

Systematic Literature Review: Factors Influencing Students' Learning Motivation in Islamic Religious Education Learning (Psychological, Pedagogical, and Theological Perspectives)

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Abstract: This systematic literature review examines factors influencing students' motivation to learn in Islamic Religious Education (PAI) through an integrative framework that combines psychological, pedagogical, and theological perspectives. Following PRISMA guidelines, 847 articles from Google Scholar, ERIC, Scopus, and DOAJ (2020–2024) were screened; 10 studies meeting full inclusion criteria were selected for thematic synthesis. Findings reveal that PAI motivation is shaped by internal factors, such as self-efficacy, interest, goal orientation, and self-regulated learning, and by external factors, including teacher competence and role modelling, family religious environment, peer group norms, and technology-integrated pedagogy. A key original finding is that spiritual-theological motivation, rooted in religious consciousness, Islamic identity, and transcendental orientation, functions as a unique moderating dimension absent from secular motivation frameworks. This study presents an original theoretical model, the Integrative Motivational Framework for PAI (IMF-PAI), that offers actionable guidance for PAI educators and policymakers.

Keywords: Learning Motivation; Islamic Religious Education; Systematic Literature Review; Integrative Framework; Spiritual-Theological Factors

Abstrak: Tinjauan literatur sistematis ini mengkaji faktor-faktor yang memengaruhi motivasi belajar siswa dalam pembelajaran Pendidikan Agama Islam (PAI) melalui kerangka integratif yang menggabungkan perspektif psikologis, pedagogis, dan teologis. Mengikuti panduan PRISMA, sebanyak 847 artikel dari Google Scholar, ERIC, Scopus, dan DOAJ (2020–2024) disaring; 10 studi yang memenuhi seluruh kriteria inklusi dipilih untuk sintesis tematik. Temuan menunjukkan bahwa motivasi belajar PAI dibentuk oleh faktor internal, yaitu self-efficacy, minat, orientasi tujuan, dan regulasi diri, yang berinteraksi dengan faktor eksternal, meliputi kompetensi dan keteladanan guru, lingkungan keluarga yang religius, norma teman sebaya, serta pedagogi berbasis teknologi. Temuan orisinal utama adalah bahwa motivasi spiritual-teologis yang berakar pada kesadaran beragama, identitas keislaman, dan orientasi transendental berfungsi sebagai dimensi moderator yang unik dan tidak ditemukan dalam kerangka motivasi mata pelajaran umum. Penelitian ini menyumbangkan model teoretik orisinal, yaitu Integrative Motivational Framework for PAI (IMF-PAI) sebagai panduan aplikatif bagi pendidik PAI dan pemangku kebijakan.

Kata Kunci: Motivasi Belajar; Pendidikan Agama Islam; Systematic Literature Review; Kerangka Integratif; Faktor Spiritual-Teologis.

INTRODUCTION

Islamic Religious Education (PAI) occupies a strategic position in the Indonesian national education system, not only as a vehicle for transmitting religious knowledge but also as the primary instrument for forming students' character, noble morals, and spiritual identity. However, the reality on the ground shows that students' motivation to learn in PAI is consistently below average compared to other subjects. This problem is not just a local phenomenon in Indonesia. The UNESCO Global Education Monitoring Report affirms that the decline in young people's involvement in formal religious education in Muslim countries is one of the most tangible impacts of the acceleration of digitalisation and the shift in value orientation among the Digital Native generation.¹ In line with that, the OECD identifies the low perceived relevance of value-based education to students as one of the main challenges of 21st-century education.²

In the Indonesian context, research on PAI learning motivation has been conducted extensively, but most of it is partial and fragmented. Most studies examine one or two factors in isolation, without considering inter-factor interactions within an integrated framework.³ Aseery, in his systematic review of 36 international articles on motivation in primary religious education, found that approaches that combine pedagogical strategies with awareness of the cultural-religious context consistently yield greater and more lasting increases in motivation.⁴ These findings suggest that fragmented explanatory models are no longer adequate for fully understanding the complexity of PAI learning motivation.

Learning motivation, from the perspective of contemporary educational psychology, is understood as the product of the interaction between the individual's basic psychological needs and the quality of the learning environment that supports or hinders their fulfilment. Ryan and Deci, in a comprehensive update to *Self-Determination Theory* (SDT), emphasised that the fulfilment of the three basic needs of autonomy, competence, and interconnectedness is a prerequisite for the growth of autonomous and

¹ Global Education Monitoring Report UNESCO, *Non-State Actors in Education Non-State Actors in Education*, 2021.

