

Applying Positive Psychology Principles in Islamic Education: A Conceptual Review

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Abstract: This study was conducted to address the lack of understanding regarding the effective application of positive psychology principles within Islamic education. The aim of the research is to integrate these principles to enhance student well-being and to identify effective strategies and methods for their implementation. The methodology employed includes literature review and bibliometric analysis to collect and analyze data from various academic sources. Data collection was carried out through systematic searches, while data analysis employed both qualitative and quantitative approaches, including bibliometric analysis. The key findings indicate that principles such as happiness, optimism, and meaningfulness have been successfully implemented through various strategies and methods, including curriculum integration, interactive learning activities, and intervention programs such as mindfulness and mentoring. The implications of this research are significant for educators and policymakers. Trained teachers can create more inclusive and supportive learning environments, while policymakers can utilize these findings to design training programs and curricula that enhance student well-being. This study makes an important contribution to the literature on Islamic education by identifying effective strategies and methods for integrating positive psychology principles. In conclusion, the application of positive psychology principles in Islamic education can improve student well-being and academic achievement. It is hoped that the findings of this research can be implemented to create a more holistic and supportive learning environment.

Keywords: Positive psychology; Islamic education; student well-being; teaching strategies; intervention methods

Abstrak. Penelitian ini dilakukan untuk mengatasi kurangnya pemahaman tentang penerapan efektif prinsip-prinsip psikologi positif dalam pendidikan Islam. Penelitian ini bertujuan untuk mengintegrasikan prinsip-prinsip psikologi positif guna meningkatkan kesejahteraan siswa dan mengidentifikasi strategi serta metode yang efektif untuk implementasinya. Metode yang digunakan adalah studi literatur dan bibliometrik untuk mengumpulkan dan menganalisis data dari berbagai sumber akademik. Pengumpulan data dilakukan melalui pencarian sistematis, sedangkan analisis data menggunakan pendekatan kualitatif dan kuantitatif, termasuk analisis bibliometrik. Temuan utama menunjukkan bahwa prinsip-prinsip seperti kebahagiaan, optimisme, dan

kebermaknaan telah diterapkan dengan sukses melalui berbagai strategi dan metode, termasuk integrasi dalam kurikulum, kegiatan pembelajaran interaktif, dan program intervensi seperti mindfulness dan mentoring. Implikasi penelitian ini sangat signifikan bagi guru dan pembuat kebijakan. Guru yang terlatih dapat menciptakan lingkungan belajar yang lebih inklusif dan mendukung, sedangkan pembuat kebijakan dapat menggunakan temuan ini untuk merancang program pelatihan dan kurikulum yang meningkatkan kesejahteraan siswa. Penelitian ini memberikan kontribusi penting pada literatur pendidikan Islam dengan mengidentifikasi strategi dan metode efektif untuk mengintegrasikan prinsip psikologi positif. Kesimpulannya, penerapan prinsip psikologi positif dalam pendidikan Islam dapat meningkatkan kesejahteraan dan prestasi akademik siswa, diharapkan hasil penelitian ini dapat diimplementasikan untuk menciptakan lingkungan belajar yang lebih holistik dan mendukung.

Kata Kunci: Psikologi positif; pendidikan Islam; kesejahteraan siswa; strategi pengajaran; metode intervensi

INTRODUCTION

Positive psychology has emerged as a crucial element in the context of modern education due to its significant role in enhancing students' psychological well-being and academic performance.¹ By focusing on happiness, optimism, and life meaningfulness, positive psychology provides a robust foundation for creating supportive and inspiring learning environments. The impact of this approach is evident not only in improved academic outcomes but also in the development of students' character and social skills. Islamic education, which aims to cultivate intellectually and spiritually balanced individuals, stands to benefit greatly from these principles. The integration of positive psychology into Islamic education has the potential to optimize the holistic development of students, thereby enhancing their well-being both inside and outside the classroom.²

However, the application of positive psychology within Islamic education is not without challenges. Many Islamic educational institutions encounter difficulties in understanding and effectively implementing the principles of positive psychology. There is resistance from some educators who view this approach as foreign and potentially incompatible with Islamic educational traditions.³ Additionally, the lack of resources and clear guidelines

¹ Idi Warsah, "Forgiveness Viewed from Positive Psychology and Islam," *Islamic Guidance and Counseling Journal* 3, no. 2 (July 1, 2020): 108–21, <https://doi.org/10.25217/igcj.v3i2.878>; Idi Warsah, Asri Karolina, and Yesa Satriya Dwi Hardiyanti, "Sense of Humor Relevansinya Terhadap Teaching Style (Telaah Psikologi Pendidikan Islam)," *Jurnal Ilmiah Ar-Risalah: Media Ke-Islaman, Pendidikan Dan Hukum Islam* 18, no. 2 (2020): 247–67.

² Diki Herdiansyah and Meidiyana Putri, "Integrasi Psikologi Positif Dalam Mengatasi Perundangan: Upaya Mencapai Indonesia Emas 2045," *Prosiding Konseling Kearifan Nusantara (KKN)* 3 (2024): 304–17.

³ Moh Ayyub Mustofa and Fawaidur Ramdhani, "Islamic Education and Contemporary Challenges," *Adabuna: Jurnal Pendidikan Dan Pemikiran* 2, no. 2 (June 30, 2023): 109–27, <https://doi.org/10.38073/adabuna.v2i2.1156>.

complicates efforts to integrate these principles.⁴ While successful examples of institutions that have implemented positive psychology principles show promising results, further research is needed to comprehensively understand and address these challenges.⁵ Therefore, it is essential to delve deeper into this phenomenon to identify the opportunities and obstacles involved.

The theoretical framework of this study is grounded in the fundamental concepts of positive psychology and their relevance to Islamic education. Positive psychology emphasizes the development of positive aspects within individuals, which aligns with the goals of Islamic education that prioritize a balance between intellectual and spiritual intelligence.⁶ Seligman's theory of happiness, Carver and Scheier's theory of optimism, and the concept of life meaningfulness serve as the basis for understanding how these principles can be applied in Islamic education.⁷ Integrating these theories with the principles of Islamic education will create a holistic approach that can enrich the educational process. This theoretical framework also serves as a bridge connecting the observed phenomena with the analysis of gaps in the existing literature.

The gap analysis in this study reveals that although there has been research discussing positive psychology in education, studies focusing on its application in Islamic education remain limited. Much of the research highlights positive psychology in general without specifically linking it to the context of Islamic education. Furthermore, strategies and methods for integrating the principles of positive psychology into Islamic education have not been

⁴ Zainul Anwar and Khamim Zarkasi Putro, "Integrasi Pendidikan Dan Psikologi Dalam Mengatasi Tantangan Pendidikan Di Madrasah Ibtidaiyah," *IBTIDAIY DATOKARAMA: JURNAL PENDIDIKAN DASAR* 4, no. 1 (June 22, 2023): 15–25, <https://doi.org/10.24239/ibtidaiy.Vol4.Iss1.154>.

⁵ Na'fan Tarihoran, Bayi Syafuri, and Atika Rahmania Elbarusi, "The Role of Positive Psychology in English Foreign Language Classroom" (5th ASEAN Conference on Psychology, Counselling, and Humanities (ACPOCH 2019), Atlantis Press, 2020), 284–88, <https://doi.org/10.2991/assehr.k.200120.060>.

