



Integration of Psychology and Health in Islamic Religious Education Learning: A Multidisciplinary Framework for Holistic Learning

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Abstract :

This study aims to analyze the integration of psychology and health into Islamic Religious Education (IRE) through a multidisciplinary framework that promotes holistic student development. A descriptive qualitative design was employed at school, using in-depth interviews, participant observation, and document analysis. Data were analyzed through the interactive model of Miles, Huberman, and Saldaña, including data condensation, data display, and conclusion drawing, while trustworthiness was ensured through triangulation and member checking. The findings reveal three major dimensions: the integration of psychological perspectives into learner-centered instruction, the incorporation of health principles into religious learning, and the multidisciplinary synergy of psychology, health, and Islamic values to foster holistic character development. These practices strengthened students' spiritual commitment, emotional resilience, cognitive competence, social responsibility, and physical well-being. The study concludes that multidisciplinary integration transforms IRE into a holistic educational framework supporting the realization of *Insan Kamil*. The findings provide theoretical contributions to multidisciplinary Islamic education and practical guidance for developing contextual, learner-centered, and holistic IRE in contemporary schools.

INTRODUCTION

Islamic Religious Education (IRE) plays a strategic role in developing individuals who not only understand Islamic teachings but also practice Islamic values in personal and social life (Akbayram & Keten, 2024; Rokhimawan et al., 2025). In the era of globalization, technological advancement, and complex societal challenges, education is expected to cultivate learners who are intellectually competent, spiritually grounded, emotionally resilient, and physically healthy (Anlı, 2025; Ichsan et al., 2025). Consequently, IRE should extend beyond transmitting religious knowledge to fostering holistic human development. A multidisciplinary approach is increasingly essential because it integrates psychology and health sciences into the learning process, addressing students' cognitive, emotional, behavioral, and physical needs simultaneously (Koçak, 2026; Muslikah et al., 2026). Such integration strengthens IRE as a vehicle

for character formation, psychological well-being, and healthy living while equipping learners with adaptive competencies required to navigate twenty-first-century challenges and contribute responsibly to society (Budiyanti et al., 2024). Therefore, integrating psychology and health into IRE represents a strategic educational necessity.

Despite its important role in the national education system, Islamic Religious Education (IRE) continues to face challenges that limit its effectiveness. In many schools, instruction remains centered on cognitive achievement, memorization of religious doctrines, and normative content, with limited attention to students' emotional development and psychological well-being (Mahmud et al., 2024; Mahrudin et al., 2025). Consequently, religious knowledge is often understood theoretically rather than internalized into everyday behavior. These limitations are increasingly evident amid rising academic stress, anxiety, emotional exhaustion, and poor emotional regulation among adolescents, intensified by academic demands and digital technology (Falah & Hasiolan, 2025; Parhan et al., 2024). Furthermore, Indonesia's Health Law No. 17 of 2023 defines health as encompassing physical, mental, and social well-being (Ansyari et al., 2023). This perspective requires IRE to move beyond conventional instruction toward an integrative learning approach that simultaneously promotes spiritual growth, emotional stability, mental health, and holistic student well-being.

Current educational practices indicate that although many schools recognize the value of multidisciplinary learning, integrating psychology and health into Islamic Religious Education (IRE) remains fragmented and unsystematic (Irham, 2025; Muhajir et al., 2025). IRE is still commonly delivered through textual and normative approaches emphasizing doctrinal understanding rather than self-awareness, emotional regulation, resilience, empathy, and healthy coping strategies (Zuhdi & Syarief, 2023). Educational research demonstrates that psychological principles enhance students' motivation, engagement, and internalization of moral values, while health science highlights physical, mental, and social well-being as prerequisites for effective learning (Norlianti et al., 2024; Putkonen et al., 2025). Nevertheless, these complementary perspectives are rarely combined within a unified instructional framework. Consequently, IRE has not fully realized its potential to strengthen character, promote psychological resilience, and support holistic well-being. This situation underscores the need for a multidisciplinary framework integrating psychology and health into contemporary IRE learning (Graça & Brandão, 2024).

