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From Self-Determination Theory to the Qur'anic Motivational Paradigm: A Psychological Reconstruction of Islamic Education through the Language of the Qur'an

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Abstract

Objective: This study aims to reconstruct the psychology of Islamic education by developing the Qur'anic Motivation Paradigm (QMP) as an alternative motivational framework that complements the psychological-individual orientation of Self-Determination Theory (SDT) with moral, spiritual, and transcendental dimensions derived from the language of the Qur'an. **Theoretical framework:** The study positions SDT, particularly its three basic psychological needs—autonomy, competence, and relatedness—as the contemporary theoretical foundation, while integrating Qur'anic concepts of motivation, intention, self-regulation, responsibility, and spiritual orientation. **Literature review:** Existing literature demonstrates the significant contribution of SDT to understanding intrinsic motivation and learner engagement; however, its predominantly psychological framework provides limited conceptual space for transcendence, divine accountability, moral purpose, and spiritual consciousness central to Islamic education. Qur'anic linguistic concepts offer an important foundation for addressing this theoretical limitation. **Method:** This qualitative conceptual study employs conceptual analysis, philosophical inquiry, Qur'anic linguistic analysis, and theory-building procedures to critically examine SDT assumptions and systematically formulate an alternative motivational framework. **Results:** The analysis indicates that Qur'anic language functions not merely as a medium of revelation but also as a psychological architecture shaping intention, self-regulation, hope, moral responsibility, transcendental awareness, and orientation toward excellence. The QMP consequently comprises seven interconnected constructs: niyyah, ikhlās, taqwā, ihsān, rajā', khawf, and amānah. Unlike SDT, which primarily conceptualizes motivation through psychological needs, QMP integrates cognitive, affective, moral, spiritual, and transcendental dimensions into a unified motivational process. **Implications:** The paradigm provides a theoretical foundation for developing Islamic Educational Psychology, designing spiritually integrated learning environments, and expanding contemporary motivational theory beyond individual psychological needs. **Novelty:** This study introduces QMP as a Qur'anically grounded motivational paradigm that reconstructs educational psychology through the linguistic architecture of the Qur'an, establishing a distinctive bridge between contemporary psychological theory and Islamic epistemology.

Keywords: educational motivation, islamic educational psychology, self-determination theory, qur'anic language, qur'anic motivation paradigm

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INTRODUCTION

For more than four decades, Self-Determination Theory (SDT) has been the dominant paradigm in explaining learning motivation in various educational contexts [1]. However, the more widely this theory is used across cultures and educational traditions, the more questions arise as to whether the three basic psychological needs- autonomy, competence, and relatedness are sufficient to explain learning motivations rooted in religious beliefs, transcendental orientation, and moral responsibility [2]. This question becomes increasingly important in the context of Islamic education, where learning activities are understood not only as a process of self-development, but also as a form of worship, devotion, and trust. It is this paradox that suggests that modern motivational theory, while highly influential, has not been able to fully explain the entire motivational landscape in the revelation-based educational tradition.

These limitations become increasingly relevant when SDT is adopted in the context of Islamic education. In contrast to the modern psychological paradigm, which generally places motivation as a psychological process centered on self-needs (self-oriented motivation), Islamic education views motivation as a multidimensional process that involves human relationships with Allah, fellow humans, and their responsibilities as caliphs on earth [3]. The orientation of learning in Islam is not only directed at achieving competence or self-actualization, but also at the formation of sincerity, piety, trust, *ihsan*, and awareness of accountability before Allah. The use of SDT in Islamic educational psychology often results in conceptual reductions because the spiritual and transcendental dimensions are only positioned as additional variables, not as the foundations that form motivation itself.

On the other hand, the development of the study of Islamic educational psychology is still dominated by an adaptive approach that seeks to Islamize modern psychological theories through the search for normative legitimacy of Qur'anic verses. This approach does enrich the dialogue between psychology and Islamic studies, but it has not resulted in a new theoretical framework born from the epistemology of the Qur'an [4]. Most studies discuss the values of motivation in the Qur'an, the concepts of *targhīb* and *tarhīb*, or the motivation of learning from the perspective of interpretation, without explaining how the language structure of the Qur'an works as a psychological mechanism that shapes orientation, self-regulation, emotions, expectations, and learning behaviors [5]. As a result, the language of the Qur'an is more often understood as a medium for conveying religious messages than as a linguistic system that has a psychopedagogical function.

Departing from this gap, this study proposes the argument that the language of the Qur'an contains a motivational architecture that systematically forms awareness, intention, self-control, moral orientation, and the meaning of learning through diction choices, dialogue structures, stories, metaphors, repetition, promises (*targhīb*), warnings (*tarhīb*), and various other rhetorical devices [6]. The linguistic architecture works not only on the cognitive domain, but also on the affective, spiritual, and ethical dimensions simultaneously. The language of the Qur'an does not solely function as a medium of communication of revelation, but rather as a psychopedagogical mechanism that builds learning motivation based on transcendental awareness [7]. This perspective opens up space for the birth of a motivational paradigm that not only explains why humans learn, but also for whom, for what purpose, and how this motivation is maintained through the relationship between humans, science, and God.

Based on these arguments, this research aims to reconstruct the psychology of Islamic education through the development of the Qur'anic Motivation Paradigm (QMP), which is based on the architecture of the Qur'an [8]. In contrast to previous approaches that only adapted or confirmed modern motivational theories, this study builds a conceptual model that expands the scope of motivational theory by integrating cognitive, affective, moral, spiritual, and transcendental dimensions into one coherent framework. The main contribution of this research lies in three aspects. First, it offers

an epistemological critique of the limitations of SDT in explaining learning motivation in the context of Islamic education. Second, introducing the concept of Motivational Architecture of the Qur'an as a psychological mechanism for the formation of motivation. Third, formulate the Qur'anic Motivational Paradigm as a new theoretical foundation for the development of Islamic Educational Psychology, which can be a conceptual and empirical reference in future research.

