



# Integrating Quranic Spiritual Pedagogies Constructs A Balanced Moderate Identity

## Mengintegrasikan Pedagogi Spiritual Al-Qur'an Membangun Identitas Moderat Yang Seimbang

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**General Background** The rapid advancement of digital technology during the Society 5.0 era paradoxically correlates with moral degradation, identity crises, and mental health challenges among the younger generation. **Specific Background** Islamic educational traditions address these issues by combining soul purification with intellectual development, utilizing practices like Quranic recitation and spiritual meditation that show promise in reducing anxiety while building resilience. **Knowledge Gap** However, existing literature remains fragmented across neuroscience, psychological well-being, and pedagogical curriculum domains, lacking a systematic framework that unites these dimensions. **Aims** This study synthesizes empirical findings regarding the roles of Tilawah, Tazkiyah, and Ta'lim in holistic human personality development using a Systematic Literature Review based on the PRISMA 2020 protocol, analyzing 15 Scopus-indexed articles from 2021 to 2025. **Results** The findings reveal that Tilawah contributes to mental stability and cognitive focus, Tazkiyah facilitates emotional regulation and character formation, while Ta'lim strengthens intellectual maturity and inclusive religious understanding. Unifying these three elements creates a comprehensive spiritual pedagogy framework. **Novelty** This research integrates modern empirical findings to formulate the conceptual model of a Wasathan personality, emphasizing equilibrium among spiritual awareness, moral integrity, and intellectual maturity. **Implications** This conceptual model contributes theoretically to the advancement of contemporary Islamic education, offering a holistic pedagogical strategy to overcome modern moral obstacles while recommending future quasi-experimental studies to measure character transformation objectively.

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### Highlights

- Tilawah yields mental stability while promoting cognitive focus.
- Tazkiyah facilitates emotional regulation alongside resilient character formation.
- Ta'lim strengthens intellectual maturity plus inclusive religious understanding.

### Keywords

Spiritual Pedagogy; Wasathiyah Personality; Systematic Literature Review; Character Formation; Islamic Education

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## INTRODUCTION

The current contemporary era, marked by the rapid development of digital technology and the emergence of the concept of Society 5.0, presents a paradox for human civilization (Bala et al., 2025). On the one hand, digitalization provides widespread, easy access to information and knowledge. However, on the other hand, various studies indicate that the acceleration of digital transformation is also associated with increasing moral degradation, identity crises, and various mental health problems among young people globally (Sunami, 2023; Tolstikova et al., 2021; Zvereva, 2023). In response, various digital technology-based spiritual therapy interventions have been developed to reduce anxiety levels in adolescents (Puspitosari et al., 2025). In this regard, Islamic education plays a crucial strategic role in establishing a balance between spiritual development and intellectual advancement (Putri & Suniarti, 2025). Integrating Islamic educational values that incorporate local wisdom is seen as an urgent approach to preserving the younger generation and the moral identity of society from the negative impacts of rapid and uncontrolled technological development (Asrori et al., 2025). Several studies also show that the formation of religious character in the digital era requires the integration of spiritual dimensions, moderate pedagogy, and critical religious literacy to respond constructively to the dynamics of globalization that occur (Ikhrom et al., 2023; Rapi et al., 2024; Rusli et al., 2024). This is in line with the Islamic educational tradition, which considers the formation of *Insan Kamil* (Perfect Man) as a fundamental orientation, where education not only aims at cognitive aspects but also focuses on the process of purifying the soul and internalizing transcendent values to build moral integrity (Tarigan et al., 2025; Tirtana & Rahmayani, 2025).