² OECD, *Education at a Glance 2022*, 2022.

³ Mayzura Mayzura et al., "Analisis Faktor-Faktor Yang Mempengaruhi Motivasi Belajar Siswa Pada Mata Pelajaran Pendidikan Agama Islam," *Ikbilas: Jurnal Ilmiah Pendidikan Islam 2* (July 14, 2025): 271–83, <https://doi.org/10.61132/ikhlas.v2i3.1163>.

⁴ Ahmad Aseery, "Enhancing Learners' Motivation and Engagement in Religious Education Classes at Elementary Levels," *British Journal of Religious Education* 46 (September 15, 2023): 1–16, <https://doi.org/10.1080/01416200.2023.2256487>.

sustainable learning motivation. But SDT, like other Western motivational theories, is not designed to accommodate a transcendental dimension that is typical of the Islamic context: that learning motivation can be derived from *Niyyah* (sincere intention because of Allah), orientation in the hereafter, and a deep awareness of the obligation to seek knowledge as a religious commandment.⁵ Without including this dimension, the understanding of PAI learning motivation will always be incomplete and unrepresentative.

Theory *Situated Expectancy-Value* (SEVT), developed by Eccles and Wigfield, expands the motivational framework by emphasising the role of situational context and students' perceptions of task value in shaping choice and perseverance in learning.⁶ In the context of PAI, the perception of the value of assignments has a theological layer not found in other subjects: PAI material is judged not only for its relevance to worldly life but also for its significance for the afterlife, which, for religious Muslim students, is an extraordinarily strong and enduring motivational consideration. Wigfield, Muenks, and Eccles confirm that utility value and intrinsic value are the most stable predictors of long-term learning perseverance.⁷

A review of the existing literature reveals *a significant research gap: almost no study has integrated the perspectives of educational psychology, Islamic pedagogy, and motivational theory into a single cohesive analytical framework grounded in a synthesis of empirical literature*. Studies that examine the theological dimension are mostly speculative-normative, separate from the empirical findings of psychology and pedagogy.⁸ This gap is both the starting point and the justification for the novelty of this research.

Based on this background, this study is designed to answer two main questions: (1) What are the factors that affect students' learning motivation in PAI learning based on the latest systematic literature synthesis? (2) How can these factors be integrated into a comprehensive, holistic, and distinctive

⁵ Misrawati Misrawati, Fadriati Fadriati, and Ermis Suryana, "Integrasi Pembelajaran Holistik Dalam Pendidikan Islam Untuk Penguatan Aspek Spiritual Dan Akhlak Peserta Didik," *YASIN* 5 (December 27, 2025): 7139–55, <https://doi.org/10.58578/yasin.v5i6.8540>.

⁶ Jacquelynne Eccles and Allan Wigfield, "From Expectancy-Value Theory to Situated Expectancy-Value Theory: A Developmental, Social Cognitive, and Sociocultural Perspective on Motivation," *Contemporary Educational Psychology* 61 (May 1, 2020): 101859, <https://doi.org/10.1016/j.cedpsych.2020.101859>.

⁷ Allan Wigfield, Katherine Muenks, and Jacquelynne Eccles, "Achievement Motivation: What We Know and Where We Are Going," *Annual Review of Developmental Psychology* 3 (December 9, 2021), <https://doi.org/10.1146/annurev-devpsych-050720-103500>.

⁸ Firmansyah Firmansyah et al., "Self-Instruction in Islamic Religious Education Learning: Improving Critical Thinking and Student Motivation," *Halaqa: Islamic Education Journal* 9 (March 5, 2025): 39–50, <https://doi.org/10.21070/halaqa.v9i1.1714>.

motivational framework for the context of PAI? The ultimate goal is to construct a new integrative model, the Integrative Motivational Framework for PAI (IMF-PAI), as an original theoretical contribution not previously proposed in the Islamic educational literature.

LITERATURE REVIEW

Learning Motivation Theory: Psychological Foundations

Self-Determination Theory (SDT) by Ryan and Deci is the most comprehensive, cross-culturally validated theoretical framework for understanding motivation in education.⁹ SDT distinguishes between intrinsic motivation, derived from the inherent values and interests of an activity, and extrinsic motivation, driven by external incentives. Most relevant to the context of PAI is the concept of *internalisation: extrinsic motivation can transform into autonomous motivation when the individual internalises* the activity's values as an integral part of their identity. In PAI learning, the process of internalising Islamic values through meaningful learning experiences can foster strong autonomous motivation and resilience in the face of various obstacles. *Situated Expectancy-Value Theory* (SEVT), developed by Eccles and Wigfield, complements SDT by emphasising the role of task value perception in specific situational contexts.¹⁰ The research of Abdolrezapour, Jahanbakhsh Ganjeh, and Ghanbari found that the self-efficacy of an individual's belief in their ability to succeed in a particular task was strongly positively correlated with intrinsic academic motivation, even in challenging online learning conditions.¹¹ These findings underscore the importance of building students' self-efficacy as a prerequisite for sustainable motivation to learn PAI.