The growing complexity of educational challenges has encouraged scholars to advocate multidisciplinary approaches in Islamic Religious Education (IRE) to bridge religious knowledge with contemporary realities (Amaly et al., 2023). Previous studies emphasize that IRE should not rely solely on theological or textual perspectives but should integrate insights from other disciplines to enhance its educational relevance (Syahbudin et al., 2023; Syahir et al., 2025). Muhrin (2021) argues that multidisciplinary, interdisciplinary, and transdisciplinary approaches enable Islamic education to address increasingly complex societal issues through diverse bodies of knowledge (Abu-Ras et al., 2024). Likewise, Rahmat (2017) maintains that contextualizing Islamic teachings through multiple disciplinary perspectives improves students' ability to interpret and apply religious values in everyday life (Abubakar et al., 2023; Sijamhodžić-

Nadarević, 2023). Other scholars highlight psychology as an important contributor to instructional effectiveness by addressing learners' cognitive development, motivation, personality, emotional maturity, and learning readiness. However, health science remains insufficiently integrated into existing multidisciplinary IRE research.

In addition to psychology, recent educational discourse increasingly recognizes health and well-being as essential foundations for meaningful learning. The World Health Organization defines health as encompassing physical, mental, and social well-being, a perspective consistent with Indonesia's Health Law No. 17 of 2023 (Aderibigbe et al., 2023; Kistoro et al., 2023). Despite this recognition, studies integrating health concepts into Islamic Religious Education (IRE) remain limited. Existing research generally examines mental health education, character development, or religious coping separately rather than constructing an instructional framework that integrates psychology, health sciences, and Islamic values simultaneously (Muis, 2025; Mulyana, 2023). Consequently, previous studies have not adequately explained how psychological theories and health principles can be systematically embedded within IRE learning to foster students' spiritual growth, emotional resilience, healthy behavior, and overall well-being. This limitation highlights a significant research gap requiring a more holistic and integrated educational paradigm.

Building on this research gap, the present study proposes a multidisciplinary framework that systematically integrates psychology and health sciences into Islamic Religious Education (IRE). Unlike previous studies examining psychology, character education, or health education as separate domains, this framework conceptualizes IRE as a holistic educational process supporting students' spiritual, psychological, physical, and social well-being. Adopting a biopsychosocial-spiritual perspective, Islamic teachings are positioned not merely as knowledge to be memorized but as transformative values promoting emotional regulation, mental resilience, healthy lifestyles, and positive social relationships. By integrating behavioral science, educational psychology, and health promotion into IRE pedagogy, this study contributes conceptually and practically to multidisciplinary Islamic education while providing a classroom framework that strengthens students' holistic development and prepares them to address contemporary educational and societal challenges.

Based on the foregoing discussion, this study examines how psychology and health sciences can be systematically integrated into Islamic Religious Education (IRE) to establish a more holistic and meaningful learning process. Specifically, it addresses three research questions: (1) Why is the integration of psychology and health sciences essential for contemporary IRE? (2) How can a multidisciplinary framework be developed to support holistic learning? and (3) How can such integration enhance students' spiritual development, psychological well-being, and healthy behavior? This study argues that IRE should move beyond its traditional emphasis on cognitive mastery and doctrinal transmission toward an integrative paradigm addressing learners' biopsychosocial and spiritual needs. The proposed framework is expected to provide both a theoretical foundation and a practical reference for developing contextual, learner-centered, and responsive Islamic Religious Education in the twenty-first century.

RESEARCH METHOD

This study employed a descriptive qualitative design to explore the multidisciplinary integration of psychology and health into Islamic Religious Education (IRE) learning. This approach was chosen because it facilitates an in-depth understanding of educational phenomena, participants' experiences, and instructional practices within their natural settings. The study was conducted at SMP Nurul Jadid, purposively selected for its commitment to integrating Islamic education with character development, psychological well-being, and healthy school practices. The school provided an appropriate context for examining how psychological and health perspectives are incorporated into IRE learning. Furthermore, participants' accessibility and the institution's holistic educational orientation enabled the researcher to collect rich, contextual, and comprehensive qualitative data relevant to the study objectives.

Data were collected through in-depth interviews, participant observation, and document analysis to examine the implementation of multidisciplinary learning in Islamic Religious Education. Participants included the principal, Islamic Religious Education teachers, guidance and counseling teachers, and selected students directly involved in the learning process. Semi-structured interviews explored participants' experiences and perceptions of integrating psychology and health into IRE. Classroom observations focused on instructional strategies, teacher-student interactions, and the application of psychological and health principles. Document analysis covered lesson plans, curriculum documents, teaching materials, and school policies supporting holistic Islamic education. Combining these three techniques enabled methodological triangulation, strengthened data credibility, and provided a comprehensive understanding of the phenomenon under investigation.