Theoretical Framework

The theoretical framework of this research departs from the Self-Determination Theory (SDT) developed by Abdellah et al. as one of the dominant theories in explaining human motivation, especially in the context of education [9]. SDT views the individual as an active agent who has a tendency to develop his or her capacity when the environment supports three basic psychological needs: autonomy, competence, and relatedness. The fulfillment of these three needs encourages the internalization of motivation, learning engagement, self-regulation, and psychological well-being [10]. Despite having broad empirical support, SDT departs from a psychological horizon that primarily places the individual and his or her psychological needs at the center of motivational explanation. This framework becomes a critical point of dialogue for research, not to reject the contribution of SDT, but to test the extent to which the construct can explain motivation in the epistemology of education that places human relationship with God, moral responsibility, and transcendental orientation as an inherent part of the educational process.

This research then expands the framework through the perspective of the language of the Qur'an as a psychopedagogical construction. The Qur'an is understood not simply as a source of norms about motivation, but as a text that uses certain linguistic structures to shape awareness, emotions, reflection, self-regulation, and action orientation [11]. Expressions such as *afalā ta'qilūn* (do you not use reason), *afalā tatafakkarūn* (do you not think), and *wal-tanzur nafsun mā qaddamat lighad* (let each self pay attention to what he has prepared for tomorrow; Q.S. Al-Ḥasyr [59]:18) show how the language of revelation activates reflection, prospective awareness, and self-evaluation. Similarly, the concepts of *niyyah*, *ikhhlāṣ*, *taqwā*, *rajā'*, *khawf*, *iḥsān*, and *amānah* show that motivation in the Qur'anic perspective includes goal orientation, purity of motive, self-regulation, positive expectations, moral accountability, excellence orientation, and social responsibility. Thus, the language of the Qur'an is positioned as a motivational architecture that connects internal psychological processes with a system of moral and transcendental meaning.

On the basis of the dialogue between SDT and the epistemology of the Qur'anic language, this study builds the Qur'anic Motivation Paradigm as a form of theory extension in Islamic educational psychology [12]. This paradigm does not replace autonomy, competence, and relatedness, but places them within a broader motivational horizon, where self-development is directed by intention, divine awareness, charitable qualities, and social trust. Conceptually, motivation moves from the orientation of *niyyah* → the purification of *ikhhlāṣ* → the regulation of *taqwā* → the dynamics of *rajā'-khawf* → the actualization of *iḥsān* → the responsibility of the *amānah*. This framework results in a shift from need-centered motivation to meaning- and transcendence-centered motivation, while placing language as a motivation-building mechanism, not just a medium of communication. Thus, the theoretical framework of this research serves as a bridge between modern motivational psychology and the epistemology of Islamic education, as well as providing a conceptual basis for the development and empirical testing of motivational paradigms rooted in the language of the Qur'an.

LITERATURE REVIEW

Self-Determination Theory and the Dominance of the Psychological Needs Paradigm

The study of contemporary educational motivation is still very strongly influenced by Self-Determination Theory (SDT). This theory offers a relatively comprehensive framework for explaining how motivation develops through the fulfillment of three basic psychological needs: autonomy, competence, and relatedness. Various studies show that support for these needs is related to more autonomous motivation, learning engagement, well-being, and various positive educational outcomes. In fact, a meta-analysis of 36 SDT-based interventions with more than 11,000 participants found empirical support for increased autonomy, competence, and some aspects of intrinsic motivation. Recent studies also show that SDT continues to develop in the context of the classroom, including through pedagogical strategies that support the psychological needs of students. This strength makes SDT not just a motivational theory, but one of the main paradigms for understanding the relationship between the learning environment, student agency, and motivational development.

However, the power of SDT also shows the limits of questions that have been more dominant in motivational research: how psychological conditions make a person want to learn, not what one learns for and what meaning makes that motivation worth maintaining. SDT has indeed evolved from a simple intrinsic-extrinsic dichotomy to a regulatory spectrum that allows values and goals to be internalized by individuals. However, the orientation of the analysis remains primarily centered on individual psychological processes and the quality of behavioral regulation [13]. Thus, this theory is very strong in explaining the quality of motivation, but it has not specifically provided a conceptual tool to explain the source of transcendental meaning that gives moral direction to motivation. This gap becomes important when motivational theory is applied to education that does not separate psychological development from bondage, morality, and spiritual responsibility.

Motivation in Islamic Education: From Theoretical Adaptation to Epistemological Integration

The literature on motivation in Islamic education shows an increasingly strong tendency to bring together modern educational psychology with Islamic concepts such as *niyyah*, *ikhlaṣ*, *taqwā*, *adab*, and moral responsibility. Comparative studies of general education psychology and Islamic educational psychology, for example, show that Islamic perspectives tend to expand motivation from simply achieving learning goals to the formation of the whole human being [14]. More recent studies also confirm that Islamic educational psychology has a more holistic scope because it integrates cognitive, affective, motivational, social, and spiritual dimensions. In fact, recent research that specifically integrates SDT in Islamic education has begun to identify the relationship between autonomy, competence, and relatedness to values such as *adab*, sincerity, and *ma'suliyah*. These developments show that the dialogue between modern motivational psychology and Islamic education is no longer peripheral territory, but has become an increasingly important theoretical field.

Most of these approaches are still moving in a pattern of integration or adaptation, which is to take the construct of modern psychology as the main framework and then add Islamic values as a supporting dimension. This pattern results in a more culturally sensitive model, but it does not fully answer the epistemological question: where should the motivational construction of Islamic education be built? If the Qur'an is used only to give legitimacy to the constructs that have been formulated by modern psychology, then Islamic education remains in its position as a user of theory, not as a producer of theoretical knowledge [15]. This is where the need for a more radical approach arises: not simply to "Islamize" existing theories of motivation, but to test the possibility that primary sources of Islam have a

conceptual and psychological structure that can give birth to their own motivational constructs.