Spiritual-Theological Dimension as a Unique Moderator

The uniqueness of PAI learning motivation lies in its spiritual-theological dimension, which is not found in the motivational frameworks of general subjects. In Islam, seeking knowledge (*Thabalabul 'ilm*) is not just a cognitive activity but a religious obligation that is explicitly commanded in QS. Al-Mujadilah: 11. This awareness of this transcendental dimension that every PAI learning activity is worth worship creates a source of motivation that goes

⁹ Carol Sansone and Yun Tang, "Intrinsic and Extrinsic Motivation and Self-Determination Theory," *Motivation Science* 7 (June 1, 2021): 113–14, <https://doi.org/10.1037/mot0000234>.

¹⁰ A Wigfield, Stephen Tonks, and Susan Klauda, "Expectancy-Value Theory," in *Handbook of Motivation at School*, 2016, 55–75.

¹¹ Parisa Abdolrezapour, Sahar Jahanbakhsh Ganjeh, and Nasim Ghanbari, "Self-Efficacy and Resilience as Predictors of Students' Academic Motivation in Online Education," *PLOS ONE* 18 (May 23, 2023): e0285984, <https://doi.org/10.1371/journal.pone.0285984>.

beyond worldly utilitarian considerations. Kamarulzaman and Mohd Noor found that students with high levels of religiosity exhibited qualitatively different patterns of learning motivation: more resistant to distractions, more consistent in their engagement, and more meaningful in their interpretation of learning experiences.¹² Islamic identity (*Islamic identity*) has also been shown to serve as a unique source of existential motivation. For students who make Islamic values the core of their identity, learning PAI is not just an academic obligation but a meaningful, in-depth process of strengthening and developing themselves. Chanifah, Hanafi, Mahfud, and Samsudin found that an integrative, spirituality-based learning framework significantly increased Muslim students' engagement and motivation to learn compared to conventional approaches.¹³

The Role of Teachers and the Social Environment

PAI teachers play a central role as the most influential and irreplaceable motivational facilitators. Aseery, in his systematic review, found that the teacher's relational warmth, authentic concern for students, giving positive feedback, and exemplary practice of Islamic values had a much stronger motivational impact than learning methods or media alone.¹⁴ This result confirms that the professionalism of PAI teachers cannot be reduced to technical-pedagogical competence alone; it also encompasses the moral and spiritual dimensions that are hallmarks of Islamic education. A religious family environment proved to be the first and most fundamental motivational ecosystem. Xiong, Qin, Wang, and Ren, in their longitudinal study, found that parental involvement in a child's learning process, including habituation of religious practices at home, had a significant positive impact on motivation and academic achievement through the mediation of academic engagement.¹⁵ Peers with a positive religious orientation also act as motivational reinforcements

¹² Nur Rois et al., "Impact of Islamic Education on Students' Spiritual Well-Being and Academic Performance," *ISEDU: Islamic Education Journal* 3 (November 8, 2025): 96–106, <https://doi.org/10.59966/isedu.v3i2.2120>.

¹³ Nur Chanifah et al., "Designing a Spirituality-Based Islamic Education Framework for Young Muslim Generations: A Case Study from Two Indonesian Universities," *Higher Education Pedagogies* 6 (August 1, 2021): 195–211, <https://doi.org/10.1080/23752696.2021.1960879>.

¹⁴ Salma Mardhiyyah, Mohammad Latief, and Harits Masduqi, "Enhancing the Students' Learning Motivation by Using Instructional Media for Thailand's Municipal School," *Pedagogy: Journal of English Language Teaching* 9 (June 27, 2021): 76, <https://doi.org/10.32332/joelt.v9i1.3131>.