The data were analyzed using the interactive model of Miles, Huberman, and Saldaña (2014), comprising data condensation, data display, and conclusion drawing and verification (Efendy et al., 2023). Interview transcripts, observation notes, and documents were systematically coded, categorized, and condensed to identify themes related to integrating psychology and health into IRE learning. The findings were presented through narrative descriptions and thematic matrices to facilitate interpretation across data sources. Conclusions were continuously verified by comparing evidence from interviews, observations, and documents. Trustworthiness was ensured through credibility, transferability, dependability, and confirmability. Credibility was strengthened through triangulation and member checking, transferability through detailed contextual descriptions, dependability through systematic documentation, and confirmability through an audit trail grounded in empirical evidence.

RESULTS AND DISCUSSION

Results

Integration of Psychological Perspectives in Islamic Religious Education Learning

The findings revealed that the integration of psychological perspectives in Islamic Religious Education (IRE) refers to the incorporation of psychological principles into the planning, implementation, and evaluation of learning activities to support students' cognitive, emotional, behavioral, and spiritual

development. Rather than emphasizing religious knowledge as a purely cognitive domain, the participating school implemented instructional strategies that considered students' developmental characteristics, emotional conditions, learning motivation, and individual differences. Teachers reported that psychological understanding helped them design learning activities that were more adaptive to students' needs, thereby facilitating the internalization of Islamic values in everyday life. From an operational perspective, psychological integration was reflected in the use of reflective discussions, positive reinforcement, empathy-based communication, collaborative learning, and emotional guidance before and during classroom instruction. These practices indicate that psychological perspectives function not only as complementary knowledge but also as an essential pedagogical foundation for holistic Islamic Religious Education.

One Islamic Religious Education teacher explained that understanding students' psychological conditions had significantly influenced instructional decision-making during classroom learning. *"Before beginning the lesson, I usually observe students' emotional conditions. If they appear anxious or unmotivated, I avoid immediately delivering theoretical material. Instead, I begin with reflective conversations, short motivational stories, or simple discussions to create emotional readiness before introducing Islamic concepts."* (IRE Teacher)

The interview illustrates that the teacher deliberately adjusted instructional strategies according to students' emotional readiness rather than relying exclusively on predetermined lesson plans. The researcher interprets this finding as evidence that psychological considerations become an integral component of instructional planning. Emotional readiness serves as a prerequisite for meaningful learning because students are more likely to internalize Islamic values when they experience psychological comfort and positive teacher-student relationships. Consequently, religious instruction shifts from content-oriented teaching toward learner-centered educational practice.

A guidance and counseling teacher further emphasized the contribution of psychological principles to students' moral and emotional development. *"Many students experience academic pressure and emotional problems that influence their learning behavior. When Islamic Religious Education teachers collaborate with counseling teachers, students become more willing to express their feelings, regulate their emotions, and relate Islamic teachings to their personal experiences."* (Guidance and Counseling Teacher). The researcher interprets these findings as indicating that psychological integration in Islamic Religious Education extends beyond classroom instruction through interdisciplinary collaboration and psychologically responsive teaching.

Classroom observations showed that lessons began with reflective activities, emotional check-ins, and motivational discussions before introducing religious content. Teachers encouraged open communication, respected individual differences, provided positive reinforcement, and facilitated collaborative discussions and contextual reflection on moral dilemmas. These practices created a supportive learning environment where students participated actively and expressed their ideas confidently. Overall, the findings demonstrate that integrating psychological principles enables teachers to address learners' developmental, emotional, and motivational needs while fostering intellectual competence, emotional intelligence, resilience, empathy, moral reasoning, and

spiritual maturity. Consequently, psychology functions as a pedagogical foundation that strengthens meaningful religious learning and the internalization of Islamic values.

Table 1. Psychological Integration in Islamic Religious Education Learning

Informant Position	Interview Excerpt	Indicator
Islamic Religious Education Teacher	"I begin learning by understanding students' emotional conditions before explaining Islamic concepts."	Emotional readiness and learner-centered instruction
Guidance and Counseling Teacher	"Collaboration between counseling services and IRE teachers helps students manage emotions and understand religious values more meaningfully."	Emotional regulation and interdisciplinary collaboration

Table 1 indicate that both informants consistently emphasized the importance of psychological considerations in improving the quality of Islamic Religious Education. Although each participant approached the issue from a different professional perspective, both recognized that students' emotional conditions significantly influence the effectiveness of religious learning. The Islamic Religious Education teacher highlighted emotional readiness as a prerequisite for meaningful instruction, whereas the guidance and counseling teacher emphasized collaborative efforts to strengthen students' emotional regulation and psychological well-being. These complementary perspectives demonstrate that psychological integration is implemented not only through instructional strategies but also through institutional collaboration that supports students' holistic development.