The Qur'an as a Source of Motivational Study: Progress and Limitations

Studies of educational motivations in the Qur'an have shown that revelation contains various mechanisms that encourage humans to learn, think, seek knowledge, and improve behavior. Recent studies, for example, identified the commands to read, think, seek knowledge, and the pattern of *targhīb* and *tarhīb* as a form of motivational motivation in education. Other literature on educational psychology in the Qur'an has also identified themes such as motivation, character building, and emotion regulation [16]. These findings are important because they show that the Qur'an has a rich conceptual resource to explain human behavior. However, the main tendency of the research is still to place the Qur'an primarily as a source of values and motivational messages, not as a linguistic structure that has a psychological mechanism.

This gap becomes even more significant when it is noted that the Qur'an does not convey a motivational message in the form of mere abstract propositions. Revelation uses rhetorical questions, dialogues, stories, parables, repetitions, threats, promises, reflective invitations, and future orientation to move human consciousness. That is, the important issue is not only what the Qur'an says about motivation, but how the language of the Qur'an works to produce a certain psychological orientation. The shift in focus from the content of motivation to the linguistic architecture of motivation opens up theoretical space that has not been developed much. In this perspective, language is not treated as a passive vessel for doctrine, but as a mechanism that organizes attention, reflection, emotions, self-evaluation, and moral decisions. The study of Qur'anic motivation requires an approach that links the linguistics of revelation to psychological mechanisms, not just an inventory of motivational verses.

Dari Need-Centered Motivation menuju Meaning- and Transcendence-Centered Motivation

The existing literature thus presents a theoretical tension that has not been fully resolved. On the one hand, SDT provides a strong empirical explanation of how an environment that supports psychological needs can increase students' autonomy motivation, engagement, and well-being. On the other hand, Islamic education brings with it more fundamental questions about the direction, meaning, and accountability of motivation. Even when SDT has demonstrated its broad cross-contextual power, the question that arises is not whether autonomy, competence, and relatedness are relevant in Islamic education, but whether they are sufficient to explain motivation when the purpose of learning is understood as worship, trust, seeking Allah's pleasure, and benefits. The problem of this research is not to replace modern psychology with religious texts, but to test the possibility of expanding the unit of motivational analysis from psychological needs to the construction of meaning that is also moral and transcendental [17].

It is from this point that this study takes a different position from previous studies. This study does not place the Qur'an as a religious variable that is added after modern motivational theories are completed, but uses the language of the Qur'an as a source of theoretical construct formation. The analysis is directed at how the linguistic structure of revelation shapes intentional, reflective, emotional, regulative, moral, and spiritual processes. From this process, the Qur'anic Language Motivation Architecture and the Qur'anic Motivation Paradigm were formulated as a framework that expands the scope of educational psychology [18]. With this position, this research moves from an integration approach to epistemological reconstruction: not only to bring together modern psychological theories with Islamic values, but to build a two-way dialogue that allows the epistemology of revelation to contribute to the development of motivational theory itself.

Research Positions and Theoretical Gaps

Based on this analysis, there are three gaps that are the basis of this research. First, the theoretical gap, namely the dominance of SDT in explaining motivation through psychological needs without a specific framework to explain the source of transcendental meaning. Second, the epistemological gap, namely the tendency of Islamic education studies to use modern psychological theories as the main framework and the Qur'an as a source of legitimacy or additional value. Third, the mechanistic gap, i.e., the lack of a model that explains how the specific structure of the Qur'anic language can work as a mechanism for the formation of motivation [19]. This study responds to these three gaps by proposing a move from need-fulfillment-based motivation to meaning-based motivation and transcendence, without denying the contribution of psychological needs that has been empirically proven by SDT.

On that basis, the contribution of this research lies in the formulation of the Qur'anic Motivational Paradigm as a theory extension for Islamic educational psychology. This paradigm views motivation as a transformational process that moves from *niyyah* as goal orientation, *ikhhlās* as the purification of motives, *taqwā* as transcendental self-regulation, *rajā'-khawf* as the dynamics of hope and accountability, *ihsān* as the orientation of excellence, to *amānah* as an actualization of social responsibility. This research fills a space that has not been fully occupied by previous literature: explaining not only that the Qur'an motivates humans, but also how the language of the Qur'an can be constructed as a psychological architecture that generates a new paradigm of motivation. This is where the novelty of research lies, as well as the reason why the reconstruction of Islamic educational psychology needs to move from mere theoretical adaptation to the production of theoretical knowledge rooted in the epistemology of revelation [20].

METHODOLOGY

This research uses a conceptual qualitative research approach that is oriented towards the development of theories [21]. In contrast to literature research that focuses on the synthesis of literature, conceptual research aims to build new theoretical constructs through critical analysis of established theories, conceptual reconstruction, and formulation of coherent scientific propositions. In the context of this study, Self-Determination Theory (SDT) is used as a comparative theoretical framework, while the language of the Qur'an is positioned as an epistemological source to build the Motivational Architecture of the Qur'an Language as an alternative paradigm in Islamic Educational Psychology [22].

The research data source consists of two groups. First, the primary literature of modern educational psychology that focuses on Self-Determination Theory and its development, especially the works of Edward L. Deci and Richard M. Ryan regarding intrinsic motivation, self-regulation, and basic psychological needs [23]. Second, the text of the Qur'an is the main source of analysis, focusing on verses that represent psychological constructions through their linguistic characteristics [24]. The selection of verses is carried out purposively based on the emergence of linguistic elements related to the formation of intentions, hopes, fears, self-control, reflection, moral responsibility, and charitable orientation. The verses that are the focus of the analysis include sincerity of intention (Q.S. Al-Bayyinah [98]: 5), self-control and piety (Q.S. Al-Baqarah [2]: 183), spiritual hope and anxiety (*rajā'* and *khawf*) (Q.S. As-Sajdah [32]: 16), the motivation to do *ihsan* (Q.S. An-Nahl [16]: 90), trust and responsibility (Q.S. Al-Ahzāb [33]: 72), self-reflection through rhetorical questions (Q.S. Al-Ḥ asyr [59]: 18), as well as the use of narratives, dialogues, metaphors, repetitions, and the pattern of *targhīb-tarhīb* which function as a mechanism for the formation of motivation.