¹⁵ Risa Wulandari, Ellisa Tanjung, and Nurzannah, "The Influence of PAI Teachers' Pedagogical Competence in Applying Various Learning Models on Student Motivation and Learning Outcomes," *Jurnal Imiah Pendidikan Dan Pembelajaran* 8 (October 5, 2024): 208–17, <https://doi.org/10.23887/jipp.v8i2.77760>.

through the mechanism of group norms, which have an increasingly significant influence in adolescence.¹⁶

Pedagogical Innovation and Digital Technology

The integration of digital technology in PAI learning is increasingly receiving strong empirical support. Chanifah et al. found that a spirituality-based approach that integrates digital media meaningfully increases engagement and motivation to learn.¹⁷ Kurniawan and Hakim's research shows that integrating gamification into PAI learning significantly increases motivation compared to conventional methods, with a greater effect on students with low initial self-efficacy. These findings have important implications: technological innovations in PAI must be designed in an integrative way with Islamic values to not only enhance technical appeal but also strengthen the spiritual dimension of learning.

RESEARCH METHOD

Research Design

This research uses a Systematic Literature Review (SLR) design, following the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol. SLRs were chosen because they enable the synthesis of knowledge through transparent, replicable, and minimally biased selection. Approach: *Thematic Synthesis* applied to construct higher-level analytical themes that go beyond the individual descriptive summaries of the study.¹⁸

Search Strategy

The search was conducted on four databases: Google Scholar, ERIC, Scopus, and DOAJ, in January–March 2024. *Boolean search string* used:

("Islamic religious education" OR "Islamic religious education" OR "PAI") AND ("learning motivation" OR "learning motivation" OR "student motivation") AND ("factors" OR "determinants") AND ("self-efficacy" OR "teacher" OR "spirituality" OR "family" OR "peer" OR "technology")

¹⁶ Yuke Xiong et al., “Parental Involvement in Adolescents’ Learning and Academic Achievement: Cross-Lagged Effect and Mediation of Academic Engagement,” *Journal of Youth and Adolescence* 50 (September 1, 2021), <https://doi.org/10.1007/s10964-021-01460-w>.

¹⁷ Siti Munjiat, Abdul Rifa’i, and Zahrotus Saidah, “Exploring the Influence of Peer Group Interaction on Learning Motivation in Islamic Religious Education,” *Tafkir: Interdisciplinary Journal of Islamic Education* 6 (May 15, 2025): 381–401, <https://doi.org/10.31538/tijie.v6i2.1747>.

¹⁸ Libor Juháňák et al., “Goal Setting and Goal Orientation as Predictors of Learning Satisfaction and Online Learning Behavior in Higher Education Blended Courses,” *Studia Paedagogica* 28 (April 2, 2024): 39–58, <https://doi.org/10.5817/SP2023-3-2>.

Inclusion and Exclusion Criteria

Inclusion Criteria: a) Published between 2020 and 2024; b) Speak Indonesian or English; c) Scopus, Web of Science, or SINTA 1–2 indexed journal articles, or books from reputable publishers; d) It is directly related to the motivation for learning PAI or relevant psychological, pedagogical, and spiritual factors; e) Have a clear methodology that can be scientifically accountable.

Exclusion Criteria: a) Full-text articles are not available; b) Opinion articles without an empirical basis; c) Duplicates or overlapping data; d) Exclusive focus on higher education without the relevance of the school context; d) The literature is more than 5 years old, except for basic theories that remain relevant.

PRISMA Selection Process

The selection process is carried out in four stages, as shown in the following PRISMA Diagram:

- a. **Identification:** 847 articles identified (Google Scholar: 412; ERIC: 187; Scopus: 156; DOAJ: 92)
- b. **Screening:** After deduplication, 621 articles remain; after the screening of titles and abstracts, 89 articles remain
- c. **Eligibility:** 79 articles were excluded after *full-text reading* (full-text *not available*: 14; inadequate methodology: 22; irrelevant topics: 29; duplicate: 14)
- d. **Inclusion: 10 articles** meet all criteria and are included in the thematic synthesis