In line with the development of contemporary Islamic education studies, academic attention to the integration of Islamic spiritual practices and modern scientific findings is increasing, particularly in the disciplines of positive psychology and neuroscience (Afriko et al., 2025; Yakin & Suyadi, 2025). Various empirical studies have shown that the practice of *tilawah* can significantly increase brainwave activity, which reduces anxiety (Ismail et al., 2022) and improves concentration and cognitive performance through neuroacoustic stimulation (Samhani et al., 2022). In addition to *Tilawah*, the dimension of *Tazkiyah* (purification of the soul) is also recognized as an effective emotional management strategy and spiritual solution for building resilience amidst modern pressures (Nawawi et al., 2023). Psychospiritual practices such as meditation and *dhikr* can contribute significantly to psychological well-being (Afifi et al., 2025; Zahir & Qoronfleh, 2025) while concretely filling the spiritual void in character education (Rijal & Sihotang, 2025). Meanwhile, the *Ta'lim* dimension plays an urgent role in shaping a solid Islamic worldview to protect young people from relativism and moral extremism (Husna et al., 2023). Adaptive *Ta'lim* strategy design has proven significant in fostering religious identity, tolerance, and moderate critical thinking among students (Ikhrom et al., 2023; N. N. Ismail et al., 2025; Rusli et al., 2024).

Although numerous studies have examined the dimensions of *Tilawah*, *Tazkiyah*, and *Ta'lim*, the existing literature tends to be fragmented, developing separately in the realms of psychological well-being, neuroscience, and pedagogical curriculum. This gap suggests a lack of systematic, comprehensive efforts to integrate and collaborate across these three dimensions into a coherent framework; without this integration and collaboration, religious practices risk remaining merely ritualistic formalities without producing comprehensive and integrated character transformation. To address this gap, this study conducted a systematic review using the Systematic Literature Review (SLR) method with the PRISMA 2020 protocol on relevant articles indexed in Scopus within the period (2021–2025). The novelty of this study lies in its attempt to synthesize modern empirical findings on *Tilawah*, *Tazkiyah*, and *Ta'lim* to integrate them into the conceptual model of *Wasathan*

personality, a typology of moderate personality that is mentally stable through *Tilawah*, spiritually pure through *Tazkiyah*, and intellectually developed through *Ta'lim*, which offers a theoretical contribution to Islamic education in today's contemporary global challenges.

## METHOD

### A. Research Design

This study employed a Systematic Literature Review (SLR) method with the PRISMA 2020 protocol (Preferred Reporting Items for Systematic Reviews and Meta-Analyses). This approach was chosen to ensure that the process of identifying, selecting, and synthesizing the literature was carried out systematically, transparently, and reproducibly, thereby minimizing subjective bias during the literature review process (Page et al., 2021). The SLR method provides researchers with a detailed and comprehensive examination of relevant research findings for a deeper understanding of the integration of the concepts of *tilawah*, *tazkiyah*, and *ta'lim* in modifying personality from an Islamic education perspective. This approach also aligns with the urgency of systematic review procedures in Islamic education, which aim to identify cultural and educational values in an integrated manner (Asrori et al., 2025).

### B. Literature Search Strategy

The data source for this research is scientific articles indexed in the Scopus database, which was selected based on its reputation as one of the largest bibliometric databases indexing leading international journals and implementing a rigorous and structured peer review process. The literature search process was carried out using a combination of keywords representing three main conceptual groups of the research: *Tilawah*, *Tazkiyah*, and *Ta'lim*. The search string uses typical Boolean to get relevant and accurate results: ("tilawah" OR "reciting Al-Qur'an") AND ("tazkiyah" OR "purification of the soul ") AND ("ta'lim" OR "islamic pedagogy"). To ensure quality and relevance, technical filtering is applied in the Scopus system through its available features, limiting the publication year range to 2021–2025, document type to only journal articles, and English as the main publication language.

### C. Inclusion and Exclusion Criteria

Eligibility criteria were established to ensure relevance and accuracy in the research process. Inclusion criteria included: research articles published in indexed scientific journals; articles published between 2021 and 2025; articles discussing Islamic psychospirituality, Quranic spiritual practices, Islamic education, or the development of attitudes and personality from an Islamic perspective; and articles available in full-text form. Exclusion criteria included: documents such as conference proceedings, books, editorials, or popular reviews; articles not directly related to the theme of *tilawah*, *tazkiyah*, or *ta'lim*; and articles not using English as the primary indexed publication language.