The analysis was carried out through four interrelated stages. The first stage is a conceptual analysis to identify the basic assumptions, scope, and conceptual limitations of Self-Determination Theory in explaining learning motivation in the context of Islamic education. The second stage is Qur'anic linguistic analysis, which examines how diction choices,

syntactic structures, dialogues, stories, metaphors, rhetorical questions, repetition, and *targhīb–tarhīb* patterns build psychological mechanisms that affect orientation, self-regulation, emotions, and learning behavior. The third stage is in the form of thematic analysis to group linguistic findings into recurring psychological themes so as to form a motivational construct. The fourth stage is theory building, which is formulating the relationship between constructs into a new conceptual model called the Qur'anic Motivation Paradigm, as well as drafting a theoretical proposition that explains the mechanism of motivation formation through the architecture of the Qur'an.

The conceptual validity of the research is maintained through theoretical triangulation by bringing together contemporary educational psychology literature, Qur'anic linguistics, thematic interpretation, and classical and contemporary Islamic educational thought. In addition, the study applies logical coherence to ensure the consistency of interconstruct relationships, internal consistency so that each proposition is aligned with the theoretical framework constructed, and theoretical adequacy to assess the extent to which the resulting paradigm can explain the motivational dimension that has not been accommodated in Self-Determination Theory [25]. Through this procedure, this research not only produces a synthesis of literature, but also offers a new conceptual model that can be used as a basis for empirical research on learning motivation in Islamic Educational Psychology.

RESULTS AND DISCUSSION

Deconstructing Self-Determination Theory: Finding the Epistemological Limits of Motivation in Educational Psychology

Self-Determination Theory (SDT) is one of the most influential motivational theories in contemporary educational psychology because it successfully explains how intrinsic motivation develops through the fulfillment of three basic psychological needs, namely autonomy, competence, and relatedness [26]. This framework has made a major contribution to understanding learning engagement, self-regulation, psychological well-being, and academic achievement in a variety of educational contexts. From the perspective of SDT, individuals are seen as agents who actively develop their potential through learning experiences that support freedom of choice, sense of ability, and social connectedness. SDT has been one of the dominant paradigms in motivational research for decades and has been shown to have strong empirical validity in various countries and cultures. However, precisely because of its success, SDT is often treated as a universal framework that is thought to be able to explain almost all the dynamics of learning motivation without considering the possibility of a source of motivation rooted in a system of meaning beyond the psychological needs of the individual.

The conceptual analysis in this study shows that the basic assumptions of SDT are built on the paradigm of humanistic psychology that places the individual as the center of motivation formation. Consequently, motivation is understood primarily as the result of an interaction between internal psychological needs and the social environment that supports self-development. This perspective is effective in explaining the learning process in modern society that is oriented towards the development of personal capacity, but it becomes inadequate when applied to educational traditions that make human relationships with God the main orientation of learning actions [27]. In Islamic education, motivation is not only born from the need to be competent or autonomous, but also from awareness of worship, trust, moral responsibility, and the search for Allah's pleasure. Thus, the center of gravity of motivation shifts from self-determination to God-oriented intentionality, which is an orientation to learning that rests on intention, devotion, and transcendental meaning.

The epistemological limits of SDT are increasingly apparent when this theory is faced with the construction of motivation built through the language of the Qur'an. The Qur'an not

only directs man to act, but it establishes the deepest reason why the action is performed. Through linguistic structures such as dialogue, stories, rhetorical questions, metaphors, repetition, as well as the patterns of *targhīb* (promise) and *tarhīb* (warning), the Qur'an builds psychological mechanisms that connect learning activities with the dimensions of faith, hope, fear, gratitude, and moral responsibility [28]. For example, Q.S. Al-Ḥ asyr [59]:18 instructs each individual to reflect on future consequences through the phrase "*wal tanẓur nafsun mā qaddamat lighad*" ("let each one pay attention to what he has prepared for tomorrow"). Psychologically, this verse does not merely convey moral commands, but activates prospective awareness (future-oriented self-regulation) that connects current learning decisions with the end goal of life [29]. In this perspective, the language of the Qur'an serves as a mechanism for the formation of motivation, not just a medium for the delivery of norms.

On this basis, this study argues that the main limitation of SDT does not lie in the weak ability to explain intrinsic motivations, but in its epistemological limits that have not included the transcendental dimension as the main source of learning orientation. Therefore, this research does not intend to replace or reject SDT, but to expand the theoretical horizon through the Qur'anic Motivational Paradigm rooted in the architecture of the Qur'an. This paradigm views motivation as a multidimensional process born from the interaction between cognitive, affective, moral, spiritual, and transcendental dimensions. Thus, learning motivation is no longer understood solely as an effort to meet the psychological needs of individuals, but as a process of consciousness formation that integrates human relationships with themselves, society, nature, and God in one educational orientation unit.

The Language of the Qur'an as a Motivational Psychological Architecture

In contrast to the modern psychology paradigm, which generally views language as a medium of communication or cognitive representation, this study positions the language of the Qur'an as a motivational psychological architecture, which is a linguistic system that consciously shapes thinking orientation, emotion regulation, decision-making, and commitment to action. In this perspective, the language of the Qur'an not only conveys normative information, but constructs the psychological experience of its readers through the choice of diction, sentence structure, dialogue, story, metaphors, rhetorical questions, repetition, as well as the patterns of *targhīb* (promise) and *tarhīb* (warning) [30]. Each of these linguistic elements does not stand alone as a rhetorical device, but rather works integratively to move the cognitive, affective, moral, and spiritual dimensions. Motivation in the perspective of the Qur'an is not just a response to psychological needs, but the result of the process of consciousness formation through the language of revelation [31].