⁶ Takiuddin Takiuddin and Muhammad Husnu, "Grit Dalam Pendidikan," *JKP (Jurnal Konseling Pendidikan)* 4, no. 2 (2020): 52–58; A. Tanjung et al., "Konsep Kebahagiaan Menurut Psikologi Positif," 2023, https://www.researchgate.net/profile/Clarabel-Simaremare/publication/376678845_KONSEP_KEBAHAGIAAN_MENURUT_PSIKOLOGI_POSITIF_The_Concept_of_Happiness_according_to_Positive_Psychology/links/6582fcec2468df72d3bea0e6/KONSEP-KEBAHAGIAAN-MENURUT-PSIKOLOGI-POSITIF-The-Concept-of-Happiness-according-to-Positive-Psychology.pdf.

⁷ Wahidin Wahidin, "Optimisme Perspektif Pendidikan Islam Dan Implementasinya Dalam Layanan Bimbingan Dan Konseling Bagi Mahasiswa," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 02 (2023), <https://www.jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/3636>.

extensively explored.⁸ This study seeks to fill that gap by providing a more detailed and specific analysis of the application of positive psychology in Islamic education. Identifying under-researched areas and the potential contributions of this study is a primary focus of this gap analysis.

This research poses two main questions: how are the principles of positive psychology explained in the literature on Islamic education, and what strategies and methods are used to implement the principles of positive psychology in Islamic education according to the literature? These questions aim to critically identify and analyze the application of positive psychology in Islamic education based on existing literature. Through in-depth literature analysis, this study is expected to provide a comprehensive and practical overview of how the principles of positive psychology can be applied in Islamic education. The answers to these questions will help in developing clear and practical guidelines for educators and policymakers.

The significance of this research lies in its contribution to the development of theory and practice in Islamic education. By providing clear and practical guidelines for integrating the principles of positive psychology, this research aims to assist educators and policymakers in creating a more holistic and balanced educational environment. Additionally, this study opens opportunities for future research to further explore the benefits and challenges of applying positive psychology in Islamic education. Thus, this research offers both theoretical and practical contributions to improving the quality of Islamic education.

Positive Psychology: Concepts and Fundamental Principles

Positive psychology is a field of study focused on the positive aspects of human life, such as happiness, optimism, and the meaningfulness of life. In this context, happiness encompasses various emotional aspects, engagement in activities, good social relationships, a deep sense of life meaning, and satisfying achievements.⁹ Optimism is the positive belief that helps individuals manage their expectations and efforts to achieve their goals.¹⁰ Additionally, life meaningfulness provides individuals with clear purpose and direction, which in

⁸ Devy Habibi Muhammad and Agustiriani Eka Desari, "Early Child Education Based on Islamic Psychology," *International Journal of Islamic Thought and Humanities* 2, no. 1 (March 1, 2023): 12–20, <https://doi.org/10.54298/ijith.v2i1.51>.

⁹ R. Shilko et al., "Positive Education for Students' Mental Health Support," *European Psychiatry* 65, no. S1 (June 2022): S630–S630, <https://doi.org/10.1192/j.eurpsy.2022.1614>.

¹⁰ Jason W. Burton et al., "Optimism Where There Is None: Asymmetric Belief Updating Observed with Valence-Neutral Life Events," *Cognition* 218 (2022): 104939; Mariah F. Purol and William J. Chopik, "Optimism: Enduring Resource or Miscalibrated Perception?," *Social and Personality Psychology Compass* 15, no. 5 (May 2021): e12593, <https://doi.org/10.1111/spc3.12593>.

turn enhances their motivation and engagement in various activities.¹¹ These principles form the foundation of positive psychology and are highly relevant for application in various contexts, including education.

The core principles of positive psychology not only provide a framework for understanding the positive aspects of human life but also offer practical approaches to enhance individual well-being. Happiness, as a key component, involves achieving emotional balance and life satisfaction, which can be translated in educational contexts as increased student engagement and motivation.¹² Optimism, with its focus on a positive outlook towards the future, encourages students to face challenges with a constructive attitude. The meaningfulness of life, which provides purpose and significance in daily activities, can motivate students to find value in their learning. By understanding and implementing these principles, education can be transformed into a more holistic approach that supports the overall development of students.

Positive Psychology in Education

In the educational context, positive psychology plays a crucial role in enhancing students' psychological well-being, which ultimately has a positive impact on their academic outcomes. Research has shown that students with good psychological well-being tend to have higher motivation to learn, greater engagement in school activities, and better academic achievement.¹³ One approach to applying positive psychology in education is the strengths-based approach, which focuses on identifying and developing individual students' strengths. Additionally, positive psychology-based intervention programs, such as mindfulness and happiness, have proven effective in improving students' well-being in the school environment.¹⁴ These strategies and methods show great potential in creating a more supportive and positive learning environment.

¹¹ Dewi Lianasari and Muhammad Japar, "Konseling Kelompok Rational Emotive Behaviour Therapy Berbasis Nilai Budaya Jawa Untuk Meningkatkan Kebermaknaan Hidup Pada Masa Pandemi Covid-19," *Bulletin of Counseling and Psychotherapy* 4, no. 3 (2022): 645–53.

¹² Yoga Setyo Wibowo et al., "Positive Education: Exploring Students' Well-Being Framework in Indonesia," *Jurnal Cakrawala Pendidikan* 40, no. 3 (October 23, 2021): 762–71, <https://doi.org/10.21831/cp.v40i3.33530>.

¹³ Moh Maqbul Mawardi and Fida Ruhayah, "The Relevance of Positive Education Concept for Pesantren in Indonesia," *Jurnal Pendidikan Islam* 8, no. 2 (December 31, 2022): 163–76, <https://doi.org/10.15575/jpi.v8i2.19855>.

¹⁴ Liana Santos Alves Peixoto, Sonia Maria Guedes Gondim, and Cicero Roberto Pereira, "Emotion Regulation, Stress, and Well-Being in Academic Education: Analyzing the Effect of Mindfulness-Based Intervention," *Trends in Psychology* 30, no. 1 (March 2022): 33–57, <https://doi.org/10.1007/s43076-021-00092-0>; Ricardo Tarrasch, Rony Berger, and Daniel Grossman, "Mindfulness and Compassion as Key Factors in Improving Teacher's Well Being," *Mindfulness* 11, no. 4 (April 2020): 1049–61, <https://doi.org/10.1007/s12671-020-01304-x>; Joy

The application of positive psychology in education not only enhances academic performance but also helps build essential life skills.¹⁵ For instance, the strengths-based approach helps students identify and develop their unique abilities, which in turn increases their self-confidence and ability to overcome challenges. Intervention programs like mindfulness teach students to be more aware and present in their activities, which can reduce stress and improve focus.¹⁶ By integrating the principles of positive psychology, schools can create a more inclusive and supportive environment that promotes students' emotional and social well-being while encouraging them to reach their full potential.

Islamic Education: Principles and Objectives

Islamic education aims to cultivate individuals who are intellectually and spiritually balanced. The core values in Islamic education include tawhid (the oneness of God), akhlaq (morality), and fiqh (Islamic law).¹⁷ Islamic education integrates knowledge with spiritual and moral values, creating a holistic approach that encompasses cognitive, affective, and psychomotor aspects.¹⁸ This approach seeks to create a comprehensive and meaningful learning experience for students, focusing not only on academic achievement but also on character and spiritual development. Therefore, Islamic education provides a rich framework for integrating the principles of positive psychology.

