spiritual value of the hadith "do not be angry, for you paradise" in the practice of Islamic education at YAPI Sunni Tegalondo High School. Islamic schools generally teach moral and spiritual values, but not many have structurally integrated the concept of emotional psychology with spiritual

⁶ Hamsir Hamsir et al., "CHARACTER GROWTH OF THE FIVE SOULS OF STUDENTS THROUGH THE TARGHIB WA TARHIB METHOD AT THE DAARUL UKHUWAH AS'ADIYAH Islamic Boarding School, kutai kartanegara regency," *Journal of Education Inspiration* XII (2023): 307–35, <https://doi.org/doi.org/10.24252/ip.v12i2.41437>.

⁷ Mahasri Shobahiya et al., "Problems of Human Civilization and Islamic Education as Alternative Solution," *International Journal of Social Science And Human Research* 06, no. 01 (2023): 52–57, <https://doi.org/10.47191/ijsshr/v6-i1-08>.

⁸ al Imam Sulaiman bin Ahmad ath- Thabrani, *al-Mu'jam al-Ausath*, Cairo: Dar al-Haramain, 1995.

⁹ M. Fauziyah, L. S., & Shobahiya, "The Role of Islamic Religious Education Teachers of SMP Negeri 1 Jatipuro in Fostering Wounded Inner Child Students," *UIN Imam Bonjol International Conference on Islamic Education*, 2024, 488–97.

¹⁰ Shofwatunnida Julia Alfarisy and Iswandi, "Integration of Character Education Values in Islamic Religious Education Learning At School," *Multidisciplinary Indonesian Center Journal (MICJO)* 2, no. 2 (2025): 1503–9, <https://doi.org/10.62567/micjo.v2i2.660>.

¹¹ Asadzandi M and Eskandari AR, "Religious Evidence-Based Spiritual Self-Care Guidelines in Anger Management," *Journal of Health Education Research & Development* 06, no. 02 (2018): 1–5, <https://doi.org/10.4172/2380-5439.1000255>.

teachings in character education. In this regard, research by ¹² shows that the development of emotional and spiritual intelligence can support the achievement of more positive character values. Therefore, YAPI Sunni Tegalondo High School is an interesting object to be researched, considering the potential that this school has to apply religious teachings in fostering student character in a more holistic manner.

This research is very important because it contributes to the effort to build a balanced character between psychological and spiritual aspects.¹³ On the psychological side, students need to understand and manage angry emotions to improve their mental health. On the spiritual side, the application of the hadith values "do not be angry, for you heaven is heaven" can enrich students' character education with deep moral teachings. As explained by.¹⁴ Education based on Qur'anic values can help students manage their emotions more effectively, strengthening their character and inner peace. In addition, this research also has the potential to fill a gap in the Islamic education literature that discusses how psychological theory can be integrated with religious values in education, especially at the high school level. Therefore, it is important to understand more deeply about students' anger profiles and psychological needs, as well as how the understanding and internalization of spiritual values can be implemented in educational practices in schools.

RESEARCH METHOD

The research method used in this study is a qualitative approach with a descriptive design. This approach was chosen because the research aims to deeply understand students' emotional experiences in managing anger, strategies used in controlling emotions, and the role of religious values in the process. The qualitative approach allows researchers to contextually explore students' subjective meanings, social experiences, and psychological dynamics without focusing on statistical data or quantitative measurements.¹⁵ The research was carried out at YAPI Sunni Tegalondo High School with the main subjects of the study being grade XII students. The selection of the research location was based on the consideration that the school implemented character development and religious education that was integrated in learning activities. The technique of determining informants uses purposive sampling, which is to deliberately select informants based on certain criteria that are relevant to the focus of the research. The research informants consisted of 15 grade XII students who had experience in managing angry emotions, 3 teachers who played a role in character and religious

¹² Zhenfei Zhou et al., "The Relationship between Emotional Intelligence, Spiritual Intelligence, and Student Achievement: A Systematic Review and Meta-Analysis," *BMC Medical Education* 24, no. 1 (2024): 1–10, <https://doi.org/10.1186/s12909-024-05208-5>.