### D. Article Selection Process and Quality Assessment

The article selection process adopted the official PRISMA Statement guidelines, which include identification, screening, eligibility assessment, and final inclusion. The initial search yielded numerous articles relevant to the topic. The screening stage involved selecting titles and abstracts and eliminating articles irrelevant to the research topic. The eligibility stage involved a full-text review to evaluate the suitability of content, methodology, and academic contribution. Through this process, 15 articles met the inclusion criteria.

[Figure 1. about here]

Furthermore, a quality assessment was conducted to ensure methodological validity. The criteria evaluated were: QA1 (Clarity of research objectives), QA2 (Clarity of research methods), QA3 (Relevance of data/objects), and QA4 (Clarity of results and discussion).

[Table 1. about here]

## RESULT AND DISCUSSION

### A. Characteristics of the Analyzed Articles

Fifteen selected articles were then analyzed, covering various key themes related to *tilawah*, *tazkiyah*, and *ta'lim* as essential elements in developing spiritual pedagogy. Methodologically, the studies included conceptual analysis, qualitative research, experiments, surveys, and literature reviews in various contexts, such as Islamic boarding schools, formal educational institutions, and spirituality-based health research.

[Table 2. about here]

### B. Synthesis of Research Findings

To gain a more comprehensive overview of the contributions of each study, a synthesis of the research focuses and main findings was conducted.

[Table 3. about here]

### C. Thematic Analysis of Spiritual Pedagogy *Tilawah* in Spiritual Pedagogy

The recitation dimension in spiritual pedagogy refers to the practice of reading and reflecting on the Quran as a means of spiritual and cognitive strengthening. Research conducted by Ismail et al. (2022) shows that recitation influences neural activity related to increased concentration and cognitive focus (Ismail et al., 2022). Furthermore, a study conducted by Samhani et al. (2022) demonstrated that the rhythm of Quranic recitation can enhance a person's cognitive processes through the mechanism of harmonizing brain activity and vocal rhythm (Samhani et al., 2022). Another study, also presented by Prihatno et al. (2025), explained that therapy in Quranic recitation has a therapeutic effect that can increase calm and reduce stress levels (Prihatno et al., 2025). Therefore, Quranic recitation serves as a spiritual practice that contributes to strengthening students' cognitive, emotional, and spiritual development during the educational process.

### D. *Tazkiyah al-Nafs* in Character Formation

The second dimension, *tazkiyah al-nafs* is a process of self-purification aimed at building spiritual awareness and individual character. Research by Rijal and Sihotang (2025) shows that its implementation encourages students to develop emotional regulation, self-awareness, and commitment to moral values (Rijal & Sihotang, 2025). Furthermore, research by Afifi et al. (2025) shows that the practice of *dhikr* plays a role in an individual's mental well-being and emotional stability (Afifi et al., 2025). This is in line with Mohd Zin et al. (2024), who developed a *tazkiyah*-based counseling module to improve individual psychological well-being (Mohd Zin et al., 2024). Research by Paad et al. (2022) also shows that a psychospiritual approach increases mental resilience and motivation in adolescents (Paad et al., 2022). Innovative spiritual interventions through digital applications have also been shown to be effective in reducing adolescent anxiety (Puspitosari et al., 2025). Therefore, *tazkiyah al-nafs* supports emotional balance and character building.

### E. *Ta'lim* as the Process of Spiritual Value Internalization

The third dimension, *ta'lim* is a learning process aimed at internalizing and transmitting spiritual values. Research by Husna et al. (2023) shows that Islamic education shapes students' religious worldview through the integration of spiritual values. Ikhrom et al. (2023) highlight that the Islamic teaching model fosters values of moderation and prevents intolerance. Furthermore, Kawakip (2023) shows that the Islamic boarding school environment strengthens the internalization of values through conditioned daily practices (Kawakip, 2023). Ichsan et al. (2024) emphasize the *wasathiyah* paradigm in instilling moderation and balance in religious life (Ichsan et al., 2024). Empirically, the *ta'lim* process significantly

improves students' religious understanding and literacy (N.

K. Ismail et al., 2025). Thus, *ta'lim* serves as a forum for building

moderate and inclusive religious understanding.