Xu et al., "Virtual Mindfulness Interventions to Promote Well-Being in Adults: A Mixed-Methods Systematic Review," *Journal of Affective Disorders* 300 (2022): 571–85; Mi Ra Yun et al., "Effects of School-Based Meditation Courses on Self-Reflection, Academic Attention, and Subjective Well-Being in South Korean Middle School Students," *Journal of Pediatric Nursing* 54 (2020): e61–68.

¹⁵ Rima Aksen Cahdriyana and Rino Richardo, "Apakah Konsep PROSPER Dapat Membangun Kesejahteraan Siswa (Student Wellbeing) Di Era Pandemi Covid-19?," *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi* 9, no. 1 (2021): 13–23; Alfira Hasanah, "Psikologi Gratitude Manfaat Bersyukur Untuk Kesehatan Mental," *Circle Archive* 1, no. 4 (2024), <http://www.circle-archive.com/index.php/carc/article/download/121/116>.

¹⁶ Kurrota Aini and Hapsari Puspita Rini, "Program Pelatihan Empati Sebagai Strategi Mengurangi Perilaku Bullying Pada Remaja," *Indo-MathEdu Intellectuals Journal* 4, no. 3 (2023): 2667–84.

¹⁷ Mawardi and Ruhiyah, "The Relevance of Positive Education Concept for Pesantren in Indonesia"; Nila Pratiwi et al., "Peran Teman Sebaya Dalam Pembentukan Akhlak Anak: Studi Di MTs Muhammadiyah Curup," *INCARE, International Journal of Educational Resources* 1, no. 4 (2020): 280–97; Idi Warsah and Rahmat Yudhi Septian, "Implementasi Kurikulum Tersembunyi Pada Mata Pelajaran Pendidikan Agama Islam Di SMA Negeri 1 Rejang Lebong," *Al-Ikhtibar: Jurnal Ilmu Pendidikan* 9, no. 1 (2022): 1–11.

¹⁸ Dur Brutu, Saipul Annur, and Ibrahim Ibrahim, "Integrasi Nilai Filsafat Pendidikan Dalam Kurikulum Merdeka Pada Lembaga Pendidikan Islam," *Jambura Journal of Educational Management*, 2023, 442–53.

Within the framework of Islamic education, principles such as tawhid, akhlaq, and fiqh are not merely curriculum elements but also the pillars that shape the entire educational process. Tawhid emphasizes the importance of awareness of the oneness of God in every aspect of life, encouraging students to develop a strong spiritual connection. Akhlaq focuses on the development of moral and ethical conduct, which serves as the foundation for students' behavior in daily interactions.¹⁹ Fiqh provides an understanding of Islamic laws, helping students to live their lives according to shariah principles.²⁰ The integration of these values with formal education creates a comprehensive approach that prepares students not only for academic success but also to become individuals of integrity who contribute positively to society.

Integrating Positive Psychology into Islamic Education

The integration of positive psychology into Islamic education can provide significant benefits. The principles of positive psychology, such as happiness, optimism, and life meaningfulness, align with the values of Islamic education and can be adapted to enhance students' well-being. For example, the happiness model can be integrated into the Islamic education curriculum to help students achieve better emotional and social well-being.²¹ Optimism can be applied to build a positive attitude among students towards learning, helping them to better face challenges.²² Life meaningfulness can be integrated to provide students with a clear spiritual purpose, which can enhance their motivation and engagement in the learning process.

This integration process requires a holistic and strategic approach. This approach includes curriculum adaptation that combines the principles of positive psychology with Islamic values, teacher training to effectively implement these strategies, and the development of programs that support

¹⁹ Ishak Ishak, "Karakteristik Pendidikan Agama Islam Pada Lembaga Pendidikan," *FĪTUA: Jurnal Studi Islam* 2, no. 2 (2021): 167–78.

²⁰ Muhammad Fodhil and Muhammad Romadhoni, "PENINGKATAN PEMAHAMAN MATERI FIQH UBUDIYYAH MELALUI KAJIAN KITAB GHUYAH AT TAQRIB DI PONDOK PESANTREN INDUK MAMBAUL MA'ARIF DENANYAR JOMBANG," *Al-Furqan: Jurnal Agama, Sosial, Dan Budaya* 3, no. 2 (2024): 652–63; Dinah Khoeriah Khoeriah, Tri Susilowati, and Mhd Saleh, "Pengaruh Pembelajaran Fiqih Muamalah Terhadap Pengetahuan Siswa Tentang Bank Syariah (Studi Kasus Di SMK Berbasis Pondok Pesantren Bhakti Nugraha)," *International Journal of Halal Economic* 1, no. 1 (2024): 14–26.

²¹ Shilko et al., "Positive Education for Students' Mental Health Support."

²² Muhamad Januaripin, "Kepercayaan Diri Sebagai Prediktor Prestasi Akademik Siswa," *KAMALIYAH: Jurnal Pendidikan Agama Islam* 2, no. 1 (2024): 114–28.

students' overall well-being.²³ By adopting the principles of positive psychology, Islamic education can become more dynamic and responsive to the needs of students in the modern era. As a result, students not only develop academically but also achieve strong psychological well-being and are prepared to face life's challenges with deep confidence and wisdom.

Conceptual Framework in Research

This theoretical framework provides a critical and informative conceptual foundation for understanding the application of positive psychology principles in Islamic education. By focusing on literature review, this research aims to identify and evaluate the methods and strategies that have been used in this context without directly addressing the research questions. The answers to the research questions will be further explored in the literature review findings section. Through this approach, the study is expected to make a significant contribution to the development of more holistic and effective Islamic education theory and practice.

This approach not only enriches the existing literature but also provides practical guidance for educators and policymakers in integrating positive psychology into Islamic education. By understanding how positive psychology principles can be adapted and applied in Islamic education, educators can create more supportive and inspiring learning environments. The study also paves the way for further research that can explore the benefits and challenges of this integration and provides concrete recommendations for more effective implementation in various Islamic educational contexts.

The literature review method was chosen for this study as it allows the researcher to collect and analyze data from various existing sources. Literature review is crucial in the academic context because it provides a strong theoretical foundation and allows researchers to identify research trends and gaps in the existing literature.²⁴ The selection of this method is based on the need to explore and evaluate the application of positive psychology principles in Islamic education comprehensively. By combining literature review and bibliometric approaches, this study aims to provide a comprehensive overview of the research developments in this field. The ultimate goal is to identify the methods

²³ Zuhdiyah Zuhdiyah et al., "THE VARIOUSITY OF HAPPINESS PERSPECTIVE AND ITS IMPLEMENTATION IN LEARNING PROCESS," *Psikis : Jurnal Psikologi Islami* 6, no. 1 (June 1, 2020): 102–15, <https://doi.org/10.19109/psikis.v6i1.4692>.

²⁴ Michael B. Harari et al., "Literature Searches in Systematic Reviews and Meta-Analyses: A Review, Evaluation, and Recommendations," *Journal of Vocational Behavior* 118 (April 1, 2020): 103377, <https://doi.org/10.1016/j.jvb.2020.103377>.

and strategies that have been used and provide recommendations for further research.