The architectural character is evident in the repeated use of rhetorical questions (*istifhām*) in the Qur'an. In contrast to questions aimed at obtaining information, *istifhām* Qur'ani serves to arouse reflection, self-evaluation, and existential awareness. Allah's words in Q.S. Al-Ḥ asyr [59]:18: *يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ* meaning: "O you who believe, fear Allah and let each one pay attention to what he has prepared for tomorrow", not only commanding moral evaluation, but also building a mechanism of prospective self-regulation through the orientation of time front. Similarly, questions such as "*Afalā tatafakkarūn*" (Don't you think?), "*Afalā taqilūn*" (Don't you use reason?), and "*Afalā yatadabbarūn al-Qur'ān*" (Don't they recite the Qur'an?) repeatedly activate metacognitive processes that prompt individuals to reassess their beliefs, decisions, and behaviors [32]. In the context of educational psychology, this kind of language structure works as a mechanism of internalizing motivation, since the learning impulse is born from reflection built by the language itself, not solely by external reinforcement.

In addition to building reflection, the language of the Qur'an also develops motivation through narrative (*qashaṣ*), parables (*amṭāl*), and the pattern of *targhīb-tarhīb* that connects the emotional dimension with moral orientation. The story of the Prophet Joseph, for example, not only serves as a historical record, but also presents a model of psychological resilience,

self-control, and optimism in the midst of suffering. The parables of the Qur'an form a conceptual abstraction so that complex values become easy to understand and internalize. Meanwhile, the balance between the promise of grace and the warning of moral consequences builds the dynamics of hope (*rajā'*) and vigilance (*khawf*) as two complementary motivational forces [33]. In this perspective, the language of the Qur'an does not manipulate emotions, but directs emotions towards ethical and transcendental goals. Learning motivation is not built through competition or awards alone, but through the formation of meanings that connect learning activities with human responsibilities as servants and caliphs of Allah.

Table 1. The relationship between the elements of the Qur'anic language, its psychological mechanisms, and its motivational function

Elements of the Qur'an Language	Psychological Mechanisms	Motivational Function
<i>Istīfhām</i>	Reflection and metacognition	Self-regulation
<i>Qaṣaṣ</i>	Identification and learning of vicarious	Resilience and exemplary
<i>Amṭal</i>	Conceptual schema formation	Meaning of learning
<i>Targhīb–Tarhīb</i>	Expectations and accountability	Intrinsic-transcendental motivation
<i>Takrār</i>	Memory consolidation	Strengthening commitment

Based on this analysis, this study proposes the concept of Qur'anic Motivational Architecture (QMA) as a new conceptual framework in Islamic Educational Psychology. QMA explains that motivation is formed through the dynamic interaction between the language structure of the Qur'an and the psychological response of its readers [34]. The choice of diction builds an orientation of intention, rhetorical questions foster reflection, narrative gives birth to identification and example, metaphor expands conceptual understanding, repetition strengthens memory and commitment, while the pattern of *targhīb–tarhīb* integrates expectations, responsibility, and self-control in one complete motivational system. The language of the Qur'an not only serves as a medium for the transmission of revelation, but also acts as a psychopedagogical architecture that simultaneously forms cognitive, affective, moral, spiritual, and transcendental dimensions [35]. This conceptualization became the theoretical basis for the birth of the Qur'anic Motivational Paradigm, which in the next section was formulated into more operational psychological constructs.

Dimensions of the Qur'anic Motivation Paradigm: Reconstruction of Motivational Structures in Islamic Educational Psychology

The results of the conceptual analysis show that motivation in the perspective of the Qur'an is not built through a single stand-alone psychological factor, but through a system that integrates goal orientation, self-regulation, emotional involvement, moral awareness, and transcendental meaning. In contrast to Self-Determination Theory, which focuses intrinsic motivation on three basic psychological needs (autonomy, competence, and relatedness), the language architecture of the Qur'an shows that motivation develops through a gradual and interconnected process of consciousness [36]. Analysis of the linguistic structure of the Qur'an shows that the choice of diction, narrative, dialogue, rhetorical questions, and *targhīb–tarhīb* patterns consistently leads people to build an orientation of intention, purify goals, control themselves, cultivate hope, improve the quality of charity, and realize their responsibilities before Allah. Based on this pattern, this study formulated a Qur'anic Motivation Paradigm which is composed of seven psychological constructs that form a complete motivation system.

The first construct is *niyyah*, which is an intentional orientation that is the starting point for all learning activities. In this paradigm, motivation does not begin with psychological needs, but with goal intentionality that determines the direction of all behavior [37]. The language of the Qur'an consistently links action with goal-oriented behavior through expressions that affirm the search for Allah's pleasure, as illustrated in Q.S. Al-Bayyinah [98]:5 on the purity of worship and devotion. Once the objective orientation is formed, the motivational process is reinforced by *ikhhlās*, that is, the purity of the motive that frees the action from mere instrumental impulses. Psychologically, *ikhhlās* functions as a mechanism for stabilizing intrinsic motivation because the continuity of learning is no longer determined by external rewards, but by the consistency of mental orientation. *Niyyah* and *ikhhlās* form the psychological foundation that directs individuals to study not just for academic success, but as a form of meaningful devotion.

The next stage is supported by three constructs that maintain the continuity of motivation throughout the learning process, namely *taqwā*, *rajā'*, and *khawf*. In this paradigm, *taqwā* is understood as a transcendent self-regulation mechanism that allows individuals to control behavior based on awareness of God's presence, not solely by social control [38]. The regulation is then balanced by the dynamics of *rajā'* and *khawf*. The language of the Qur'an consistently presents promises of mercy and warnings of moral consequences in a proportionate composition, thus forming a balance between optimism and vigilance [39]. From the perspective of educational psychology, *rajā'* encourages the courage to keep trying and look at the future positively, while *khawf* serves as a controlling mechanism that prevents deviation from the purpose of learning. The combination of these three constructs produces motivation that is not easily shaken by failure or success, because the source of the reinforcement lies in the transcendental meaning that continues to be maintained through the language of the Qur'an.

