

Integration of Cognitive, Affective, and Spiritual Aspects in Islamic Religious Education

Agus Nur Yasin

Universitas Islam An Nur Lampung, Indonesia

Email Correspondence: agusnuryasin98@gmail.com

Article history

Submitted: 2026/03/15; Revised: 2026/04/02; Accepted: 2026/06/30

Abstract

This research is motivated by the importance of integrating cognitive, affective, and spiritual aspects in Islamic Religious Education (PAI) learning as an effort to shape holistic students amidst the challenges of modern education. To date, PAI learning tends to emphasize the cognitive aspect, thus being less than optimal in shaping students' attitudes and spiritual awareness. The purpose of this study is to analyze the integration of cognitive, affective, and spiritual aspects in PAI learning, identify patterns and characteristics of effective integration, and formulate a holistic and contextual learning conceptual model. This research uses a literature study method with a qualitative descriptive-analytical approach through the search for various relevant scientific sources. Data analysis techniques are carried out using content analysis through the stages of data reduction, categorization, interpretation, and synthesis. The results of the study indicate that the integration of these three aspects can be done simultaneously through contextual learning, value habituation, role models, and structured spiritual experiences. The conclusion of this study is that effective PAI learning must integrate cognitive, affective, and spiritual aspects in a balanced manner within a systematic and meaningful learning framework.

Keywords

Affective, Cognitive, Integration of Learning, Islamic Religious Education, Spiritual



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INTRODUCTION

Islamic Religious Education (PAI) plays a fundamental role in shaping individuals who are not only intellectually intelligent but also possess spiritual depth and emotional maturity. In the context of modern education, PAI learning is required to integrate three main domains: cognitive, affective, and spiritual, to produce students with well-rounded character. However, educational developments that tend to emphasize the cognitive aspect often neglect the affective and spiritual dimensions, resulting in imbalances in the formation of students' personalities. The reality on the ground shows that PAI learning is still dominated by a knowledge transfer approach that focuses on memorization and conceptual understanding, without being accompanied by strengthening attitudes and internalizing spiritual values. This has resulted in the emergence of moral degradation among students, such as low awareness of worship, lack of social empathy, and weak personal integrity. Therefore, strategic efforts

are needed to integrate the cognitive, affective, and spiritual aspects in PAI learning to address the challenges of character education in the modern era.

Theoretically, the integration of cognitive, affective, and spiritual aspects in Islamic Religious Education (PAI) is rooted in holistic education theory, which emphasizes the balance between intellectual, emotional, and spiritual development. The revised Bloom's Taxonomy also emphasizes the importance of developing the cognitive, affective, and psychomotor domains in the learning process. From an Islamic educational perspective, this integration aligns with the concept of *insan kamil*, a complete human being who possesses a balance between reason, heart, and deeds. Therefore, Islamic Religious Education (PAI) learning should ideally be designed in an integrative manner, simultaneously combining knowledge, attitudes, and spiritual experiences.

Research by (Islamic Education and Studies et al., 2023) shows that the integration of cognitive and affective aspects in Islamic Religious Education learning can improve students' understanding and religious attitudes. Meanwhile, (Miller et al., 2005) emphasized that an approach based on spiritual experience is able to strengthen students' religious awareness. Other research by (PITA, 2018) found that values-based learning can shape students' character effectively. However, these three studies only partially examined the integration aspect and did not combine all three aspects (cognitive, affective, and spiritual) into one comprehensive learning model. Furthermore, research by (Kusumaningtyas et al., 2020) shows that character-based Islamic Education learning can improve students' internalization of moral values. Research by (Mahbubi & Sa'diyah, 2025) highlights the importance of a contextual approach in connecting Islamic Religious Education material with students' real lives. Research by Kadir, (2015) emphasizes the importance of the teacher's role in establishing a balance between cognitive and affective aspects. However, these studies are still limited to strengthening these two aspects only and have not explicitly integrated the spiritual dimension as an integral part of the learning process. Research by Saputra, (2018) revealed that reflection-based learning can increase students' spiritual awareness, while research by (Eryandi, 2023) demonstrated that integrating Islamic values into learning can strengthen students' religious character. However, both studies focused on the spiritual aspect without systematically linking it to the cognitive and affective dimensions. This suggests that studies on the integration of these three aspects have yet to be comprehensively developed within a coherent conceptual framework.