¹³ M. Luthfil Hadi, M. W., & Shobahiya, "The Role of Islamic Religious Education Teachers in Shaping the Character of Student Worship Discipline through the Islamic Markaz Activist Organization (AMI) at SMAIT Nur Hidayah Sukoharjo," *Iseedu* 7, no. 2 (2023): 223–31.

¹⁴ Riska Susanti and Muhammad Nukman, "Emotional Intelligence in Islamic Religious Education Learning: Approach, Implementation, and Impact on Student Character Development," *Journal of Education and Computer Applications* 1, no. 2 (2024): 21–27, <https://doi.org/10.69693/jeca.v1i2.16>.

¹⁵ Ramakrishnan Vivek et al., "Beyond Methods: Theoretical Underpinnings of Triangulation in Qualitative and Multi-Method Studies," *SEEU Review* 18, no. 2 (2023): 105–22, <https://doi.org/10.2478/seeur-2023-0088>.

development, and the principal as supporting informants.¹⁶ The selection of informants was carried out by considering their ability to provide in-depth information about the management of emotions and the implementation of religious values in the school environment.

Teknik pengumpulan data dilakukan melalui observasi, wawancara mendalam (in-depth interview), dan dokumentasi. Observasi digunakan untuk mengamati perilaku siswa dalam interaksi sosial dan proses pembelajaran yang berkaitan dengan pengelolaan emosi. Wawancara mendalam dilakukan secara semi-terstruktur dengan menggunakan pedoman wawancara yang mencakup pengalaman siswa ketika marah, strategi pengendalian emosi yang digunakan, pengaruh nilai-nilai agama terhadap pengelolaan emosi, serta peran guru dalam memberikan pendampingan emosional dan spiritual. Dokumentasi digunakan untuk melengkapi data penelitian berupa catatan kegiatan sekolah, program pembinaan karakter, dan dokumen lain yang relevan dengan fokus penelitian.

Data analysis is carried out in a descriptive-interpretive manner through three stages, namely data reduction, data presentation, and conclusion drawn. Data reduction is carried out by selecting and grouping data that is relevant to the focus of the research, while the presentation of data is carried out in the form of a descriptive narrative to facilitate interpretation. The final stage in the form of drawing conclusions is carried out by identifying patterns, relationships, and meanings that emerge from the research data.¹⁷ To maintain the validity and credibility of the data, this study uses the source triangulation technique by comparing information obtained from students, teachers, and principals. The triangulation technique is carried out to ensure data consistency, reduce potential bias, and increase the validity of research results so that the findings obtained are more objective and can be accounted for scientifically.

RESULTS AND DISCUSSION

Anger and Students' Psychological Needs

Based on the interview conducted with the principal, information was obtained that when students are angry, they face psychological challenges in the form of bad mood changes. He explained that

Mood swings are often a problem in managing emotions. So, with this change in mood, it makes it difficult for them to memorize the Qur'an, understand lessons, and interact well with their peers. However, generally students prefer to be silent when they are angry. In understanding this situation, the principal makes a deep observation of Shiva students who have problems like this, especially when they are silent caused by anger and other negative emotions. In order to know the meaning of silence from a student at an unusual time and immediately overcome it.¹⁸

Although there is no special program held to help students manage their emotions, the principal stated that generally the homeroom teachers understand the condition of their

¹⁶ Weng Marc Lim, "What Is Qualitative Research? An Overview and Guidelines," *Australasian Marketing Journal* 33, no. 2 (2025): 199–229, <https://doi.org/10.1177/14413582241264619>.

¹⁷ Sirwan Khalid Ahmed, "The Pillars of Trustworthiness in Qualitative Research," *Journal of Medicine, Surgery, and Public Health* 2, no. January (2024): 100051, <https://doi.org/10.1016/j.glmedi.2024.100051>.