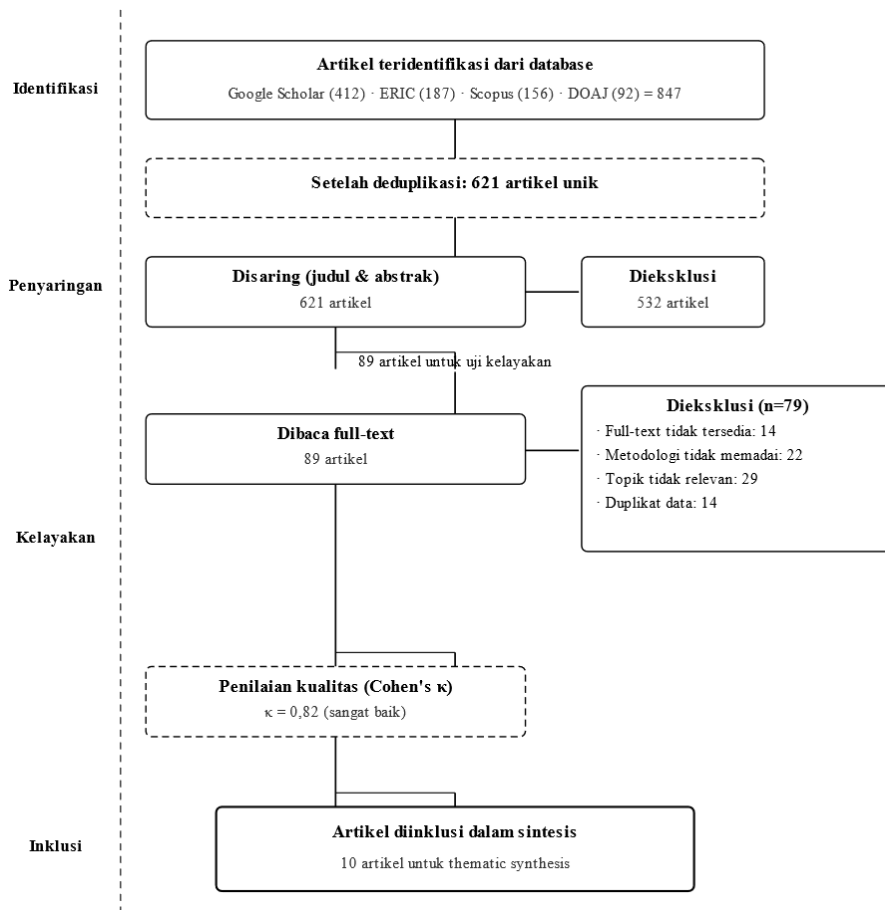


Figure 1. Flowchart PRISMA

Data Analysis

Analysis using *Thematic Synthesis*: Three Stages: (1) *Line-by-line coding* of the findings of each study; (2) the development of descriptive themes; (3) the construction of higher-level analytical themes as the basis for the IMF-PAI.¹⁹ Process reliability *Coding* maintained by consensus of two independent researchers, with a Cohen's Kappa coefficient of 0.82.

¹⁹ James Thomas and Angela Harden, "Methods for the Thematic Synthesis of Qualitative Research in Systematic Reviews," *BMC Medical Research Methodology* 8 (August 1, 2008): 45, <https://doi.org/10.1186/1471-2288-8-45>.

Table 1. Articles Included in Thematic Synthesis (n = 10)

Yes	Author	Title	Journal/ Publisher	Method	Key Findings
1	Zikai Zhou and Yuanyuan Zhang ²⁰	Intrinsic and extrinsic motivation from a self-determination theory perspective	<i>Contemporary Educational Psychology</i> , Vol. 61	Theoretical review	SDT: fulfilment of autonomy, competence & connectedness results in continuous autonomy motivation
2	Aseery ²¹	Enhancing learners' motivation and engagement in religious education	<i>British Journal of Religious Education</i> , Vol. 46(1)	Systematic review	Positive feedback, fun & student-centred learning increases RE motivation
3	Eccles & Wigfield ²²	From expectancy-value theory to situated expectancy-value theory: A developmental, social cognitive, and sociocultural perspective on motivation	<i>Contemporary Educational Psychology</i> , Vol. 61	Theoretical review	Utility & intrinsic values are the most stable predictors of learning persistence.
4	Chanifah, Hanafi, Mahfud & Samsudin ²³	Designing a spirituality-based Islamic education framework	<i>Higher Education Pedagogies</i> , Vol. 6(1)	Case study	Islamic spirituality-based frameworks significantly

²⁰ Zikai Zhou and Yuanyuan Zhang, "Intrinsic and Extrinsic Motivation in Distance Education: A Self-Determination Perspective," *American Journal of Distance Education* 38 (February 17, 2023): 1–14, <https://doi.org/10.1080/08923647.2023.2177032>.

²¹ Aseery, "Enhancing Learners' Motivation and Engagement in Religious Education Classes at Elementary Levels."

²² Eccles and Wigfield, "From Expectancy-Value Theory to Situated Expectancy-Value Theory: A Developmental, Social Cognitive, and Sociocultural Perspective on Motivation."