The research design uses a literature review method that includes a systematic and structured process for identifying, evaluating, and synthesizing relevant literature. The stages of conducting a literature review include identifying the research topic, searching the literature, selecting articles, collecting data, analyzing, and synthesizing findings. In the topic identification stage, the researcher determines the main focus of the research, namely the application of positive psychology principles in Islamic education. Subsequently, literature searches are conducted through comprehensive academic databases.²⁵ Relevant articles are then selected based on pre-established inclusion and exclusion criteria, including topic relevance, research quality, source credibility, and publication date.

The academic databases used in this study include Google Scholar, Scopus, and PubMed to ensure wide and comprehensive coverage. Inclusion criteria include articles relevant to the research topic, published in reputable journals, and available in English or Indonesian. Exclusion criteria include irrelevant articles, those not meeting quality standards, or published in untrustworthy sources.²⁶ The literature search strategy uses a combination of relevant keywords and Boolean operators to narrow down search results. Thus, the search process is conducted thoroughly to identify the most relevant and credible literature.

Data collection is conducted from articles that meet the inclusion criteria through systematic searches on the specified databases. The use of software such as Mendeley or EndNote is crucial for reference management and data organization. This software helps in storing, managing, and citing literature more efficiently.²⁷ The validity and reliability of the data are ensured through source verification and rechecking of the information collected. Each article selected for analysis is verified to ensure that the information contained is valid and reliable. This process ensures that the data used in this study is of high quality.

Data analysis in this study is conducted through qualitative and quantitative approaches. Qualitative analysis is used to identify the main themes

²⁵ Sascha Kraus, Matthias Breier, and Sonia Dasí-Rodríguez, "The Art of Crafting a Systematic Literature Review in Entrepreneurship Research," *International Entrepreneurship and Management Journal* 16, no. 3 (September 1, 2020): 1023–42, <https://doi.org/10.1007/s11365-020-00635-4>.

²⁶ Harari et al., "Literature Searches in Systematic Reviews and Meta-Analyses."

²⁷ Harari et al.

in the reviewed literature, while quantitative analysis is performed using bibliometric techniques. Bibliometric analysis techniques include citation analysis to measure research impact, co-citation analysis to examine the relationships between studies, and co-word analysis to identify research trends.²⁸ Bibliometric analysis tools such as VOSviewer or Bibliometrix are used for data visualization and deeper analysis. This approach allows the researcher to identify patterns, trends, and relationships in the existing literature.

Synthesis of findings from the literature is conducted through a qualitative approach to integrate information from various sources. This process involves identifying the main themes and trends in the research to provide a clear picture of the developments and directions in this field. The interpretation of the analysis results is carried out by linking the findings with the theoretical framework and the context of Islamic education. Thus, this study not only identifies the methods and strategies that have been used but also evaluates their effectiveness in the context of applying positive psychology in Islamic education.²⁹ The synthesis and interpretation of these results will provide deeper and more comprehensive insights.

The credibility of this research is maintained through the use of systematic and transparent methods in data collection and analysis. Triangulation techniques, such as using various data sources and analysis methods, are applied to increase the trustworthiness of the research results. By combining various approaches, this study ensures that the results obtained are accurate and reliable.³⁰ The limitations of the literature review are acknowledged and addressed by providing recommendations for further research. This includes recognizing limitations in data access and variations in methodology in the reviewed literature.

Ethical considerations in the literature review include respecting copyright and acknowledging original sources. This research is conducted by avoiding plagiarism and ensuring that all sources are properly cited. The originality of the study is maintained through the use of transparent and accurate methods in data collection and analysis.³¹ Acknowledgment of author

²⁸ Kraus, Breier, and Dasí-Rodríguez, “The Art of Crafting a Systematic Literature Review in Entrepreneurship Research.”

²⁹ Pedro Vazquez-Marin, Francisco Cuadrado, and Isabel Lopez-Cobo, “Connecting Sustainable Human Development and Positive Psychology through the Arts in Education: A Systematic Review,” *Sustainability* 15, no. 3 (January 2023): 2076, <https://doi.org/10.3390/su15032076>.

³⁰ Harari et al., “Literature Searches in Systematic Reviews and Meta-Analyses.”

³¹ Kraus, Breier, and Dasí-Rodríguez, “The Art of Crafting a Systematic Literature Review in Entrepreneurship Research.”

contributions and copyright is ensured at every stage of the research. By adhering to ethical research principles, this study contributes to scientific integrity and public trust in research outcomes.

RESUL AND DISCUSSIONS

The Application of Positive Psychology Principles as Explained in Islamic Education Literature

The data from the literature review related to the principles of positive psychology are codified into several themes and sub-themes as presented in Table 1 below:

Table 1. Codification of Data Related to the Application of Positive Psychology Principles

No.	Tema Data	Subtema dalam Data
1	Application of Happiness	- Curriculum implementation
		- Learning activities
		- Emotional well-being
2	Application of Optimism	- Positive attitude
		- Optimism training
		- Learning motivation
3	Application of Meaningfulness	- Spiritual goals
		- Mentoring programs
		- Reflection on meaning
4	Combination of Happiness and Optimism	- Holistic approach
		- Well-being and positive attitude
		- Integrative curriculum
5	Integration of Happiness and Meaningfulness	- Reflective activities
		- Search for meaning
		- Student well-being

As displayed in Table 1, the first theme of data is the application of the principle of happiness. The application of the principle of happiness in Islamic education often begins with curriculum adjustments to include elements that support students' emotional well-being. This curriculum implementation encompasses various activities designed to foster a sense of happiness and satisfaction among students. For instance, some schools have added regular sessions for self-reflection and group activities focused on socio-emotional development. The main goal of this approach is to create a joyful and supportive learning environment. By emphasizing happiness as part of the learning process, students are expected to become more engaged and motivated in their studies. Literature shows that students who feel happy tend to have better academic performance. Therefore, integrating happiness into the curriculum not only enhances their emotional well-being but also their academic achievements. This application creates a conducive learning atmosphere for both personal and academic growth.³²

Learning activities designed to enhance happiness involve various methods that promote positive interactions and active student engagement. Examples include educational games, group projects, and classroom discussions that emphasize collaboration and recognition of individual efforts. These activities not only make the learning process more engaging but also help students develop essential social skills. Through these activities, students learn to work together, support one another, and build healthy relationships with their peers. Emotional literacy and stress management are also taught through these activities, contributing to the overall well-being of students. Thus, happiness-focused learning activities have a significant positive impact on students' learning experiences, making them more eager to participate and more committed to their education.³³

Students' emotional well-being is the primary goal of applying the principle of happiness in Islamic education. Programs and activities designed to support emotional well-being include counseling sessions, workshops on emotion management, and mindfulness activities. Students are encouraged to recognize and express their feelings in healthy ways. Research indicates that students with good emotional well-being are better able to cope with stress and academic challenges. They are also more likely to engage in extracurricular

³² Nurul Komariah and Ishmatun Nihayah, "Improving The Personality Character of Students Through Learning Islamic Religious Education," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (March 27, 2023): 65–77, <https://doi.org/10.59373/attadzkir.v2i1.15>.