¹⁸ Interview, 2025

students. Then, when they find students who have problems managing emotions, the homeroom teacher will immediately pay special attention to the student concerned by inviting them to discuss in depth privately. He said,

For the program specifically there is none. The average homeroom teacher understands the student's situation. If there is a difference in attitude from the student concerned, the homeroom teacher will approach or discuss privately.¹⁹

Here it can be seen that the level of sensitivity of a homeroom teacher plays a very important role in supervising the level of a student's emotions. Then he also said that,

In facing the final year, the XII grade students at Yapi Sunni Tegalgondo High School were given a briefing from the head of the cottage. The purpose of this debriefing is to encourage students to be more enthusiastic in facing various existing exams.²⁰

After the author searched, it turned out that this debriefing had a great impact on the students, especially the students of grade XII. In this case, there is a harmony in the explanations obtained during the interview with the teacher. That grade XII students of Yapi Sunni Tegalgondo High School often express their angry expressions in the form of silence. A teacher said,

Some students prefer not to respond immediately when they are angry. They tend to be silent, stay away from the source of the problem, or bow down to avoid conflict this indicates an attempt to control their emotions so that they do not explode.²¹

In the same interview he also added several forms of anger shown by students. Among them are; distracting, expressing verbally but remaining in control, seeking the support of friends, and some even overflowing emotional reactions impulsively. However, impulsive venting is very rare. And usually this happens to students who are still in the adaptation period at the Islamic boarding school. Such as students in grade VII or VIII of junior high school. As for grade XII students, no such thing has been found.

In preventing and overcoming all forms of anger like this, teachers at Yapi Sunni Tegalgondo High School have a role by providing motivation, mental guidance, teaching emotional control techniques such as dhikr, teaching students to manage the learning load gradually, and providing spiritual studies. One of the teachers said

In seeing the potential in academic pressure, exam anxiety, and physical fatigue, students are given space to be calm, cultivate an attitude of empathy, a peaceful attitude, and a patient attitude.²²

And if it is found that there are students who are facing anger or other negative emotions, then a teacher will mediate personally and deeply. Based on all these explanations, we find that the role of teachers at Yapi Sunni Tegalgondo High School has been very good in accommodating and processing the emotions of students.

Meanwhile, in interviews with several grade XII students, the same answer was obtained when asked how they responded and behaved when they were angry. In line with the

¹⁹ Interview, 2025

²⁰ Interview, 2025

²¹ Interview, 2025

²² Interview, 2025

statements of the principal and teachers, the students of grade XII showed a bad mood but in a silent form. They state that when angry, silence is the most appropriate choice to choose. In addition, staying away from the source of problems is also the right attitude according to them. Some cut off communication with the source of the problem. When the author took samples from some predetermined criteria, there were quite interesting findings. That a student who is known to be quiet and rarely looks angry actually admits that he is easily offended and quick to anger, but this angry attitude is always addressed in a silent way. The student said,

The thing that usually makes me angry is when I am accused of doing something I don't do. I have an innate trait that is irritability. But I choose to be silent when angry.

Many factors trigger the anger of grade XII students. Some are due to ridicule, being lied to, the interlocutor who cannot be serious when talking to them, to when they lose their belongings. Their response is generally the same as what has been conveyed at the beginning, namely silence. But for some cases that are difficult for them to accept, there are some of them who are not only silent, but try to reprimand or find common ground (*tabayyun*). The angry response shown by the students is fairly good because there have been no cases where there have been cases where anyone has expressed anger using physical means. The students of grade XII of Yapi Sunni Tegalondo High School revealed that usually the school or teachers help them in managing anger or other emotions by advising. And generally the students, even though they are in a critical phase with a lot of pressure and many achievements that they have to achieve, they say that they have never been stressed or angry because of these conditions.

Although some say that feeling tired, it is normal. One student admitted that he had felt tired because of the busy daily agenda. Some of them even said they always behaved relaxed and calm. Some also try to pay in installments for tasks and achievements that must be achieved from an early age.