Health-Based Approach as a Foundation for Holistic Islamic Religious Education

The findings revealed that a health-based approach in Islamic Religious Education (IRE) is operationally defined as the systematic integration of physical, mental, social, and spiritual health principles into the teaching and learning process. In the research setting, health was not perceived merely as the absence of disease but as a holistic condition that enables students to achieve optimal learning, emotional stability, and spiritual growth. The implementation of this approach was reflected in teachers' efforts to relate Islamic teachings to healthy living practices, including *thaharah* (ritual purification), personal hygiene, healthy eating habits, emotional regulation through prayer and remembrance of Allah (*dhikr*), and the cultivation of positive social interactions. Furthermore, teachers consistently emphasized that maintaining physical and mental health constitutes an act of worship because the human body is regarded as an *amanah* (trust) from Allah. Consequently, health education was integrated into religious instruction not as an additional subject but as an inseparable component of Islamic values that supports students' holistic development.

One Islamic Religious Education teacher explained that health concepts were intentionally incorporated into classroom learning by connecting religious teachings with students' daily health behaviors. *"When discussing purification (thaharah), I do not only explain the religious rulings but also relate them to personal hygiene, disease prevention, and healthy habits. Students become more aware that Islamic teachings are closely connected to maintaining both physical and mental health."*

(Islamic Religious Education Teacher)

The researcher interprets this statement as indicating that the integration of health perspectives transforms Islamic Religious Education into a contextual learning experience. Rather than presenting Islamic jurisprudence as a purely doctrinal subject, the teacher contextualized religious concepts through scientific explanations and practical health applications. This instructional strategy enabled students to understand that Islamic values possess preventive and promotive functions for maintaining human well-being. Consequently, religious knowledge became more meaningful because students were able to relate theological concepts to everyday health practices.

A school health coordinator further emphasized the importance of collaboration between religious education and school health programs in promoting students' overall well-being. *"Students who regularly participate in health campaigns, cleanliness programs, and religious activities demonstrate greater discipline, emotional stability, and responsibility toward themselves and others. Integrating health messages into Islamic Religious Education reinforces these positive behaviors."* (School Health Coordinator)

The researcher interprets these findings as demonstrating that health-oriented Islamic Religious Education extends beyond classroom instruction into the broader school culture. Collaboration between religious education and school health initiatives creates an environment where students consistently practice healthy behaviors alongside Islamic values. Classroom observations confirmed this integration, as teachers linked lessons on **thaharah** with proper handwashing and disease prevention, while discussions of gratitude and patience were connected to stress management and emotional regulation. Students also participated in maintaining classroom cleanliness, practicing healthy eating habits, performing congregational prayers, and joining school hygiene campaigns. These activities embedded health concepts naturally within religious instruction, enabling students to understand that maintaining physical health, emotional well-being, and environmental cleanliness is both a personal responsibility and a religious obligation, thereby strengthening the authentic internalization of Islamic values.

Table 2. Integration of Health Perspectives in Islamic Religious Education Learning

Informant Position	Interview Excerpt	Indicator
Islamic Religious Education Teacher	"I relate <i>thaharah</i> not only to religious obligations but also to hygiene, disease prevention, and healthy living."	Integration of Islamic teachings with preventive health education
School Health Coordinator	"Combining health programs with Islamic Religious Education helps students become more disciplined, emotionally stable, and responsible."	Collaboration between religious education and school health programs

Table 2 demonstrate that both informants consistently viewed health as an integral dimension of Islamic Religious Education rather than an independent educational component. The Islamic Religious Education teacher emphasized the pedagogical integration of religious teachings with scientific explanations concerning hygiene and disease prevention, indicating that health education can strengthen students' understanding of Islamic jurisprudence through contextual learning experiences. Meanwhile, the school health coordinator highlighted the

institutional dimension of integration by illustrating how collaboration between religious education and school health programs contributes to students' discipline, emotional regulation, and social responsibility. These complementary perspectives suggest that health-oriented Islamic Religious Education requires both effective classroom instruction and supportive school-wide practices.