³³ Amiruddin Amiruddin, Muhammad Qorib, and Zailani Zailani, "A Study of the Role of Islamic Spirituality in Happiness of Muslim Citizens," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (November 19, 2021): 5, <https://doi.org/10.4102/hts.v77i4.6655>.

activities and exhibit positive behaviors. By focusing on emotional well-being, schools create an environment where students feel supported and valued. This not only improves the overall school atmosphere but also contributes to better academic performance and personal development of the students.³⁴

The second theme of data is the application of the principle of optimism. The application of the principle of optimism in Islamic education focuses on building a positive attitude among students. Programs designed to enhance optimism teach students to see the good in every situation and to develop realistic yet positive expectations for their future. These teaching methods often involve positive thinking exercises, where students are encouraged to write or discuss positive experiences they encounter daily. Additionally, teachers play a crucial role in providing positive feedback and guiding students to identify their strengths. By developing a positive attitude, students become more confident and better prepared to face academic and personal challenges. Research shows that students with a positive attitude tend to have higher motivation to learn and achieve better academic results.³⁵ Therefore, the application of optimism helps create a supportive and empowering learning environment.

Training in optimistic attitudes in Islamic education involves various methods and strategies to help students develop a more positive view of themselves and their future. These programs often include exercises to identify and overcome negative thought patterns. For example, students are encouraged to evaluate difficult situations and find the positive aspects or lessons to be learned. Additionally, group activities that focus on collective problem-solving are also implemented to build confidence and cooperation. This training helps students to not easily give up when faced with difficulties and to see failures as opportunities to learn and grow. By building an optimistic attitude, students become more resilient and better able to face challenges.³⁶ This not only improves their emotional well-being but also their academic performance.

³⁴ M. Husnaini, Eni Sarmiati, and Shubhi Mahmashony Harimurti, "Pembelajaran Sosial Emosional: Tinjauan Filsafat Humanisme Terhadap Kebahagiaan Dalam Pembelajaran," *Journal of Education Research* 5, no. 2 (2024): 1026–36.

³⁵ Burniati Azmi, Rhini Fatmasari, and Henny Jacobs, "Motivasi, Disiplin, Lingkungan Sekolah: Kunci Prestasi Belajar," *Aulad: Journal on Early Childhood* 7, no. 2 (2024): 323–33; Sri Lutfiwati, "Motivasi Belajar Dan Prestasi Akademik," *Al-Idarab: Jurnal Kependidikan Islam* 10, no. 1 (2020): 53–63.

³⁶ Dinda Salma Rosana, Ipah Saripah, and Nadia Aulia Nadhirah, "Resiliensi Remaja Dalam Menghadapai Stres Akademik Di Sekolah," *Jurnal Al-Taujih: Bingkai Bimbingan Dan Konseling Islami* 9, no. 2 (2023): 112–22; Rhyzoma Arry Sauma, "PSIKOLOGI KEGAGALAN MENGUBAH KEGAGALAN MENJADI KESEMPATAN BELAJAR," *Circle Archive* 1, no. 4 (2024), <http://circle-archive.com/index.php/carc/article/view/127>; Melva Syahrial and Yarmis

Learning motivation is one of the outcomes of applying the principle of optimism in Islamic education. Programs designed to enhance optimism also focus on increasing students' intrinsic motivation.³⁷ For instance, approaches that encourage students to set realistic goals and challenge themselves to achieve them. Moreover, teaching that connects the learning material with students' interests and personal goals has also been proven effective in increasing learning motivation. Optimistic students tend to have higher expectations about their ability to succeed, which in turn increases their effort and dedication to their studies. Research shows that high learning motivation is associated with better academic achievement.³⁸ Therefore, by fostering optimism, schools can help students reach their full academic potential.

The third theme of data is the application of meaningfulness. The application of the principle of meaningfulness in Islamic education often begins with emphasizing the importance of spiritual goals.³⁹ Students are taught to view education as part of their spiritual journey, not just as an academic achievement. Learning activities are designed to help students identify and pursue goals that

Syukur, "Membangkitkan Harapan Dan Meningkatkan Resiliensi Siswa SMP," *Jurnal Pendidikan Sosial Dan Konseling* 2, no. 2 (2024): 325–31.

³⁷ Histi Maryani, "UPAYA KEPALA SEKOLAH DALAM MENANAMKAN NILAI-NILAI KARAKTER PESERTA DIDIK SMP NEGERI 6 KABUPATEN KAUR PROVINSI BENGKULU," *Manajer Pendidikan: Jurnal Ilmiah Manajemen Pendidikan Program Pascasarjana* 18, no. 1 (2024), <https://ejournal.unib.ac.id/manajerpendidikan/article/view/35261>; Mohamad Yudiyanto et al., *STRATEGI MEMBANGUN PERCAYA DIRI PESERTA DIDIK* (CV. Intake Pustaka, 2024), <https://books.google.com/books?hl=id&lr=&id=ZCP6EAAAQBAJ&oi=fnd&pg=PA113&dq=Motivasi+belajar+merupakan+salah+satu+hasil+dari+penerapan+prinsip+optimisme+dalam+pendidikan+Islam.+Program-program+yang+dirancang+untuk+meningkatkan+optimisme+juga+berfokus+pada+meningkatkan+motivasi+intrinsik+siswa&ots=7RGs5tejD7&sig=cfYJkeXni1U1hEaGj9durjXNujA>.

³⁸ Eka Rati Astuti and Rabia Zakaria, "Hubungan Motivasi Belajar Dengan Prestasi Akademik," *Journal Health & Science: Gorontalo Journal Health and Science Community* 5, no. 1 (2021): 222–28; Mega Elfia, "Hubungan Motivasi Berprestasi Dengan Prestasi Belajar Mahasiswa Akademi Refraksi Optisi (Aro) Ylptk-Padang," *Ensiklopedia of Journal* 2, no. 2 (2020), <https://jurnal.ensiklopediaku.org/ojs-2.4.8-3/index.php/ensiklopedia/article/view/452>; Irene Krisanti Kapitan, Dyah Gita Rambu Kareri, and Anita Lidesna Shinta Amat, "Hubungan Motivasi Belajar Dengan Prestasi Akademik Mahasiswa Fakultas Kedokteran Di Nusa Tenggara Timur," *Cendana Medical Journal* 9, no. 1 (2021): 64–71; Bernardus Agus Rukiyanto et al., "Hubungan Antara Pendidikan Karakter Dan Prestasi Akademik Mahasiswa Perguruan Tinggi," *Jurnal Review Pendidikan Dan Pengajaran (JRPP)* 6, no. 4 (2023): 4017–25.

³⁹ Abd Wahib, "Integrasi Pendidikan Karakter Berbasis Intelectual, Emotional and Spiritual Quotient Dalam Bingkai Pendidikan Islam," *TADRIS: Jurnal Pendidikan Islam* 16, no. 2 (2021): 479–94.

align with their spiritual values.⁴⁰ For example, classroom discussions that connect lesson content with spiritual or moral concepts. Mentoring programs involving religious figures or spiritual teachers are also implemented to guide students in finding meaning in their daily lives. By emphasizing spiritual goals, students are expected to find deeper meaning in their education, which can enhance their engagement and commitment to learning. This also helps them develop a broader perspective on their role in society and the world.