### F. The Concept of Spiritual Pedagogy in Islamic Education

Based on this synthesis, spiritual pedagogy in Islamic education integrates intellectual, moral, and spiritual dimensions systematically based on three Quranic concepts: *tilawah*, *tazkiyah*, and *ta'lim*. *Tilawah* strengthens spiritual awareness; *tazkiyah* plays a role in character formation and self-purification; and *ta'lim* contributes to the transformation of knowledge and the internalization of Islamic values.

[Figure 2. about here]

### G. Implementation of *Tilawah* Value in the Learning Process

The implementation of *tilawah* can involve getting students used to reading the Quran before learning activities and integrating the context of Quranic verses into their learning materials. This fosters reflective thinking and spiritual awareness. Through reading and understanding the Quran, students reflect on moral values, the meaning of life, and human responsibility, demonstrating that Quran recitation functions as both an act of worship and an educational process. However, a common obstacle in this regard is a lack of motivation among students or difficulty reading Arabic texts correctly and accurately according to the rules. As a practical solution, teachers can use interactive Quran applications or digital audio recitations to guide reading, followed by brief, easy-to-understand explanations to actualize the meaning of the verses in students' daily lives.

### H. Implementation of *Tazkiyah* Values in the Process of Forming Student Character

In *tazkiyah*, the goal is not only to increase knowledge but also to foster good morals and a positive personality. This is implemented through teacher role models, positive habits, and the reinforcement of moral values. Teachers serve not only as instructors but also as role models who reflect Islamic values. Activities such as character building and self-reflection help students develop moral awareness to face life's challenges. The real obstacle that is often found in the field is the misalignment between students' external environment and the values taught at school, such as the negative influence of social media that cannot be controlled. To overcome these obstacles, schools can implement physical or digital student daily reflection journals (*mutaba'ah yaumiyyah*) in collaboration with parents to strengthen positive habits and monitor consistently outside the classroom.

### I. Implementation of *Ta'lim* Values in Knowledge Modification

*Ta'lim* emphasizes the integration of knowledge with spiritual values. Learning focuses not only on grades and academic achievement but also on moral awareness and the development of social responsibility. *Ta'lim* encourages reflective and participatory learning methods in which students actively engage through discussion, reflection, and exploration of values. This process makes learning more relevant and meaningful, according to the context. However, teachers are constantly faced with obstacles due to a strict curriculum and time constraints, often forcing them to revert to conventional memorization. A practical response to these challenges is the implementation of Project-Based Learning, which integrates general science topics with Islamic ethics. This has the potential to provide students with a role in systematically exploring spiritual values without the need for time-consuming fragmentation.

### J. Implications of Spiritual Pedagogy for Contemporary Islamic Education

Spiritual pedagogy plays a central role in promoting a more holistic educational model for students. This crucial aspect is the process of internalizing spiritual values into learning practices and the curriculum. This must be supported by the participation of teachers as educators, mentors, and moral facilitators for students, a competency crucial to the implementation and success of this approach. By uniting the forces of *tilawah*, *tazkiyah*, and *ta'lim*, education becomes a solution to

anticipate modern obstacles that often deny the moral dimension and to build a generation with intellectual intelligence, strong moral character, and spiritual awareness.

## CONCLUSION

Based on a systematic literature review of 15 analyzed articles, spiritual pedagogy is an educational approach that emphasizes the integration of intellectual, spiritual, and moral development in the learning process. Based on Quranic values, recitation (tilawah) builds religious awareness, tazkiyah (religious study) contributes to character formation and moral strengthening, and ta'lim (Islamic study) serves as a means of knowledge transformation that instills spiritual values into learning. This pedagogy has significant potential in creating a holistic educational process. Furthermore, by addressing the identity crises and mental health challenges of the Society 5.0 era highlighted earlier, the synthesis demonstrates that this model is effective in promoting mental stability through Tilawah and enhancing emotional regulation and resilience through Tazkiyah. However, because current research is dominated by conceptual approaches and qualitative studies, further empirical research examining the implementation of spiritual pedagogy in various educational contexts is needed in the future as time goes by. For instance, future researchers are highly encouraged to employ a quasi-experimental research design to concretely measure the pre- and post-intervention impacts of integrating these three dimensions on students' psychological well-being and character transformation.