Understanding and Internalizing the Spiritual Value of the Hadith "Don't Be Angry, For You Heaven"

Based on an interview conducted with the principal, it was obtained that the internalization instilled by the school in instilling an understanding of the spiritual value of the hadith "Don't be angry, for you paradise" is by the formation of morals as a foundation. So that they have an attitude of patience, forgiveness, and compassion for others. Only then will we understand this hadith by explaining the meaning and reward obtained from holding back anger, which is the promise of heaven. The principal of Yapi Sunni Tegalondo High School said,

The first point: Namely the formation of morals. Its function is to cultivate patience, forgiveness, *tawadhu* (humility), and love for others, which are commendable virtues in Islam. Second point: As a spiritual motivation (Promise of Heaven): The promise of heaven provides strong spiritual motivation for students to apply this teaching in their daily lives. This noble goal serves as a constant reminder of the importance of prioritizing peace of mind and self-restraint for the sake of reward in the hereafter.²³

The next is to recognize the factors that cause them to be angry. As conveyed by the principal, he said,

²³ Interview, 2025

Exploring why someone is angry? The factors that cause them to be angry? Some were dzolimi and also dizolimi. Some are hurt and also hurt. Explaining to each student that angry behavior has a bad impact and to control emotions.²⁴

Therefore, the steps taken by the school do not necessarily explain the hadith constantly. However, there are stages that are passed so that the students are able to understand this hadith well. Starting from character formation, instilling values, and then identifying problems when they occur. This means that not all anger is addressed by the school as prohibited anger. He also pointed out,

Actually, it is not a matter of not being angry, because there are certain conditions when a person is allowed to be angry. For example: Islam is insulted, a person is prohibited from carrying out worship, etc., it's just that it is more about controlling the emotions of each student that angry behavior has a bad impact.²⁵

So schools do not strictly prohibit anger, but how students are able to place anger and respond according to their portion.

As for the interview with the teacher, it was found that the teacher had a direct approach to instilling the value and understanding of this hadith to the students. One of the teachers said,

The cultivation of the value of hadith and its understanding is carried out gradually. Starting from contextual, reflective, and applicative.²⁶

The purpose of contextual cultivation is to explain in depth the meaning of the hadith text in its entirety. Then relate to the story of an exemplary story related to this hadith so as to motivate students to practice it more seriously. The form of reflective in question is to remember the experience when they were able to control their anger and remember the positive impact of holding their anger. Reflection can help students understand this hadith in the practice of daily life. Said a teacher. Students are also taught the practice of emotional control by ta'awudz, ablution, and changing positions (for example: from standing to sitting). The applicability is to set an example for them through the attitude of the teacher himself. That way they are better able to apply this hadith because there is an example that they are able to follow in real terms. It's not just a theory. Then in this interview it was also obtained information that there was a student behavior that showed that they began to understand the hadith "Do not be angry, for you paradise". This example is seen in a variety of classroom situations.

One teacher explained that some of the examples he had witnessed were, Some students who are usually irritable now seem to be more easily retained. There are also those who stay away from the source of the problem. Some apologize in advance even though the position is correct. Some discussed in low voices. There is also a third party who first mediates with the sentence "Already, don't be angry. Be patient."

²⁴ Interview, 2025

²⁵ Interview, 2025

²⁶ Interview, 2025

"Remember what the ustadz said at that time. Don't be angry, the reward is heaven." And several other examples".²⁷

Seeing this phenomenon, it is very interesting to pay attention. Teachers are able to provide good support in the midst of the difficult phase experienced by grade XII students. As they get older, the burden of learning, many achievements, and the high expectations of their parents, but they are also able to mature themselves well. Therefore, the existence of assistance in the form of advice and instilling spiritual values is very beneficial for students. It is different when they are not equipped with assistance and are not instilled with spiritual values like this.