The peak of the Qur'anic motivational system is manifested through the last two constructs, namely *ihsān* and *amānah*. *Ihsān* represents an orientation towards excellence, so that learning motivation does not stop at completing tasks, but is directed at achieving optimal work quality as a form of servitude to Allah [40]. Meanwhile, *amānah* serves as a responsibility orientation that connects learning activities with social benefits and the mission of the human caliphate. These two constructs show that the success of learning in the Qur'anic paradigm is not measured only by individual competence, but also by the ability to transform knowledge into benefit. Based on these interconstruct relationships, this study concludes that the Qur'anic Motivational Paradigm is a motivational system that moves from *niyyah* as a goal orientation, purified by *ikhhlās*, regulated by *taqwā*, balanced through *rajā'* and *khawf*, embodied in *ihsān*, and actualized through *amānah*. This structure distinguishes the Qur'anic-based motivational paradigm from modern motivational theory, because motivation is understood as a process of consciousness transformation that integrates cognitive, affective, moral, spiritual, and transcendental dimensions in one complete psychopedagogical framework.

Qur'anic Motivational Paradigm Model: Reconstruction of Islamic Education Psychology Based on Qur'anic Language

The findings of this study show that motivation in the perspective of the Qur'an is not structured as a collection of stand-alone psychological constructs, but as a system that has a clear sequence, causal relationship, and direction of transformation. An analysis of the language structure of the Qur'an shows that each linguistic device, whether in the form of rhetorical questions, narratives, metaphors, repetitions, dialogues, or *targhīb-tarhīb* patterns, functions as a psychopedagogical mechanism that drives the process of gradual formation of motivation [41]. Therefore, this study proposes the Qur'anic Motivation Paradigm (QMP) as a theoretical model that explains that learning motivation develops through the transformation of consciousness that moves from goal orientation to the actualization of

responsibility. In contrast to Self-Determination Theory, which places psychological needs as the starting point of motivation, QMP views motivation as born from the construction of meaning formed by the language of the Qur'an and directed towards transcendental goals.

This model consists of seven constructs that are hierarchically and dynamically interconnected. *Niyyah* functions as an intentional orientation that determines the direction of learning actions. This construct is then refined by *ikhhlās*, which maintains the consistency of motivation so as not to be dependent on external rewards. Furthermore, *taqwā* works as a transcendental self-regulation mechanism that controls behavior through the awareness of God's presence. The process is balanced by the dynamics of *rajā'* and *khawf*, which are two emotional mechanisms that build optimism as well as moral accountability [42]. The motivation that has been internalized is then manifested in *ihsān* as an orientation towards the best quality and finally actualized through *amānah*, namely the commitment to make knowledge a means of social benefit. The relationship between these constructs shows that motivation in the Qur'anic paradigm develops progressively, starting from the formation of intentions, the purification of motives, self-control, the strengthening of affection, the improvement of the quality of actions, to the realization of social responsibility.

Conceptually, this model expands the scope of modern motivational theory by placing the transcendental dimension at the center of the integration of the entire psychological process. In QMP, motivation is not understood solely as a response to an individual's psychological needs, but also as the result of an interaction between spiritual awareness, cognitive reflection, affective regulation, moral orientation, and life's purposeful purpose. The language of the Qur'an serves as a motivational architecture that connects the internal dimensions of human beings with ethical and transcendental orientations simultaneously [43]. This perspective resulted in a fundamental shift in the way we understand learning motivation: from a need-centered approach to a consciousness-centered motivation approach. This shift is the main theoretical contribution of this research in reconstructing Islamic Educational Psychology.

Table 2. Synthesis of the Qur'anic Motivational Paradigm

Construct	Psychological Function	The Mechanism of the Qur'an Language	Educational Externalities
<i>Niyyah</i>	Goal <i>intentionality</i>	A call to worship purpose, a declaration of intention, a lillāh orientation	Meaningful learning goals
<i>Ikhhlās</i>	Intrinsic motivational stability	Affirmation of purity of motives	Consistency and perseverance in learning
<i>Time</i>	Transcendental self-regulation	Divine call of consciousness, self-evaluation	Discipline and self-control
<i>Rajā'</i>	Hope and optimism	<i>Tarhib</i> (Janji, Rahmat, first)	Academic resilience and resilience
<i>Khawf</i>	Moral accountability	<i>Tarhīb</i> (warnings, consequences)	Behavior control and integrity
<i>Ihsān</i>	Excellence <i>orientation</i>	An exemplary story, a commandment to do the best	Achievement and quality of learning
<i>Amānah</i>	Responsibility and meaning	The concept of the caliphate, trust, welfare	Social impact and leadership

Based on this model, this study proposes a theoretical proposition that the stronger the internalization of the language structure of the Qur'an through the process of reflection, tadabbur, and learning, the more the orientation of intention, self-regulation, moral responsibility, and the quality of students' learning actions will develop. In other words, the

language of the Qur'an not only conveys motivational values, but also acts as a psychopedagogical mechanism that forms intrinsic-transcendental motivation [44]. The Qur'anic Motivation paradigm produced by this research is expected to be a new theoretical framework for Islamic Educational Psychology as well as open up space for the development of measurement instruments, learning models, and empirical research that examines the relationship between Qur'anic motivational constructs in various educational contexts.

Beyond Self-Determination Theory: A Comparative Analysis of the Qur'anic Motivational Paradigm

The Qur'anic Motivation Paradigm Model (QMP) formulated in this study is not intended to replace Self-Determination Theory (SDT), but rather to expand the scope of its explanation of learning motivation. SDT makes a very significant contribution in explaining how intrinsic motivation develops through the fulfillment of the needs for autonomy, competence, and relatedness [45]. The theory is built on the assumption that the main source of motivation lies in the fulfillment of the psychological needs of the individual. In the context of Islamic education, this assumption is not fully able to explain why a person maintains a commitment to learning when he does not gain personal gain, social reward, or psychological satisfaction directly. The language of the Qur'an shows that motivation can grow from worship orientation, divine awareness, trust, and eschatological responsibility, so that the source of motivation is not only psychological, but also spiritual and transcendental [46].