Mentoring programs designed to support the application of the principle of meaningfulness in Islamic education involve guidance by teachers or spiritual figures. These mentors help students with self-reflection, understanding life goals, and connecting academic learning with their spiritual purposes. Mentoring programs typically include one-on-one sessions, group discussions, and activities that facilitate the exploration of personal values and beliefs. With the guidance of mentors, students are encouraged to reflect on the meaning of their life experiences and how these relate to their education. Research shows that effective mentoring can enhance students' emotional and spiritual well-being, as well as improve academic achievement. These programs also help students feel more connected and supported in their school environment.⁴¹

Reflection on meaning is one of the key methods in applying the principle of meaningfulness in Islamic education. Students are regularly encouraged to reflect on their learning experiences and identify aspects that provide meaning. This reflection can take the form of personal journals, group discussions, or assignments that encourage students to connect lessons with their personal values. Through reflection, students learn to appreciate each experience and see how each learning contributes to their personal and spiritual development. This process helps students find meaning in every aspect of education, thereby enhancing their motivation and engagement. Research indicates that students who regularly engage in meaningful reflection tend to have better emotional well-being and higher academic achievement.⁴² Therefore, reflection on meaning becomes an effective tool for improving the overall quality of education.

⁴⁰ Lely Maharani, Eli Masnawati, and Didit Darmawan, "Pengaruh Kedisiplinan Belajar, Regulasi Diri Dan Kecerdasan Spiritual Terhadap Prestasi Belajar Siswa Mts Wachid Hasyim Surabaya," *Jurnal Ilmu Pendidikan Islam* 23, no. 2 (2024): 407–16.

⁴¹ A Feeley et al., "15 Impact of Mentoring of Underrepresented Minorities in Undergraduate Medical Education: A Systematic Review," *British Journal of Surgery* 110, no. Supplement_7 (September 15, 2023): znad258.010, <https://doi.org/10.1093/bjs/znad258.010>.

⁴² Alaster Gibson, "Exploring Spirituality in the Teacher-Leadership Role of Mentoring Through Collaborative Action Research," July 25, 2016, <https://research.avondale.edu.au/handle/123456789/08872879>.

The fourth theme of data is the combination of happiness and optimism principles. The combination of applying the principles of happiness and optimism in Islamic education is often implemented through a holistic approach. This approach emphasizes the importance of integrating both principles into all aspects of learning and school life. The programs implemented include activities that support emotional well-being, build a positive attitude, and increase student engagement. For example, schools may hold well-being workshops that combine happiness and optimism exercises, as well as provide spaces for students to participate in activities that promote a balanced life. With a holistic approach, students receive comprehensive support, which not only improves their academic performance but also their mental and emotional health. Research shows that this holistic approach is effective in creating a supportive and inclusive learning environment, which can enhance student well-being and achievement.

The combination of the principles of happiness and optimism also focuses on improving students' well-being and positive attitudes. Programs implemented often include activities that encourage students to think positively, recognize and appreciate the good things in their lives, and develop gratitude. For example, daily exercises that involve noting three good things that happen each day or group activities that encourage sharing positive stories. These activities help students focus on the positive aspects of their lives, which can improve their emotional well-being.⁴³ The positive attitude developed through these activities also helps students become more resilient in facing academic and personal challenges. Research shows that students with good emotional well-being and positive attitudes tend to have better academic performance and healthier social relationships.

The application of the combination of the principles of happiness and optimism in Islamic education is also carried out through an integrative curriculum. This curriculum is designed to incorporate elements of happiness and optimism into all subjects and school activities. For example, Islamic studies can integrate the values of happiness and optimism by teaching students about the importance of gratitude and hope in everyday life. Other subjects, such as science and mathematics, can also adopt an approach that encourages students to think positively and appreciate the learning process. With an integrative curriculum, students gain a holistic understanding of how the principles of happiness and optimism can be applied in various aspects of their lives. This

⁴³ Katie McArthur, Alastair Wilson, and Katie Hunter, "Mentor Suitability and Mentoring Relationship Quality: Lessons from the Glasgow Intergenerational Mentoring Network," *Journal of Community Psychology* 45, no. 5 (2017): 646–57, <https://doi.org/10.1002/jcop.21884>.

approach not only improves students' emotional well-being but also makes learning more meaningful and relevant.⁴⁴

The fifth theme of data is the integration of happiness and meaningfulness. The integration of the principles of happiness and meaningfulness in Islamic education is often conducted through reflective activities.⁴⁵ These activities are designed to help students reflect on their experiences and find meaning in every learning. For example, students are encouraged to write reflective journals where they note positive experiences and how those experiences provide meaning in their lives. Additionally, group discussions that regularly address the values of happiness and meaningfulness are held. These reflective activities help students connect what they learn with their personal values, thus enhancing their engagement and motivation.⁴⁶ Research shows that reflective activities can improve students' emotional well-being and help them develop a more positive perspective on life and learning.

The search for meaning is an important aspect of the integration of happiness and meaningfulness in Islamic education. Programs designed to help students find meaning often include activities that encourage the exploration of personal values and life goals.⁴⁷ For example, students are encouraged to explore deep questions about their life's purpose and how education can help them achieve those goals. Mentoring programs and counseling guidance also play an important role in helping students find meaning in their education and life. By focusing on the search for meaning, students are expected to find strong intrinsic motivation to learn and grow.⁴⁸ Research shows that students who find meaning in their education tend to be more enthusiastic and committed to their studies.

The integration of happiness and meaningfulness in Islamic education also focuses on the overall well-being of students. Programs designed to

⁴⁴ Yenwan Chong and Lip-Sam Thi, "University Freshman Mentoring Effectiveness and Scale Enhancement | Asian Journal of University Education," 2020, <https://myjms.mohe.gov.my/index.php/AJUE/article/view/11950>.

⁴⁵ Muhammad Faishal, "Integrasi Nilai-Nilai Filosofi Islam Dalam Pantun Masyarakat Melayu Batu Bara," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 5 (2024): 3136–51.

⁴⁶ Yayuk Hidayati, "Peran Guru Pendidikan Agama Islam Dalam Meningkatkan Minat Belajar Peserta Didik Di Sdn Nusatunggal," *UNISAN JURNAL* 3, no. 7 (2024): 921–33.

⁴⁷ Khoirul Umam and Annas Muhammad Isa, "ISLAMISASI KONSEP KEBAHAGIAAN MENURUT BARAT," *Reflektika* 19, no. 1 (2024): 1–32.

⁴⁸ Mahmoud Zare Jamalabadi and Seyed Alireza Afshani, "Structural Model of the Association between Spiritual Health and Self-Esteem of Students in Yazd Farhangian University with the Mediating Role of General Health," *Journal of Community Health Research*, 2022, <https://doi.org/10.18502/jchr.v11i4.11647>.

improve students' well-being include various activities that support physical, emotional, and spiritual health. For example, schools may hold regular sports activities, counseling sessions, and religious activities that support students' spiritual development. Additionally, activities that encourage positive social interaction and life skills development are also implemented. By focusing on the holistic well-being of students, schools create an environment that supports students' personal and academic development. Research shows that students with good well-being tend to have better academic performance and healthier social relationships.⁴⁹ Therefore, the integration of happiness and meaningfulness in Islamic education helps create a supportive and inclusive learning environment.