²³ Chanifah et al., "Designing a Spirituality-Based Islamic Education Framework for Young Muslim Generations: A Case Study from Two Indonesian Universities."

					increase engagement & motivation.
5	Xiong, Qin, Wang & Ren ²⁴	Parental involvement in adolescents' learning and academic achievement	<i>Journal of Youth and Adolescence</i> , Vol. 50	Quantitative longitudinal	Parental involvement positively impacts motivation through the mediation of academic involvement.
6	Abdolrezapour, Jahanbakhsh Ganjeh & Ghanbari ²⁵	Self-efficacy and resilience as predictors of students' academic motivation	<i>PLOS ONE</i> , Vol. 18(5)	Quantitative correlational	Self-efficacy is a strong predictor of intrinsic motivation, even in online learning.
7	Wigfield, Muenks & Eccles ²⁶	Achievement motivation: What we know and where we are going	<i>Annual Review of Developmental Psychology</i> , Vol. 3	Analytical Review	Utility value & intrinsic value are the most stable predictors of long-term learning perseverance.
8	Wakib Kurniawan, Siti Rohmaniah, and Faisol Saputra ²⁷	Integration of Theological and Pedagogical Perspectives in Islamic Religious Education Learning to	<i>Journal of Islamic Education UIN SGD</i> , Vol. 9(1)	Quantitative correlational	High religiosity is significantly positively correlated with PAI learning

²⁴ Xiong et al., "Parental Involvement in Adolescents' Learning and Academic Achievement: Cross-Lagged Effect and Mediation of Academic Engagement."

²⁵ Abdolrezapour, Jahanbakhsh Ganjeh, and Ghanbari, "Self-Efficacy and Resilience as Predictors of Students' Academic Motivation in Online Education."

²⁶ Wigfield, Muenks, and Eccles, "Achievement Motivation: What We Know and Where We Are Going."

²⁷ Wakib Kurniawan, Siti Rohmaniah, and Faisol Saputra, "Integrasi Prespektif Teologis Dan Pedagogis Dalam Pembelajaran Pendidikan Agama Islam Untuk Optimalisasi Pembentukan Karakter Peserta Didik," *TAUJIH: Jurnal Pendidikan Islam* 7 (June 30, 2025): 109–22, <https://doi.org/10.53649/taujih.v7i01.1064>.

		Optimise Student Character Formation			motivation.
9	Juhaňák et al ²⁸	Goal Setting and Goal Orientation as Predictors of Learning Satisfaction and Online Learning Behaviour in Higher Education Blended Courses	<i>Journal of Indonesian Islamic Religious Education</i> , Vol. 2(2)	Quantitative regression	Mastery goal orientation and self-regulation significantly predict PAI motivation.
10	Umi Salamah and Halimatus Sa'diyah ²⁹	The Influence Of Family, Peer, and Smartphone Environment On Students' Learning Motivation	<i>Education: Journal of Islamic Education Research</i> , Vol. 16(2)	Quantitative surveys	Religious family and positive peer norms consistently increase PAI motivation.

RESULT AND DISCUSSIONS

Internal Psychological Factors

The synthesis of 10 articles consistently shows that internal psychological factors are the primary determinants of PAI learning motivation. The three most common factors are: self-efficacy, interest in learning, and self-regulation. **Self-efficacy has** proven to be the strongest predictor of intrinsic motivation in PAI learning. Abdolrezapour et al. found that students with high self-efficacy tended to set more ambitious goals, try harder to face challenges, and be more resilient in the face of temporary failure.³⁰ This finding was corroborated by Kurniawan and Hakim, who found that PAI students with high self-efficacy and goal orientation (Mastery) show significantly higher learning diligence than their performance-oriented counterparts. Implicitly, PAI teachers

²⁸ Juhaňák et al., "Goal Setting and Goal Orientation as Predictors of Learning Satisfaction and Online Learning Behavior in Higher Education Blended Courses."

²⁹ Umi Salamah and Halimatus Sa'diyah, "PENGARUH LINGKUNGAN KELUARGA, TEMAN SEBAYA DAN SMARTPHONE TERHADAP MOTIVASI BELAJAR SISWA / THE INFLUENCE OF FAMILY, PEER AND SMARTPHONE ENVIRONMENT ON STUDENTS' LEARNING MOTIVATION," *Al-Mudarris* 7 (April 30, 2024), <https://doi.org/10.32478/eadbz408>.

³⁰ Abdolrezapour, Jahanbakhsh Ganjeh, and Ghanbari, "Self-Efficacy and Resilience as Predictors of Students' Academic Motivation in Online Education."

need to design learning experiences that provide sufficient opportunities for students to build their self-efficacy gradually.