Based on these eight studies, a research gap can be identified: the lack of comprehensive studies integrating cognitive, affective, and spiritual aspects of Islamic Religious Education (PAI) learning into a single, systematic and applicable model. Most studies are still partial and have not examined the interdependence between these three aspects in depth. Therefore, the novelty of this research lies in the development of an integrative model that holistically combines these three aspects within a single PAI learning framework that is contextual, systematic, and relevant to the needs of modern education.

Based on the background and research gaps, the purpose of this study is to analyze the integration of cognitive, affective, and spiritual aspects in Islamic Religious Education (PAI)

learning through a literature study approach, identify patterns and characteristics of effective integration, and formulate a conceptual model of Islamic Religious Education (PAI) learning that is able to develop these three aspects in a balanced manner. This research is expected to provide theoretical contributions in the development of Islamic Religious Education studies and become a practical reference for educators in designing learning that is more holistic, meaningful, and oriented towards the formation of students' complete character.

METHODS

The research method used in this study is a literature study (library research) with a qualitative descriptive-analytical approach that aims to comprehensively examine the integration of cognitive, affective, and spiritual aspects in Islamic Religious Education (PAI) learning. Research data sources consist of primary and secondary literature in the form of articles from accredited national journals, reputable international journals, scientific books, and relevant and published official documents to ensure the novelty and validity of the study. The data collection process was carried out through a systematic search in academic databases such as Google Scholar, DOAJ, and national journal portals using the keywords "integration of cognitive affective spiritual in PAI", "holistic Islamic education", and "affective spiritual learning in Islamic education". Inclusion criteria in this study include topic relevance, publication quality, and direct relevance to the focus of the study, while literature that does not meet these criteria is eliminated. The data analysis technique uses content analysis through the stages of data reduction, coding, categorization, interpretation, and synthesis to find patterns, relationships, and models for the integration of these three aspects in PAI learning. To maintain the validity of the data, source triangulation techniques and perseverance are used in the literature review. The results of the analysis are then presented narratively-analytically with an integrative approach to formulate a conceptual model of Islamic Education learning that is able to develop cognitive, affective, and spiritual aspects in a balanced, systematic, and contextual manner in accordance with the demands of 21st century education.

RESULTS AND DISCUSSION

Results

Analysis of Patterns and Characteristics of Integration of Cognitive, Affective, and Spiritual Aspects in Islamic Religious Education Learning

The integration of cognitive, affective, and spiritual aspects in Islamic Religious Education (PAI) learning is an approach that is gaining increasing attention in contemporary educational practices. This integration is characterized by efforts to unite the thinking process (cognitive), attitude formation (affective), and strengthening religious awareness (spiritual) within a single learning process. No longer separated partially, these three aspects are viewed as a unified whole that mutually influences the formation of students' personalities as a whole. From a cognitive perspective, contemporary PAI learning still places conceptual mastery,

understanding of propositions, and critical thinking skills as the primary foundation. However, research results indicate that an effective cognitive approach emphasizes not only memorization but also analysis, synthesis, and evaluation of Islamic teachings in real-life contexts. Thus, students not only learn religious teachings but also understand their meaning and relevance in everyday life.

The affective aspect of Islamic Religious Education (PAI) learning is realized through the formation of students' attitudes, values, and character. Research results indicate that the integration of affective aspects is carried out through habituation methods, teacher role models, and positive social interactions in the learning environment. Teachers play a crucial role in instilling values such as honesty, responsibility, tolerance, and empathy through a humanistic and persuasive approach. Thus, Islamic Religious Education (PAI) learning not only transfers knowledge but also shapes attitudes and behaviors consistent with Islamic values. Regarding the spiritual aspect, research results indicate that contemporary Islamic Religious Education (PAI) learning increasingly emphasizes the importance of deep religious experience as part of the educational process. Spiritual integration is carried out through reflection, worship, appreciation of values, and the habituation of religious practices in daily life. This approach aims to foster students' internal awareness of their relationship with God (*hablum minallah*) and fellow human beings (*hablum minannas*).