Furthermore, when interviewing several students, the findings of the above findings were also corroborated by their statements supporting the findings. The students supported the statement of the importance of understanding the hadith "Do not be angry, for you heaven is the best". Although out of the majority of their answers, only one student emphasized heaven's hope in return, they agreed that "don't be angry" was the right choice. Because they think that not being angry will save them from bigger problems, conflicts, and emotional outbursts. It is important to practice this hadith in order to reduce conflicts. Establish good kinship. Said one of the students of grade XII. The value of this hadith also affects their perspective and attitude when faced with conflicts that trigger their anger. Some of them admitted that they could feel calmer and more relaxed when remembering this hadith. A grade XII student who is known for his emotions among his friends said,

Once my clothes were thrown away by a friend for joking. At that time I threatened to return the shirt, but when I remembered the hadith, I immediately calmed down and did not continue my emotions.²⁸

There are also students who claim that once when emotions peak and want to vent their anger, suddenly they can suppress the emotions just because one of their friends said: Remember! Don't be angry, for you heaven is. Reflecting on all the statements from the students, it turns out that this hadith has a huge influence and role in their daily lives. Especially in controlling their emotions and anger.

Integration of Psychological Needs and Spiritual Values in Islamic Education

In an interview with the principal regarding the integration of psychological needs and spiritual values in Islamic education, it was found that the school has steps in integrating spiritual values in Islamic education through a formal curriculum, such as: moral lessons, *fiqh*, and so on. In interactive learning, such as, approaching students through *halaqah*, studies, and others. Also directly by monitoring students' activities and attitudes in their daily lives. In this interview, it is mentioned that the form of interactive learning is in the form of *halaqah*.²⁹ The *halaqah* in question is when students carry out joint activities which are divided into small groups and are cared for by an ustadz.³⁰ The integration link between psychological needs and

²⁷ Interview, 2025

²⁸ Interview, 2025

²⁹ "[No Title Found]," *Edukasia : Jurnal Penelitian Pendidikan Islam* 17, no. 1 (n.d.).

³⁰ Abdul Wahid and Atun Wardatun, "'Digital Resources Are Not Reliable': Peer-Group-Based Intellectualism among Muslim Youth Activists in Bima, Eastern Indonesia," *Religions* 14, no. 8 (2023): 1001, <https://doi.org/10.3390/rel14081001>.

spiritual values. Psychological needs are closely related to the cultivation of spiritual values. Because spiritual value is a need that a student needs in living his education period at school.³¹ He said. He also assessed that the success of integrating spiritual values in supporting students' psychological well-being was measured through the positive correlation between the two. Integration is considered successful if there is a significant positive correlation between the level of spirituality that students experience and their psychological well-being.

In line with what the principal explained, a teacher said that in integrating the management of emotions and spiritual values in the Islamic Education approach, it is to associate the subject matter with manners and morals, get used to reflection at the beginning and end of the lesson, and integrate it with real life.³² That there were activities devoted to combining psychological and spiritual approaches in student education at Yapi Sunni Tegalgondo High School. Namely by holding moral studies, daily Islamic manners habituation programs, and mading. So, from this, it can be concluded that the integration of psychological needs and spiritual values is well contained and structured in education at Yapi Sunni Tegalgondo High School.³³ Then, the teachers are confident that this integration supports the personal development of students. Especially in the management of emotions and the formation of their character.

Many students have their own way to continue to remember and apply the values of hadith well. One of the ways used is through posters and mading installed on school walls so that moral advice and messages can continue to be seen and remembered every day. In addition, the existence of school facilities in the form of reading books and Islamic studies that discuss hadith values also has a great influence on the formation of the character of students.³⁴ Visual media and literacy activities are important means in instilling religious values in a sustainable manner in the pesantren environment.³⁵ Behavioral changes were also seen in the students after studying at the Yapi Sunni Tegalgondo Islamic Boarding School.³⁶ Some of those

³¹ 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 (2021): 195–211, <https://doi.org/10.1080/23752696.2021.1960879>.

³² Afiful Ikhwan et al., "Integrating Emotional and Spiritual Quotient (ESQ) with Prophetic Values in Human Resource Development," *Jurnal Akidah & Pemikiran Islam* 27, no. 1 (2025): 383–426, <https://doi.org/10.22452/afkar.vol27no1.10>.

³³ Ahmad Akbar Fauzi et al., "Evaluating a Tahfidz Al-Qur'an Program Using the CIPP Model: Grade 12 Exam Readiness in an Indonesian Islamic Boarding School," *AL-ISHLAH: Jurnal Pendidikan* 18, no. 1 (2026), <https://doi.org/10.35445/alishlah.v18i1.8901>.