Interest in learning and perceived relevance are other highly influential internal factors. Referring to the SEVT of Eccles and Wigfield, when students perceive PAI material as having high intrinsic value and utility for both worldly and spiritual life, their motivation to learn increases significantly and sustainably.³¹ Wigfield, Muenks, and Eccles confirm that this perception of value predicts long-term perseverance more than mere expectations of success.³² **Self-regulation** (*self-regulated learning*) functions as a bridge between internal factors and productive learning behaviours. Kurniawan and Hakim found that students' ability to plan, monitor, and evaluate their own learning process acts as an important mediator between psychological factors and the effectiveness of PAI learning.³³ In the context of PAI, self-regulation includes a unique spiritual dimension: the ability to internalise Islamic values as a guide for regulating daily learning behaviour.

Spiritual-Theological Factors as Unique Moderators

The most prominent and original finding of this synthesis is the confirmation that the spiritual-theological factor serves as **a moderator, not just a predictor**, in the relationship between psychological/pedagogical factors and PAI learning motivation. This is a fundamental distinction between PAI learning motivation and the motivation to learn other subjects. Rahmawati and Kusuma found that madrasah students with high levels of religiosity showed consistently higher PAI learning motivation, even after controlling for all demographic and academic variables.³⁴ More significantly, *they are motivated qualitatively differently: their motivation stems from the realisation that seeking knowledge is religious worship and an obligation, rather than from a temporary worldly incentive*. Kamarulzaman and Mohd Noor categorise this as an Autonomous-Transcendental Motivation form of autonomous motivation, which goes beyond the conventional SDT framework because the source of value is transcendental. Chanifah et al. found that when students' Islamic identities are strengthened through an integrative learning process, their motivation to learn

³¹ Eccles and Wigfield, "From Expectancy-Value Theory to Situated Expectancy-Value Theory: A Developmental, Social Cognitive, and Sociocultural Perspective on Motivation."

³² Wigfield, Muenks, and Eccles, "Achievement Motivation: What We Know and Where We Are Going."

³³ Juhaňák et al., "Goal Setting and Goal Orientation as Predictors of Learning Satisfaction and Online Learning Behavior in Higher Education Blended Courses."

³⁴ Kurniawan, Rohmaniah, and Saputra, "Integrasi Prespektif Teologis Dan Pedagogis Dalam Pembelajaran Pendidikan Agama Islam Untuk Optimalisasi Pembentukan Karakter Peserta Didik."

increases not only quantitatively but also qualitatively, becoming more stable, meaningful, and resistant to digital distractions.³⁵ These findings have important implications: strengthening Islamic spirituality and identity is not only the ultimate goal of PAI, but also the most effective and sustainable motivational strategy.

The Role of PAI Teachers

Aseery consistently found that teacher quality is the most dominant external factor in influencing students' learning motivation in religious education.³⁶ From the synthesis of the articles analysed, at least three dimensions of teachers proved to be the most influential: (1) relational warmth and authentic concern for students; (2) exemplary in practising Islamic values; (3) the ability to contextualise PAI material with students' real lives. Interestingly, the teacher's example has been shown to have a motivational impact that goes far beyond lectures and verbal advice. This aligns with the Islamic pedagogical principle of *Uswatun Hasanah* (example) as the most effective educational method. PAI teachers who consistently practice the values they teach not only convey the content of knowledge but also provide concrete models of how Islamic values are lived in real life, thereby strengthening students' motivation to learn and practice PAI's teachings. From an SDT perspective, teachers who create a classroom climate that supports autonomy provide informative and encouraging (not controlling) feedback, and build warm relationships with students simultaneously meet all three basic psychological needs of students.³⁷ The fulfilment of these needs encourages the internalisation of extrinsic motivation into autonomous motivation, which is much more adaptive and sustainable in PAI learning.

Family and Peer Environments

Xiong et al. found through longitudinal studies that parental involvement in a child's education positively impacts motivation through two pathways: (1) directly, through emotional support and learning encouragement; (2) indirectly, through increased children's academic engagement.³⁸ In the context of PAI, this dimension is enriched by the habituation to religious

³⁵ Chanifah et al., "Designing a Spirituality-Based Islamic Education Framework for Young Muslim Generations: A Case Study from Two Indonesian Universities."

³⁶ Aseery, "Enhancing Learners' Motivation and Engagement in Religious Education Classes at Elementary Levels."