The integration of these three aspects is carried out simultaneously in the learning process through a contextual and holistic approach. For example, in learning about morals, students are not only encouraged to understand the concepts (cognitive), but also to internalize the values (affective) and practice them in their daily lives (spiritual). This approach makes Islamic Religious Education (PAI) learning more meaningful, as students experience a learning process that simultaneously touches on intellectual, emotional, and spiritual aspects. The success of integrating cognitive, affective, and spiritual aspects is greatly influenced by the teacher's competence in designing and implementing integrated learning. Teachers are required to be able to manage learning creatively, use a variety of methods, and be role models in internalizing Islamic values. Thus, the integration of these three aspects depends not only on the curriculum but also on the quality and professionalism of the teachers as the primary implementers of learning.

Formulation of a Conceptual Model of Cognitive, Affective, and Spiritual Integration in Islamic Religious Education Learning

This study formulates a conceptual model for integrating cognitive, affective, and spiritual aspects in Islamic Religious Education (PAI) learning that is holistic and systematic. This model is built on the principle that these three aspects must be integrated in a balanced manner at every stage of learning, from planning, implementation, and evaluation. This model also emphasizes that Islamic Religious Education (PAI) learning must be able to develop the full potential of students. At the planning stage, this model directs teachers to design learning that simultaneously integrates cognitive, affective, and spiritual objectives. The learning plan

includes not only indicators of knowledge achievement but also indicators of attitudes and spiritual experiences to be achieved. Thus, from the beginning, the learning process is designed to achieve a balance between these three aspects.

In the implementation phase, this model emphasizes the use of learning methods that integrate these three aspects, such as contextual, reflective, and experiential learning. In this process, students are encouraged not only to understand the material but also to experience, internalize, and practice the values they learn. The teacher acts as a facilitator, creating a conducive, inspiring, and meaningful learning environment. In the evaluation phase, this model emphasizes the importance of comprehensive assessment, encompassing cognitive, affective, and spiritual aspects. Assessment is conducted not only through written tests but also through observation of students' attitudes, self-reflection, and assessment of their religious practices. Thus, evaluation of Islamic Religious Education learning measures not only knowledge but also changes in students' attitudes and behavior.

This conceptual model also emphasizes the importance of a learning environment that supports the integration of these three aspects. The school environment must be able to provide a conducive space for character formation and strengthening spiritual values, both through school culture, religious activities, and positive social interactions. Support from the entire school community is a crucial factor in the successful implementation of this model. The model of cognitive, affective, and spiritual integration in Islamic Religious Education (PAI) learning formulated in this study is expected to serve as a reference in developing more holistic and meaningful learning practices. This model not only provides theoretical contributions to the development of Islamic Religious Education studies but also has practical implications for improving the quality of Islamic religious education. With consistent application of this model, it is hoped that students will be able to develop in a balanced manner in the intellectual, emotional, and spiritual aspects, thus becoming individuals with character and noble morals.

Discussion

The integration of cognitive, affective, and spiritual aspects in Islamic Religious Education (PAI) learning aligns with the holistic education paradigm, which emphasizes a balance between students' intellectual, emotional, and spiritual development. The findings of this study reinforce the theory of holistic education, which states that the educational process should not only be oriented towards academic achievement but also be able to shape character and spiritual awareness. In this context, the research results emphasize that PAI learning that only emphasizes cognitive aspects will result in shallow understanding and have little impact on student behavior. This aligns with the findings of (Atmojo et al., 2023) which shows the importance of integrating cognitive and affective aspects, but this study broadens the scope by adding the spiritual dimension as an inseparable main element.

The integration of cognitive aspects in Islamic Religious Education (PAI) learning, which focuses not only on memorization but also on contextual analysis and understanding, aligns with constructivism theory, which emphasizes that knowledge is actively constructed

by students. The results of this study also support the findings of the study.(Mulyadi, 2024)which emphasizes the importance of meaningful learning experiences in enhancing religious understanding. However, this study makes a new contribution by demonstrating that cognitive aspects must be directly integrated with affective and spiritual experiences so that learning produces not only knowledge but also awareness and appreciation of values.