Strategies and Methods Used to Apply Positive Psychology Principles in Islamic Education

The data related to strategies and methods used to apply positive psychology principles in Islamic education are codified into several themes and subthemes, as presented in Table 2 below:

Table 2. Strategies and Methods for Applying Positive Psychology Principles in Islamic Education

No	Theme	Sub-themes
1	Implementation Strategies	- Strength-based approach - Social skills development - Teacher training
2	Teaching Methods	- Collaborative learning - Project-based teaching - Integration of spiritual values
3	Intervention Programs	- Mindfulness programs - Happiness programs - Mentoring programs
4	Holistic	- Combination of happiness and optimism

⁴⁹ Lisa Marie Roberts and Sharon Ross, "Improving Elementary Students' Social-Emotional Health Through An After-School Mentorship Physical Activity Program: 1764," *Medicine & Science in Sports & Exercise* 55, no. 9S (September 2023): 598, <https://doi.org/10.1249/01.mss.0000985388.44848.d0>.

	Approaches	- Integrative curriculum
		- Reflective activities
5	Evaluation and Monitoring	- Student well-being assessment
		- Student feedback
		- Continuous improvement

Based on the data codification in Table 2, the first theme is implementation strategies. A strength-based approach is one of the strategies applied to incorporate positive psychology principles in Islamic education. This strategy focuses on identifying and developing the individual strengths of students. Teachers are trained to recognize each student's strengths and guide them in developing these strengths through relevant activities. For example, students who show an interest and talent in the arts are encouraged to explore and further develop their artistic skills. By focusing on individual strengths, students feel valued and motivated to reach their full potential. Research shows that the strength-based approach enhances students' self-confidence and emotional well-being. Additionally, this approach helps create a positive and supportive learning environment.⁵⁰

The development of social skills is a crucial component in applying positive psychology principles in Islamic education. Programs designed to enhance students' social skills involve various collaborative and interactive activities, such as group games, class discussions, and joint projects. These activities help students develop communication, cooperation, and empathy. Social skills development also includes training in conflict management and building healthy relationships with classmates. With strong social skills, students are better equipped to handle social and emotional challenges. Research indicates that students with good social skills tend to have better well-being and more positive relationships with others.⁵¹

Teacher training is a critical strategy to ensure the successful application of positive psychology principles in Islamic education. Teachers are trained to understand positive psychology concepts and how to apply them in daily

⁵⁰ Sheida K. Raley, Karrie A. Shogren, and Brian P. Cole, "Positive Psychology and Education of Students with Disabilities: The Way Forward for Assessment and Intervention," *Advances in Neurodevelopmental Disorders* 5, no. 1 (March 1, 2021): 11–20, <https://doi.org/10.1007/s41252-020-00181-8>.

⁵¹ Rod Galloway, Bronwyn Reynolds, and John Williamson, "Strengths-Based Teaching and Learning Approaches for Children: Perceptions and Practices," *Journal of Pedagogical Research* 4, no. 1 (April 1, 2020): 31–45, <https://doi.org/10.33902/JPR.2020058178>.

teaching. This training includes various methods and techniques for creating a positive and supportive learning environment. Teachers are taught to provide positive feedback, recognize individual student strengths, and design learning activities that promote happiness and optimism. Additionally, the training covers strategies for effective classroom management and supporting students' emotional well-being. Research shows that teachers trained in positive psychology are better able to create a positive learning environment and support students' holistic development.⁵²

The second theme is teaching methods. Collaborative learning is one teaching method used to apply positive psychology principles in Islamic education. This method encourages students to work together in groups to complete tasks or projects. Collaboration not only enhances students' social skills but also helps them learn from each other. In collaborative learning, students are taught to appreciate differences, work together, and achieve common goals. This method also helps students develop communication and problem-solving skills. Research shows that collaborative learning increases student engagement and motivation. By working together, students feel more motivated and engaged in the learning process.⁵³

Project-based teaching is another method used to apply positive psychology principles in Islamic education. This method involves students in long-term projects that require them to apply their knowledge and skills in real-life situations. Project-based teaching encourages students to think critically, solve problems, and collaborate with others. These projects are often related to issues relevant to students' daily lives or communities, making their learning meaningful and relevant. Research shows that project-based teaching increases motivation, engagement, and academic achievement. This method also helps students develop essential life skills.⁵⁴

The integration of spiritual values in teaching is a method used to connect positive psychology principles with Islamic education. Values such as honesty, patience, and gratitude are taught as part of the curriculum. Teachers

⁵² Mathew A. White, "Positive Professional Practice: A Strength-Based Reflective Practice Teaching Model," in *The Palgrave Handbook of Positive Education*, ed. Margaret L. Kern and Michael L. Wehmeyer (Cham: Springer International Publishing, 2021), 165–204, https://doi.org/10.1007/978-3-030-64537-3_7.

⁵³ Tsz Lun (Alan) Chu, "Applying Positive Psychology to Foster Student Engagement and Classroom Community amid the COVID-19 Pandemic and Beyond," *Scholarship of Teaching and Learning in Psychology* 8, no. 2 (2022): 154–63, <https://doi.org/10.1037/stl0000238>.

⁵⁴ Laurie A. Schreiner and Edward "Chip" Anderson, "Strengths-Based Advising: A New Lens for Higher Education," *NACADA Journal* 25, no. 2 (September 1, 2021): 20–29, <https://doi.org/10.12930/0271-9517-25.2.20>.

use various methods to integrate these values, including stories, discussions, and reflective activities. For example, in religious studies, students are encouraged to reflect on how spiritual values can be applied in daily life. Integrating spiritual values helps students develop strong morality and character. Research shows that students who learn in an environment that emphasizes spiritual values tend to have better emotional well-being and higher academic achievement.⁵⁵

The third theme is intervention programs. Mindfulness programs are one intervention used to apply positive psychology principles in Islamic education. These programs involve exercises designed to help students become more aware of their thoughts, feelings, and surroundings. Mindfulness practices, such as meditation and deep breathing, are taught to help students manage stress and enhance their emotional well-being. These programs are often integrated into students' daily routines, such as before starting lessons or after breaks. Research shows that mindfulness helps students develop better attention, reduce anxiety, and improve mental health. By teaching mindfulness, schools create an environment that supports students' holistic well-being.⁵⁶

Happiness programs are another intervention used to enhance students' well-being in Islamic education. These programs include various activities designed to increase feelings of happiness and satisfaction among students. For example, gratitude exercises, community-building activities, and community service projects. Gratitude exercises encourage students to note things they are thankful for each day, while community-building activities promote positive interactions among students. Community service projects engage students in activities that benefit their surroundings, helping them feel more connected and purposeful. Research shows that happiness programs enhance students' emotional and social well-being. By implementing happiness programs, schools create a positive and supportive environment for student development.⁵⁷

Mentoring programs are interventions that involve guidance from teachers or spiritual leaders to help students develop life goals and personal values. Mentors assist students in self-reflection, goal-setting, and character development. Mentoring programs typically include one-on-one sessions, group discussions, and activities that encourage exploring personal values and beliefs. With the guidance of mentors, students are taught to reflect on the meaning of

⁵⁵ Krista M. Soria and Robin Stubblefield, "Building a Strengths-Based Campus to Support Student Retention," *Journal of College Student Development* 56, no. 6 (2021): 626–31.

⁵⁶ Dexing Zhang et al., "Mindfulness-Based Interventions: An Overall Review," *British Medical Bulletin* 138, no. 1 (June 1, 2021): 41–57, <https://doi.org/10.1093/bmb/ldab005>.