³⁴ Mustaqim Mustaqim et al., "QUALITY MANAGEMENT ANALYSIS IN ISLAMIC RELIGIOUS EDUCATION TEXTBOOKS UPPER SECONDARY SCHOOL CHARACTER EDUCATION ORIENTED: QUALITY MANAGEMENT ANALYSIS IN ISLAMIC RELIGIOUS EDUCATION TEXTBOOKS UPPER SECONDARY SCHOOL CHARACTER EDUCATION ORIENTED," *PENANOMICS: International Journal of Economics* 4, no. 3 (2025), <https://doi.org/10.56107/penanomics.v4i3.272>.

³⁵ Subhan Hidayatullah et al., "The Role of Students in Strengthening Digital Literacy in Islamic Boarding School Environments," *Communautaire: Journal of Community Service* 4, no. 1 (2025): 41–54, <https://doi.org/10.61987/communautaire.v4i1.954>.

³⁶ Achmad Qusyairi Mahfudi and Moh. Rifa'i, "Implementation of School Culture in Improving Religious Character in Islamic Boarding Schools," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 14, no. 2 (2025): 493–509, <https://doi.org/10.54437/urwatulwutsqo.v14i2.2206>.

who were previously easily angry, liked to fight, and often neglected prayers began to experience a change in attitude for the better after understanding and living the values taught at the pesantren. A deeper understanding of religion helps them to control their emotions, be more wise, and be able to lower their ego in daily life.³⁷ This shows that the cultivation of spiritual and moral values has a significant influence on the formation of the personality of students.

However, there is concern about the decline in the study of manners and morals compared to the previous period. The study of manners and morals that used to be carried out routinely is now starting to experience a reduction in portions.³⁸ This condition shows that students still need to instill values and moral understanding in a sustainable manner, even though they have shown positive behavioral changes. Instilling these values is not only important for the personal development of students, but also plays a role in shaping the character of the next generation.

CONCLUSION

Based on the findings of this study, it can be concluded that the anger profile and psychological needs of Grade XII students at YAPI Sunni Tegalondo High School reflect a tendency to respond to anger by remaining silent in order to avoid conflict and maintain emotional stability. This pattern indicates that students have begun to develop self-control and emotional regulation within their social environment. The school's educational approach, involving the active role of homeroom teachers and educators in identifying and addressing students' emotional problems through personal guidance, discussion, and mediation, has contributed positively to students' psychological development.

The study also found that the internalization of the spiritual values contained in the hadith "Do Not Be Angry, and Paradise Will Be Yours" has a significant influence on students' emotional management and character formation. The implementation of these values is carried out gradually through moral education, reflective activities, daily practice, and teacher role modeling, enabling students to demonstrate calmer, wiser, and more controlled behavior when facing conflicts. This finding confirms that the integration of spiritual values into Islamic education can function not only as a medium for emotional regulation, but also as a strategy for strengthening students' moral and psychological well-being.

Furthermore, this study highlights the importance of integrating psychological needs and spiritual values within Islamic educational practices to support holistic student development. Such integration contributes to the formation of character, emotional maturity, and positive behavioral transformation among students. Therefore, this research provides theoretical and practical contributions to the development of a more comprehensive educational model that combines psychological and spiritual dimensions in the learning process. Future studies are recommended to further examine the implementation of spiritual

³⁷ Handan Yalvaç Arıcı, "The Future of Religious Education: The Role and Contributions of Youth Theology," *Religions* 16, no. 4 (2025): 454, <https://doi.org/10.3390/rel16040454>.

³⁸ Mark Ryan, "The Future of Transportation: Ethical, Legal, Social and Economic Impacts of Self-Driving Vehicles in the Year 2025," *Science and Engineering Ethics* 26, no. 3 (2020): 1185–208, <https://doi.org/10.1007/s11948-019-00130-2>.

values in different educational contexts and among broader participant groups in order to strengthen efforts toward creating educational environments that support students' psychological well-being and character development.

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