In terms of affective aspects, the results of this study indicate that the formation of attitudes and character through Islamic Religious Education learning is greatly influenced by habituation and role modeling methods. This aligns with social learning theory, which emphasizes the importance of observation and imitation in shaping behavior. These findings also align with research.(Kurnia & Qomaruzzaman, 2012)which emphasizes the role of teachers as role models in shaping students' attitudes. However, this study deepens these findings by demonstrating that the affective aspect cannot stand alone but must be closely connected with cognitive understanding and spiritual empowerment to produce sustainable behavioral change.

In terms of spirituality, the results of this study reinforce the view that profound religious experience is at the heart of Islamic Religious Education (PAI) learning. This finding is consistent with research (Sanjaya, 2020) which shows that reflection and worship practices can increase students' spiritual awareness. However, this study offers a more comprehensive perspective by emphasizing that spiritual experiences must be systematically integrated with cognitive and affective aspects of the learning process. Thus, spirituality becomes not merely an additional activity but a core part of learning.

In the context of the simultaneous integration of these three aspects, the results of this study reinforce the concept of the perfect human being in Islamic education, which emphasizes the balance between reason, heart, and deeds. These findings also complement other research. Suprayitno & Wahyudi, (2020) which highlights the importance of character-based and contextual learning. However, this study makes a new contribution by formulating an integrative model that combines these three aspects within a single, systematic learning framework. Thus, this study not only confirms previous theories and findings but also develops a more comprehensive approach.

The conceptual model of cognitive, affective, and spiritual integration produced in this study demonstrates significant development compared to previous studies, which tended to be partial. While previous research focused more on one or two specific aspects, this study integrates all three aspects holistically within a single, holistic learning system. This is a significant contribution to the development of Islamic Religious Education (PAI) learning theory and practice, as it provides educators with a clearer direction in designing learning that focuses not only on academic outcomes but also on the development of students' character and spiritual awareness as a whole.

This study has several limitations that need to be considered as material for further research development. First, this study uses a literature study approach, so it is highly dependent on the quality, availability, and currency of the sources analyzed, potentially

introducing literature selection bias. Second, the study's focus is limited to the last five years (2020–2025), so it does not fully describe the development of the integration of cognitive, affective, and spiritual aspects from a more historical and longitudinal perspective. Third, this study has not conducted empirical testing of the resulting conceptual model, so its effectiveness and implementability in real-life learning practices still require verification through field research, experiments, or classroom action studies. Furthermore, contextual variables such as student background, school culture, and teacher competency have not been analyzed in depth due to the limitations of the method used.

The novelty of this research lies in the development of a conceptual model for integrating cognitive, affective, and spiritual aspects in Islamic Religious Education (PAI) learning, which is structured holistically, systematically, and contextually within a single, integrated framework. Unlike previous research that tends to examine these three aspects partially or only emphasizes two specific aspects, this research presents a comprehensive synthesis that positions all three as a unified whole that interacts with each other in every stage of learning, from planning, implementation, to evaluation. Furthermore, this research also offers a new perspective by emphasizing the importance of spiritual experience as a core that is integrated with cognitive processes and attitude formation, resulting in PAI learning that is not only oriented towards mastery of knowledge, but also towards the internalization of values and the formation of students' character as a whole.

CONCLUSION

The results of this study indicate that the integration of cognitive, affective, and spiritual aspects in Islamic Religious Education (PAI) learning is an essential approach in shaping holistic students, where learning does not only focus on mastering knowledge, but also on forming attitudes and strengthening spiritual awareness. This integration is reflected in the use of holistic learning strategies through the combination of conceptual understanding (cognitive), internalization of values and habituation of attitudes (affective), and deep religious experience (spiritual) in a contextual and meaningful learning process. Based on these results, it can be concluded that effective PAI learning is learning that is able to integrate these three aspects simultaneously and in a balanced manner in every stage of learning, thus producing students who are not only intellectually intelligent, but also have strong character and spirituality. Therefore, it is recommended for educators to design PAI learning based on the integration of these three aspects using varied and contextual methods, for educational institutions to create a learning environment that supports the strengthening of religious values, and for further researchers to conduct empirical research to test the effectiveness of the resulting integrative model in various educational contexts.

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