Therefore, QMP does not reject SDT principles, but rather expands its epistemological foundations by including dimensions of meaning that go beyond individual needs. The fundamental difference between the two paradigms can be seen in the way of looking at human agency. SDT positions humans as autonomous agents who actively develop their potential through interaction with a supportive environment [47].

This perspective is very relevant in explaining the development of motivation in the modern educational environment. In contrast, the Qur'anic Motivational Paradigm views human beings as moral and spiritual subjects who perform the dual role of *'abd* (servant of Allah) and *khalīfah* (trustee on earth). Within this framework, freedom of choice is still recognized, but it is always within the horizon of ethical responsibility and devotion to God. As a result, learning motivation is not only directed at self-actualization, but also at trust actualization that connects self-development with social benefits and transcendental accountability. Further analysis showed that the two paradigms also differed in the mechanism of motivation formation. SDT explained that motivation develops when the learning environment is able to meet the needs of autonomy, competence, and social connectedness. The Qur'anic Motivational Paradigm, on the other hand, shows that motivation is formed through the language architecture of the Qur'an that works simultaneously on the cognitive, affective, moral, spiritual, and transcendental dimensions [48].

Rhetorical questions enable self-reflection, narratives build identification and exemplarity, metaphors expand conceptual understanding, repetition reinforces the internalization of values, while the *targhīb-tarhīb* pattern balances expectations and moral accountability. Thus, the language of the Qur'an not only conveys motivational messages, but also forms a psychological mechanism that directs learning orientation towards character transformation [49].

This perspective shows that motivation is not born solely from the fulfillment of psychological needs, but also from the process of internalizing meaning built through linguistic and spiritual experiences.

Table 3. Comparative Analysis of Self-Determination Theory and Qur'anic Motivational Paradigm

Aspects	Self-Determination Theory (SDT)	Qur'anic Motivational Paradigm (QMP)
Landasan epistemologis	Humanistic psychology	Revelation, the language of the Qur'an, and the psychology of Islamic education
Views on humans	Agen otonom (<i>autonomous self</i>)	Servants and caliphs (' <i>abd-khalīfah</i>)
Source of motivation	Psychological needs	Transcendental orientation and spiritual meaning
Main construct	<i>Autonomy, Competence, Relatedness</i>	<i>Niyyah, IkhlaSa, TaqavAa, RajAa', Fear, AhSAaNa, AamAaNo</i>
Motivation mechanism	Fulfillment of psychological needs	The architecture of the Qur'an language (narrative, dialogue, <i>istifhām, takrār, targhīb-tarhīb</i>)
Destination orientation	Self-actualization and well-being	Devotion to God, character building, and benefits
Self-regulation	Psychological regulation	Psychological–transcendental regulation
Learning success	Competence and involvement	Competence, courtesy, trust, and meaningfulness
Theoretical contributions	Psychological motivation theory	Expansion of motivational theory towards a revelation-based psychopedagogical paradigm

Based on this comparison, this study argues that the Qur'anic Motivational Paradigm has a broader, clearer power in explaining learning motivation in the context of Islamic education. This paradigm still recognizes the importance of autonomy, competence, and social connectedness as SDT explains, but places it as part of a more comprehensive motivation system. Through the integration of *niyyah, ikhlās, taqwā, rajā', khawf, ihsān*, and *amānah*, motivation is understood as a process of transformation of consciousness that connects the individual to himself, society, and Allah simultaneously. Thus, the main contribution of this research is not just to offer a new concept of motivation, but to expand the theory of educational motivation through a psychopedagogical framework that integrates the psychological, moral, spiritual, and transcendental dimensions in one coherent paradigm.

The findings of this study show that learning motivation in the perspective of the Qur'an cannot be reduced to just the fulfillment of psychological needs as explained in Self-Determination Theory (SDT). Analysis of the language structure of the Qur'an shows that motivational processes are built through linguistic mechanisms that simultaneously activate cognitive, affective, moral, spiritual, and transcendental dimensions [50]. This research proposes the Theoretical Proposition of the Qur'anic Motivational Paradigm, namely that the more intensively individuals internalize the architecture of the Qur'anic language through the process of reading, understanding, and interpreting revelations, the more intentional orientation (*niyyah*), purity of motivation (*ikhlaṣ*), self-regulation (*taqwā*), balance of expectation and accountability (*rajā'-khawf*) *develops*., excellence orientation (*ihsān*), and social responsibility (*amānah*) as the foundation of intrinsic-transcendental learning motivation. This proposition shows that the language of the Qur'an not only conveys motivational values, but also forms a psychological mechanism that directs the transformation of consciousness and learning behavior.

The interpretation of these findings shows a fundamental paradigm shift in understanding learning motivation. If SDT views motivation as a consequence of the fulfillment of individual psychological needs, then the Qur'anic Motivational Paradigm places motivation as the result of meaning construction formed through human interaction with revelation. In this perspective, learning activities are no longer understood solely as a means of achieving competence or self-actualization, but as a process of servitude, search for meaning, and implementation of mandates. This shift shifted the center of gravity of motivational theory from need-centered motivation to meaning-centered and transcendence-centered motivation [51]. Therefore, learning motivation does not depend entirely on external conditions or psychological satisfaction, but gains endurance from a spiritual orientation that is continuously maintained through the language of the Qur'an.

These findings also broaden the theoretical horizons of modern educational psychology. So far, SDT has succeeded in explaining how the need for autonomy, competence, and social connectedness drives intrinsic motivation. However, this study shows that these psychological needs have not fully explained the motivation in the revelation-based educational tradition. In Islamic education, the act of learning derives energy not only from the need to develop, but also from the awareness of man's relationship with Allah, moral responsibility, and the orientation of the afterlife. The Qur'anic Motivation paradigm is not present to reject SDT, but rather to expand its explanatory power by including the transcendental dimension as a central variable in the formation of motivation. This contribution suggests that motivational theory can develop through dialogue across epistemology, rather than through a dichotomy between modern psychology and the Islamic scientific tradition.