Multidisciplinary Integration of Psychology and Health for Holistic Character Development

The findings revealed that the multidisciplinary integration of psychology and health in Islamic Religious Education (IRE) is operationally defined as the systematic incorporation of psychological principles, health promotion, and Islamic values into a unified learning process that supports students' holistic character development. Rather than treating these disciplines separately, teachers integrated them into instructional planning, classroom activities, assessment, and character education. Learning was intentionally designed to promote students' spiritual commitment, emotional maturity, cognitive competence, physical well-being, and social responsibility through learner-centered strategies such as reflective learning, collaborative discussions, emotional guidance, relaxation before Qur'anic memorization, health-oriented routines, and contextual problem-solving. Consequently, IRE functioned not only as a medium for transmitting religious knowledge but also as a psychoeducational process fostering holistic development and the realization of *Insan Kamil*.

One Islamic Religious Education teacher explained that integrating psychology and health into religious learning significantly enhanced students' engagement and character development. *"When teaching Islamic values, I combine reflective discussions with emotional guidance and healthy lifestyle education. Students become more active because they understand that religion is closely connected to their emotional well-being, physical health, and daily behavior rather than being limited to classroom theories."* (Islamic Religious Education Teacher) The researcher interprets this statement as indicating that multidisciplinary integration transforms the instructional orientation of Islamic Religious Education from content transmission to holistic learning. The teacher deliberately connected psychological development and health awareness with religious instruction, enabling students to experience Islamic teachings as practical guidance for everyday life. This approach encourages meaningful learning by linking cognitive understanding with emotional experiences and healthy behavioral practices. Consequently, students are more likely to internalize Islamic values because these values are presented within authentic life contexts rather than through memorization alone.

The school principal emphasized that integrating psychology and health into Islamic Religious Education requires collaboration among religious teachers, counseling teachers, and the school health unit because character development extends beyond religious instruction. The researcher interprets this as evidence that holistic education depends on coordinated policies integrating psychological support, health promotion, and religious learning. Classroom observations confirmed these findings, showing teachers implemented relaxation exercises, motivational reflections, emotional check-ins, collaborative discussions, and reflective learning activities alongside health-oriented school programs. These

integrated practices fostered students' emotional resilience, self-discipline, cooperation, spiritual commitment, and holistic character development, becoming an essential component of the school's educational culture.

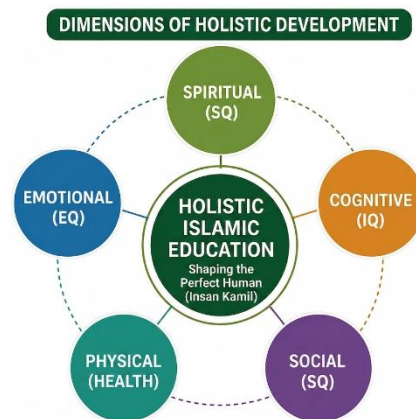


Figure 1. Holistic Development Dimensions.

Figure 1 illustrates the multidimensional framework of holistic development achieved through the integration of psychology, health, and Islamic Religious Education. The model positions Holistic Islamic Education at the center, emphasizing its role in fostering *Insan Kamil* through the balanced development of five interconnected dimensions: spiritual (SQ), emotional (EQ), cognitive (IQ), social (SQ), and physical health. These dimensions interact dynamically rather than independently, indicating that meaningful Islamic education should simultaneously strengthen faith, emotional resilience, intellectual competence, social responsibility, and physical well-being. Consequently, holistic learning promotes comprehensive character formation that prepares students to face contemporary academic, personal, and societal challenges.

Discussion

The findings demonstrate that integrating psychological perspectives into Islamic Religious Education (IRE) transforms religious learning from a predominantly knowledge-oriented approach into a learner-centered educational process that emphasizes students' cognitive, emotional, behavioral, and spiritual development (Sa'diyah et al., 2023; Takunas et al., 2024). This finding is consistent with Jumahir (2020), who argues that psychological principles enrich IRE by considering learners' developmental characteristics, motivation, and emotional needs (Arif, 2024). Similarly, Maslow's humanistic theory emphasizes that meaningful learning occurs when students' psychological needs are addressed before higher-order learning can take place (Agbaria, 2024). However, the present study extends previous literature by demonstrating that psychological integration is operationalized not only through classroom instructional strategies but also through interdisciplinary collaboration between IRE teachers and counseling teachers (Author) et al., 2025; Khan et al., 2025). This finding broadens the theoretical understanding of psychology in Islamic education by positioning psychological support as an institutional pedagogical framework rather than merely an individual instructional approach.