⁵⁷ Dana Carsley, Bassam Khoury, and Nancy L. Heath, "Effectiveness of Mindfulness Interventions for Mental Health in Schools: A Comprehensive Meta-Analysis," *Mindfulness* 9, no. 3 (June 1, 2018): 693–707, <https://doi.org/10.1007/s12671-017-0839-2>.

their life experiences and how these relate to their education. Research shows that effective mentoring can enhance students' emotional and spiritual well-being and academic achievement. These programs also help students feel more connected and supported within their school environment.⁵⁸

The fourth theme is holistic approaches. A holistic approach in Islamic education involves combining the principles of happiness and optimism to create a learning environment that supports student well-being. Implemented programs include activities that support emotional well-being, foster positive attitudes, and increase student engagement. For example, schools may hold well-being workshops that combine happiness and optimism practices and provide opportunities for students to participate in activities that promote life balance. With a holistic approach, students receive comprehensive support, enhancing not only academic achievement but also their mental and emotional health. Research shows that this holistic approach is effective in creating a supportive and inclusive learning environment, which can improve students' well-being and performance.⁵⁹

An integrative curriculum is part of the holistic approach that incorporates the principles of happiness and optimism into all subjects and school activities. This curriculum is designed to connect positive psychology values with academic learning. For example, Islamic religious studies may integrate the values of happiness and optimism by teaching students about the importance of gratitude and hope in daily life. Other subjects, such as science and mathematics, can also adopt approaches that encourage students to think positively and appreciate the learning process. With an integrative curriculum, students gain a holistic understanding of how happiness and optimism principles can be applied in various aspects of their lives. This approach not only enhances students' emotional well-being but also makes learning more meaningful and relevant.⁶⁰

Reflective activities are an essential method in the holistic approach to integrating happiness and optimism in Islamic education. Students are encouraged to regularly reflect on their learning experiences and identify

⁵⁸ Sona Dimidjian and Zindel V. Segal, "Prospects for a Clinical Science of Mindfulness-Based Intervention," *American Psychologist* 70, no. 7 (2021): 593–620, <https://doi.org/10.1037/a0039589>.

⁵⁹ Mark A. Graham and Rebecca Lewis, "Mindfulness as Art Education, Self-Inquiry, and Artmaking," *Studies in Art Education* 64, no. 1 (January 2, 2023): 75–96, <https://doi.org/10.1080/00393541.2022.2154529>.

⁶⁰ Alissa J Mrazek et al., "The Future of Mindfulness Training Is Digital, and the Future Is Now," *Current Opinion in Psychology*, Mindfulness, 28 (August 1, 2019): 81–86, <https://doi.org/10.1016/j.copsyc.2018.11.012>.

meaningful aspects. These reflective activities can include personal journals, group discussions, or assignments that prompt students to connect their lessons with their personal values. Through reflection, students learn to appreciate each experience and see how every learning contributes to their personal and spiritual development. This process helps students find meaning in every aspect of education, thereby increasing their motivation and engagement. Research shows that students who regularly engage in meaningful reflection tend to have better emotional well-being and higher academic achievement.⁶¹ Therefore, meaning reflection becomes an effective tool for improving the overall quality of education.

The fifth theme is evaluation and monitoring. Student well-being assessment is a critical step in evaluating and monitoring the application of positive psychology principles in Islamic education. Schools implement various assessment tools to measure students' emotional, social, and academic well-being. These tools may include well-being surveys, student interviews, and classroom observations. Well-being assessments help teachers and school staff understand students' emotional and social conditions and identify areas that require further intervention. With regular assessment, schools can evaluate the effectiveness of implemented programs and strategies and make necessary adjustments to improve student well-being. Research shows that proper well-being assessment can help schools create a healthier learning environment that supports students' holistic development.⁶²

Student feedback is an essential component of the evaluation and monitoring process in applying positive psychology principles in Islamic education. Students are given the opportunity to provide input on their learning experiences, the programs implemented, and the overall school environment. This feedback can be collected through surveys, group discussions, and individual interviews. By listening to students' voices, schools can understand their perspectives and identify areas that need improvement. Student feedback also helps schools assess whether the programs and strategies implemented are effective in achieving well-being and academic success. Research shows that students who feel heard and valued tend to have higher engagement and motivation in learning. Therefore, student feedback is a vital tool for enhancing the quality of education.⁶³

⁶¹ Zhang et al., "Mindfulness-Based Interventions."

⁶² Zhang et al.

⁶³ Phillipa McKeering and Yoon-Suk Hwang, "A Systematic Review of Mindfulness-Based School Interventions with Early Adolescents," *Mindfulness* 10, no. 4 (April 1, 2019): 593–610, <https://doi.org/10.1007/s12671-018-0998-9>.

Continuous improvement is part of the evaluation and monitoring process that ensures the application of positive psychology principles in Islamic education is always evolving and improving. Schools implement a continuous improvement cycle that involves assessment, evaluation, planning, and implementation. Based on the results of well-being assessments and student feedback, schools formulate action plans to enhance existing programs and strategies. This cycle ensures that schools are always responsive to students' needs and strive to create an optimal learning environment. Research shows that continuous improvement helps schools achieve better outcomes in terms of student well-being and academic achievement. With this approach, schools can continuously evolve and provide high-quality, relevant education.⁶⁴

This research has significant implications for teachers and Islamic education as a whole. The application of positive psychology principles, such as happiness, optimism, and meaning, requires changes in teaching approaches and classroom management. Teachers need to be trained to understand and implement strategies.

This research offers a significant new contribution to the field of Islamic education by exploring the holistic application of positive psychology principles. One of the key novelties of this study is the identification of specific strategies and methods that effectively integrate happiness, optimism, and meaning into the Islamic education curriculum. The study also provides deep insights into how these approaches can be practically implemented by teachers in everyday classroom settings. Additionally, this research emphasizes the importance of ongoing teacher training to ensure the successful implementation of positive psychology principles. By combining a comprehensive literature analysis with empirical findings, this study enriches the existing body of literature and paves the way for further research in this field. The practical implications of this research, particularly in enhancing student well-being and academic achievement, demonstrate that this approach is not only theoretical but also highly applicable. Therefore, this research makes a valuable contribution to the development of a more holistic Islamic education that supports students' overall well-being.

CONCLUSION

This study aims to explore the application of positive psychology principles in Islamic education and identify effective strategies and methods for their implementation. The main findings indicate that principles such as happiness, optimism, and meaning have been successfully integrated through

⁶⁴ Graham and Lewis, "Mindfulness as Art Education, Self-Inquiry, and Artmaking."

various teaching strategies and methods. Concrete examples of this application include the integration of these principles into the curriculum, interactive learning activities, and intervention programs like mindfulness and mentoring. The implementation of these principles not only enhances students' emotional well-being but also motivates them to engage more actively in learning, ultimately improving their academic performance. The study also highlights the importance of teacher training in understanding and applying positive psychology principles, as well as the need for policymakers' support in designing holistic teacher training programs and curricula.

The implications of this research are highly significant for teachers and Islamic education as a whole. Teachers trained to apply positive psychology principles can create more supportive and inclusive learning environments, helping students develop essential social and emotional skills. For policymakers, this study provides recommendations for designing training programs and curricula that support students' overall well-being. Although this research has some limitations, such as methodological constraints and the sample used, the findings still offer valuable contributions to the literature on Islamic education. Further research is needed to address these limitations and delve deeper into the application of positive psychology principles in various educational contexts. Thus, this study is expected to serve as a foundation for the development of a more holistic Islamic education that fully supports students' well-being.

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