The results of this study also show a fairly basic difference from most previous studies in the psychology of Islamic education. Previous research has generally sought to adapt modern theories of motivation into the context of Islam or seek normative legitimacy through quotations from Qur'anic verses. This approach enriches the perspective of Islamic education, but has not yet resulted in a theoretical model born from the epistemological structure of the Qur'an itself. This research takes a different path by placing the language of the Qur'an as the main object of analysis, not just a source of normative legitimacy. This choice resulted in the concept of Qur'anic Language Motivation Architecture, which explains that linguistic elements such as *istifhām*, *qaṣaṣ*, *amṭāl*, *takrār*, and the pattern of *targhīb–tarhīb* have a psychopedagogical function in shaping orientation, self-regulation, and sustainability of learning motivation [52]. The contribution of this research is not only in the realm of Islamic education, but also offers a new perspective in contemporary educational psychology regarding the role of language as a mechanism for the formation of motivation.

In terms of theoretical implications, this study introduces the Qur'anic Motivational Paradigm as a new conceptual framework that expands the theory of educational motivation through the integration of psychological, moral, spiritual, and transcendental dimensions [53]. This paradigm shows that motivation is not only influenced by internal needs and the social environment, but also by the system of meaning constructed through the language of revelation. The practical implications are no less important. In the context of Islamic education, learning the Qur'an is no longer understood as limited to mastering reading or memorization, but as a process of internalizing the structure of language that forms character, self-regulation, learning resilience, and meaningful orientation. Consequently, the development of curriculum, learning strategies, and motivational evaluation instruments in Islamic educational institutions needs to shift from an approach that only measures cognitive aspects to an approach that also captures the dimensions of intention, sincerity, responsibility, and quality of service [53].

However, this study has a number of limitations that need to be examined. As conceptual research, the resulting model is built through a critical analysis of modern motivational theory and the linguistic study of the Qur'an, so it has not obtained empirical validation through

testing on students or a specific educational environment. In addition, the analysis of this study still focuses on the linguistic structure of the Qur'an without exploring in depth the contributions of hadith, classical interpretation traditions, and educational neuroscience findings that have the potential to enrich explanations of the mechanism of motivation formation. Therefore, the paradigm offered needs to be understood as an initial theoretical framework that is still open to refinement through dialogue with other disciplines.

Based on these limitations, further research is directed to the development of instruments to measure the constructs of the Qur'anic Motivational Paradigm, testing the relationship between constructs through quantitative and mixed methods approaches, and evaluating its implementation at various levels of Islamic education. Cross-cultural studies are also needed to test whether the Qur'an-language-based motivational mechanisms have a universal character or are influenced by specific social and educational contexts. Thus, this research does not stop at the formulation of new concepts, but opens a research agenda that allows the Qur'anic Motivation Paradigm to develop into an educational motivation theory that has conceptual, empirical, and applicative validity in enriching the treasures of global educational psychology.

CONCLUSION

This research reconstructs the psychology of Islamic education through the development of the Qur'anic Motivation Paradigm based on the Qur'anic Language Motivation Architecture. Departing from the criticism of the epistemological limitations of Self-Determination Theory in explaining the transcendental dimension of learning motivation, this study shows that the language of the Qur'an functions not only as a medium for conveying revelation, but also as a linguistic system that forms an orientation of intention, self-regulation, expectations, moral accountability, orientation of excellence, and social responsibility. Based on this analysis, this study formulates seven main constructs: *niyyah*, *ikhlaṣ*, *taqwā*, *raḡā'*, *khawf*, *iḥsān*, and *amānah*, that are integrated in explaining the process of transformation of motivation from an individual orientation to a transcendental orientation. Thus, the main contribution of this research is not simply to present an Islamic perspective on motivational theory, but to offer a new conceptual framework that expands the scope of educational psychology through the integration of cognitive, affective, moral, spiritual, and transcendental dimensions in one coherent paradigm. However, the findings of this research need to be understood in the context of the conceptual character of the research. The Qur'anic Motivational Paradigm Model is built through a critical dialogue between modern motivational theory, Qur'anic linguistic analysis, and the treasures of Islamic educational psychology, so that it has not yet obtained empirical validation in various educational contexts. In addition, this research still focuses on the analysis of the language of the Qur'an and has not systematically integrated the contribution of hadith, interpretation traditions, as well as findings of cognitive psychology and educational neuroscience that have the potential to enrich explanations of the mechanism of motivation formation. Therefore, the offered model needs to be seen as a theoretical foundation that is open to further development and refinement. Future research is directed at the development of measurement instruments for each construct of the Qur'anic Motivational Paradigm, testing the relationship between constructs through quantitative design, mixed methods, and longitudinal studies, as well as its implementation at various levels and contexts of Islamic education. In addition, comparative studies across cultures and religious traditions are important to test the breadth of this paradigm's clear power in explaining learning motivation. The research agenda is expected not only to verify the model offered, but also to encourage the birth of a more inclusive theory of educational motivation, which is able to bridge modern educational psychology with the epistemology of revelation and enrich the development of educational psychology at the global level.

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Author Contribution

Sutarman Sutarmanto contributed to conceptualization, theoretical development, Qur'anic linguistic analysis, methodology, and manuscript preparation. Ahmadi Ahmadi contributed to literature analysis, critical interpretation, theoretical refinement, manuscript review, and final approval of the submitted version.

Conflicts of Interest

The authors declare that there are no conflicts of interest associated with this research, including financial, personal, institutional, or professional relationships that could have influenced the study's conceptual development, analysis, interpretation, or publication.

Use of artificial intelligence (AI)

The authors used a generative artificial intelligence tool solely to assist with language refinement, grammar correction, clarity, and academic English improvement during manuscript preparation. AI was not used to generate research findings, theoretical arguments, interpretations, or conclusions. All intellectual contributions, scientific judgments, content verification, and final manuscript decisions remain the authors' full responsibility.

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