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**Table 1 /** Results of Quality Assessment on Analyzed Articles

No	Author	(Year)	QA1	QA2	QA3	QA4	Total	Category
1	Mohd Zin et al.	(2024)	1	1	1	1	4	Excellent
2	Afifi et al.	(2025)	1	0	1	1	3	Good
3	Zahir & Qoronfleh	(2025)	1	0	1	1	3	Good
4	Rijal & Sihotang	(2025)	1	1	1	1	4	Excellent
5	Paad et al.	(2022)	1	1	1	1	4	Excellent
6	Ismail et al.	(2022)	1	1	1	1	4	Excellent
7	Samhani et al.	(2022)	1	1	1	1	4	Excellent
8	Prihatno et al.	(2025)	1	1	1	1	4	Excellent
9	Puspitosari et al.	(2025)	1	1	1	1	4	Excellent
10	Husna et al.	(2023)	1	1	1	1	4	Excellent
11	Ikhrom et al.	(2023)	1	1	1	1	4	Excellent
12	Kawakip	(2023)	1	1	1	1	4	Excellent
13	Asrori et al.	(2025)	1	1	0	1	3	Good
14	Ichsan et al.	(2024)	1	0	1	1	3	Good
15	Ismail et al.	(2025)	1	1	1	1	4	Excellent

**Table 2 /** Reliability Test Result Characteristics of the Analyzed Articles.

No	Author (Year)	Research Focus	Method	Context/Sample	Key Findings
1.	Mohd Zin N. A. et al. (2024)	Spiritual counselling based on Tazkiyah	Instrument development	Students counselling module	Spiritual counselling module valid to improve psychological wellbeing
2.	Afifi M. et al. (2025)	Dhikr and spiritual meditation in tasawwuf	Conceptual analysis	Islamic spiritual practices	Dhikr improves emotional stability and psychological wellbeing
3.	Zahir F. R. & Qoronfleh M. W. (2025)	Islamic spiritual meditation as psychotherapy	Literature review	Spiritual therapy research	Islamic meditation contributes to mental health improvement
4.	Rijal S. & Sihotang B. (2025)	Implementation of Tazkiyah al-Nafs in education	Qualitative study	Islamic education institutions	Tazkiyah strengthens student character formation
5.	Paad N. S. et al. (2022)	Islamic psychospiritual motivation model	Conceptual research	Adolescents development	Psychospiritual practices improve youth motivation and resilience
6.	Ismail et al. (2022)	Neuroimaging study of Quran recitation	Experimental neuroscience	Quran listeners	Tilawah activates neural imagery network and cognitive focus
7.	Samhani I. et al. (2022)	Rhythm synchronization of Quran recitation	Experimental study	Cognitive response participants	Quran recitation rhythm improves cognitive performance
8.	Prihatno M. M. R. et al. (2025)	Murottal therapy and pain management	Clinical trial	Post-surgery patients	Quran recitation reduces pain intensity
9.	Puspitosari W. A. et al. (2025)	Spiritual mobile health intervention	Quasi-experimental	Adolescents	Spiritual digital therapy reduces anxiety
10.	Husna A. et al. (2023)	Muslim worldview through Islamic education	Qualitative study	Islamic education context	Curriculum shapes religious worldview
11.	Ikhrom I. et al. (2023)	Islamic teaching model in textbooks	Content analysis	Islamic school textbooks	Teaching model needed to prevent intolerance
12.	Kawakip A. N. (2023)	Shared values in pesantren education	Case study	Pesantren community	Shared values shape Islamic educational identity
13.	Asrori M. et al. (2025)	Islamic educational values in cultural media	Systematic literature review	Indonesian cultural education	Cultural media supports Islamic value transmission
14.	Ichsan Y. et al. (2024)	Wasathiyah paradigm in Islamic education	Conceptual analysis	Quranic educational perspective	Wasathiyah paradigm strengthens moderation values
15.	Ismail et al. (2025)	Islamic understanding among students	Survey study	KAFA students Malaysia	Islamic education improves religious understanding