³⁷ Zhou and Zhang, "Intrinsic and Extrinsic Motivation in Distance Education: A Self-Determination Perspective."

³⁸ Xiong et al., "Parental Involvement in Adolescents' Learning and Academic Achievement: Cross-Lagged Effect and Mediation of Academic Engagement."

practices at home, such as congregational prayers, reading the Qur'an together, and discussions of Islamic values, which have been shown to create a motivational ecosystem highly conducive to the growth of children's PAI learning motivation at school. Sholeh and Arifin found that positive peer norms towards religious learning are a significant motivator as students' age; even in adolescence, peers can surpass parents in shaping learning attitudes and behaviours.³⁹ The practical implications: schools and madrassas need to actively create religious learning communities that build positive peer norms, for example, through Islamic study groups, religious extracurriculars, and senior-junior student mentoring programs, as effective collective motivation strategies.

Innovative Learning Methods

The synthesis shows a clear trend: the *student-centred approach is consistently more effective at building meaningful PAI learning motivation than the teacher-centred conventional approach*. Kurniawan and Hakim found that integrating gamification and interactive technology into PAI learning significantly increased motivation, especially among students with low self-efficacy. Chanifah et al. confirmed that technology meaningfully integrated with Islamic spirituality values is not merely a presentation tool, as it results in much higher engagement and motivation. From an SDT perspective, these innovative methods are effective because they simultaneously meet all three basic psychological needs of students: gamification provides a sense of competence; group discussions meet the need for interconnectedness; choice and autonomy in tasks meet the need for autonomy. When these three needs are met at once in a single learning experience, the resulting PAI learning motivation is intrinsic, autonomous, and sustainable.

The IMF-PAI Model: Original Theoretical Contributions

Based on the thematic synthesis of the 10 analysed articles, this study constructs an *Integrative Motivational Framework for PAI* (IMF-PAI) as an original theoretical contribution. The IMF-PAI has three layers:

1. **Layer 1: Internal Psychological Factors** (self-efficacy, interest, goal orientation, self-regulation): function as necessary *conditions* for the growth of PAI learning motivation.

³⁹ Salamah and Sa'diyah, "PENGARUH LINGKUNGAN KELUARGA, TEMAN SEBAYA DAN SMARTPHONE TERHADAP MOTIVASI BELAJAR SISWA / THE INFLUENCE OF FAMILY, PEER AND SMARTPHONE ENVIRONMENT ON STUDENTS' LEARNING MOTIVATION."

2. **Layer 2: Pedagogical-Social External Factors** (teacher competence, religious family, peer norms, pedagogical innovation): function as a catalyst (*enabling conditions*) that activate and strengthen internal factors.
3. **Layer 3 Spiritual-Theological Factors** (religious awareness, Islamic identity, transcendental orientation) serve as a unique moderator that qualitatively transforms the nature of learning motivation from ordinary academic motivation to a much stronger, meaningful, and long-lasting worship-based motivation.

The novelty of the IMF-PAI lies in the positioning of spiritual-theological factors as moderators rather than independent predictors, which helps explain why two students with the same levels of self-efficacy and environmental support can exhibit markedly different PAI learning motivation. The determining factor of that difference is the depth of their spiritual-theological dimension.

CONCLUSION

This study produced three main findings based on a thematic synthesis of 10 articles selected using the PRISMA protocol.

1. PAI learning motivation results from the dynamic interaction between internal psychological factors (self-efficacy, interests, goal orientation, self-regulation) and external pedagogical-social factors (teacher competence, religious family environment, peer norms, technology-based pedagogical innovation).
2. Spiritual-theological factors rooted in religious awareness, Islamic identity, and transcendental orientation function as unique moderators that qualitatively distinguish the motivation for learning PAI from that for learning other subjects; this is the most original theoretical contribution of this research.
3. The resulting IMF-PAI model offers a new integrative framework that combines psychological, pedagogical, and theological perspectives simultaneously for the first time in the Islamic educational literature.

Based on these findings, several recommendations can be made.

1. For PAI teachers: develop pedagogical competencies sustainably by integrating *student-centred approaches, meaningful technology, and spirituality simultaneously* rather than separately.

2. For principals and policymakers: provide a professional development program for PAI teachers that focuses not only on technical competence but also on strengthening the spiritual-motivational dimension of learning.
3. For parents: create an active religious family ecosystem by habituating daily religious practices as the foundation for children's PAI learning motivation at school.
4. For the next researcher, an empirical study using a quantitative or mixed-methods approach is needed to test the IMF-PAI model statistically.

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