The findings further reveal that integrating health perspectives into IRE contributes to students' holistic well-being by connecting Islamic teachings with preventive health behaviors, emotional regulation, and healthy lifestyles (Suwendi et al., 2024). These findings support previous studies emphasizing that Islamic values promote physical, mental, and social well-being through practices such as *thaharah*, healthy nutrition, and environmental cleanliness (Marzuki et al., 2025). Likewise, the holistic concept of health promoted in Indonesia's Health Law No. 17 of 2023 aligns with the educational practices identified in this study, where health is viewed as encompassing physical, psychological, and social dimensions (Budiyanti & Parhan, 2024; Memon et al., 2024). Nevertheless, this study differs from earlier research because it demonstrates that health education is systematically embedded within religious instruction rather than delivered as a separate educational program (Lumbard, 2025; Pearce et al., 2024). Consequently, Islamic Religious Education becomes a practical medium for promoting health awareness while simultaneously strengthening students' religious understanding and character formation.

Another important finding is that the multidisciplinary integration of psychology and health establishes a comprehensive educational framework that supports the balanced development of students' spiritual, emotional, cognitive, social, and physical dimensions (Currier, 2024). This result is consistent with Muhrin (2021), who emphasizes the necessity of multidisciplinary approaches in Islamic education to address increasingly complex societal challenges (Ali et al., 2025). However, unlike previous studies that primarily discussed psychology or health independently, the present study proposes an integrated biopsychosocial-spiritual framework in which psychological principles, health promotion, and Islamic values function synergistically (Ma'arif et al., 2024; Mardatillah et al., 2025). The conceptual model presented in Figure 1 further illustrates that holistic Islamic education develops *Insan Kamil* through interconnected dimensions rather than isolated competencies. Therefore, this study contributes a more comprehensive framework that expands multidisciplinary discourse within contemporary Islamic Religious Education.

From a theoretical perspective, this study contributes to the development of Islamic educational theory by integrating educational psychology, health sciences, and Islamic pedagogy into a unified conceptual framework for holistic learning (Wasehudin et al., 2024). The findings reinforce the argument that effective Islamic Religious Education should not be confined to doctrinal instruction but should incorporate scientific knowledge that addresses learners' psychological and physical well-being (Dewi et al., 2025; Hardianty et al., 2025). This integration enriches the theoretical discourse on holistic education by demonstrating that spirituality, emotional intelligence, cognitive competence, social responsibility, and physical health are mutually reinforcing dimensions of student development (Khimmatiev et al., 2025; Succarie, 2024). Consequently, the proposed framework provides a theoretical foundation for future studies investigating multidisciplinary approaches within Islamic education and contributes to the growing body of literature advocating integrative educational paradigms.

Practically, the findings imply that schools should strengthen collaboration among Islamic Religious Education teachers, counseling teachers, school health personnel, and educational leaders to establish a supportive

learning ecosystem that promotes students' holistic development. Teachers are encouraged to adopt learner-centered instructional strategies incorporating emotional reflection, health education, collaborative learning, and contextual religious experiences into classroom practice (Samad et al., 2023). At the institutional level, schools should integrate health promotion, counseling services, and character education into school policies to reinforce classroom learning. These practical implications demonstrate that multidisciplinary integration not only improves instructional quality but also creates a positive school culture that enhances students' resilience, emotional well-being, healthy behavior, and spiritual commitment. Accordingly, this study contributes practical guidance for developing Islamic Religious Education that is more contextual, inclusive, and responsive to contemporary educational challenges.

CONCLUSION

This study demonstrates that integrating psychology and health into Islamic Religious Education provides a multidimensional framework that enhances students' spiritual, emotional, cognitive, social, and physical development, thereby supporting the realization of *Insan Kamil* through holistic learning. The principal lesson derived from this research is that effective Islamic Religious Education extends beyond the transmission of religious knowledge by incorporating psychological support, health promotion, and learner-centered pedagogies that address contemporary educational challenges. The study contributes theoretically by proposing a multidisciplinary framework that bridges Islamic pedagogy, educational psychology, and health sciences, while offering practical guidance for developing holistic educational practices. Nevertheless, the findings are limited to a qualitative context within a specific educational setting; therefore, future research should employ mixed-methods or longitudinal designs across diverse educational institutions to validate, refine, and generalize the proposed multidisciplinary framework.

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