**Table 3** / Synthesis of Research Findings

No	Author	(Year)	Research Focus	Key Findings
1	Mohd Zin et al.	(2024)	Tazkiyah spiritual counseling	Tazkiyah-based counseling improves individual psychological well-being.
2	Afifi et al.	(2025)	Dhikr in tasawwuf	Dhikr practice contributes to emotional stability and mental well-being.
3	Zahir & Qoronfleh	(2025)	Islamic spiritual meditation	Spiritual meditation can be used as a psychotherapeutic approach for mental health.
4	Rijal & Sihotang	(2025)	Tazkiyah al-Nafs in education	The Tazkiyah approach is effective in forming students' spiritual character.
5	Paad et al.	(2022)	Psychospiritual motivation	Psychospiritual practices increase youth motivation and resilience.
6	Ismail et al.	(2022)	Quranic recitation (Tilawah) and neuroimaging	Quranic recitation affects neural activity related to cognitive focus.
7	Samhani et al.	(2022)	Quranic recitation rhythm	The rhythm of Quranic recitation improves cognitive performance.
8	Prihatno et al.	(2025)	Murottal therapy	Murottal is effective in helping reduce pain and increase calmness.
9	Puspitosari et al.	(2025)	Digital-based spiritual therapy	Spiritual interventions through digital applications can reduce adolescent anxiety.
10	Husna et al.	(2023)	Islamic worldview	Islamic education shapes students' religious worldview.
11	Ikhrom et al.	(2023)	Islamic teaching model	Islamic teaching models can prevent intolerance.
12	Kawakip	(2023)	Pesantren educational values	The pesantren environment strengthens the internalization of spiritual values.
13	Asrori et al.	(2025)	Islamic values in culture	Cultural media can be a means of transmitting Islamic educational values.
14	Ichsan et al.	(2024)	Wasathiyah paradigm	The moderation approach strengthens the value of balance in Islamic education.
15	Ismail et al.	(2025)	Students' Islamic understanding	Islamic education improves students' religious literacy and understanding.

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2. Conceptual Model of Spiritual Pedagogy in Islamic  
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Figure 1 / PRISMA Flow Diagram of the Article Selection Process

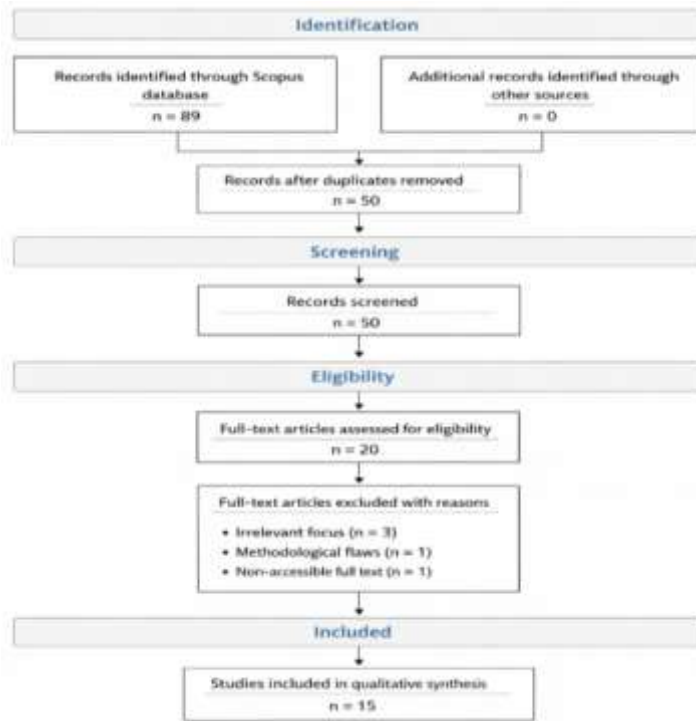


Figure 2 /Conceptual Model of Spiritual Pedagogy in Islamic Education

