

Religious Learning Environment Psychology, Learning Climate that Supports Religiosity and Islamic Values

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ABSTRACT

This article examines the psychology of religious learning environments and the importance of creating a conducive learning climate for the development of religiosity and Islamic values. The learning environment encompasses not only the physical aspects of the classroom, but also the psychological, social, and spiritual dimensions that shape the learning experience of students. This literature review analyzes theories of environmental psychology, classroom climate, and their application in the context of Islamic education through a review of the latest Indonesian-language literature (2020-2025). The discussion covers the basic concepts of learning environment psychology, components of a religious learning climate, relevant theories (Bronfenbrenner, Bandura, Bloom), characteristics of a learning environment that supports religiosity, and practical strategies for creating an Islamic learning climate. The findings show that a positive, inclusive, and religious learning environment significantly increases learning motivation, psychological well-being, internalization of Islamic values, and the formation of religious character in students. This article concludes that creating a religious learning climate requires synergy between Islamic physical environment design, a strong school culture, teacher competence in creating a safe and supportive psychological atmosphere, and the active involvement of all education stakeholders.

Keywords : Learning Environment Psychology, Learning Climate, Religiosity, Islamic Values, Islamic Religious Education

INTRODUCTION

The learning environment plays a crucial role in shaping students' educational experiences, especially in the context of Islamic Religious Education (PAI). A conducive learning environment not only facilitates knowledge transfer but also shapes students' character, values, and religious identity. According to (Purwanto, 2021), the educational environment encompasses everything around students that influences the learning process and outcomes, including the physical, social, and psychological environments.

In the context of Islamic education, creating a religious learning environment is very important because the goal of Islamic education is not only to develop cognitive aspects but also to shape the personality of Muslims who are faithful, pious, and have noble character. (Ramayulis, 2022) emphasizes that Islamic education aims to shape perfect human beings who have a balance between spiritual, intellectual, emotional, and social dimensions.

Recent research shows that a religious learning environment has a significant impact on the development of students' religiosity. The results of research by (Hidayat & Machali, 2021) show that an Islamic school culture has a positive effect on the formation of students' religious character. Similarly, (Nata, 2020) states that creating a religious educational environment is one of the effective strategies in facing the challenges of demoralization and crisis of values among the younger generation.

Although the importance of a religious learning environment has been recognized, there have not been many comprehensive studies that systematically integrate the perspective of environmental psychology with Islamic educational practices in Indonesia. Previous studies tend to discuss the physical or cultural aspects of schools separately, without analyzing the holistic interaction between the physical, psychological, social, and spiritual dimensions in shaping a learning climate that supports religiosity. In addition, understanding of the psychological mechanisms underlying the influence of the environment on the internalization of Islamic values is still limited.

This research is important because: (1) there is an increasing need for a holistic approach to Islamic education that does not only focus on the transfer of cognitive knowledge; (2) modernization and globalization pose challenges that threaten the religious values of the younger generation; (3) there is a need for a strong theoretical framework to design an effective learning environment for shaping religious character; and (4) it contributes to the development of Islamic educational psychology as a discipline.

This study aims to:

1. Analyze the basic concepts of religious learning environment psychology and its components
2. Identify psychological theories relevant to the creation of a religious learning climate
3. Describe the characteristics of a learning environment that supports the development of religiosity
4. Formulate practical strategies for creating an Islamic learning climate that can be implemented by educational institutions

This article is expected to provide a theoretical contribution in the form of integrating the perspective of environmental psychology with Islamic education, as well as a practical contribution in the form of concrete guidelines for educators and educational institutions in creating a learning environment that supports the religiosity of students.

METHODS

This article uses the library research method with a qualitative-descriptive approach. Library research is a research method conducted by collecting, reading, analyzing, and interpreting data from various literature sources relevant to the research topic

Inclusion criteria: Year of publication: 2015-2025 (priority 2020-2025), Language: Indonesian, Type of publication: textbooks, indexed national scientific journals, theses, dissertations, Topic relevance: educational psychology, learning environment, Islamic education, religiosity, school culture, and Quality: publications from trusted publishers or accredited journals

Exclusion criteria: Non-peer-reviewed publications (except books by leading experts), opinion articles without theoretical or empirical basis, and publications irrelevant to the context of Islamic education in Indonesia

Primary sources include the latest textbooks (2020-2025) in Indonesian on educational psychology, Islamic education management, learning environments, and school climate by experts such as E. Mulyasa, Ramayulis, Abuddin Nata, Sudarwan Danim, and M. Ngalm Purwanto.

Secondary sources include indexed national scientific journals, thesis and dissertation research results, and other academic publications discussing religious learning environments, Islamic school culture, and religious character building.

The literature search process used various sources such as digital libraries, university repositories, Google Scholar, and national scientific journal portals with keywords: “learning environment psychology,” “learning climate,” “religious learning environment,” “Islamic school culture,” “religiosity,” “Islamic character,” and other keyword combinations.

Total literature analyzed: 9 main textbooks and 6 journal articles/academic publications that met the inclusion criteria, with a focus on the latest literature from the 2020-2025 period.

Data analysis techniques used content analysis with the following stages:

1. Data reduction: selecting relevant information from various literature sources
2. Data categorization based on discussion themes (basic concepts, theories, characteristics, strategies, impacts)
3. Interpretation and synthesis to find patterns, relationships, and conclusions from the various literature reviewed
4. Systematic and comprehensive presentation of analysis results

RESULTS & DISCUSSION

Basic Concepts of Learning Environment Psychology

Learning environment psychology is an interdisciplinary field that examines the interaction between individuals and their physical and psychological environments in the context of education. (Purwanto, 2021) defines the learning environment as all external conditions that influence the learning process and outcomes, including physical aspects (buildings, classrooms, facilities), social aspects (interpersonal relationships), and psychological aspects (emotional climate, motivation).

From a psychological perspective, the learning environment has three main dimensions. First, the physical dimension, which includes layout, lighting, temperature, color, decoration, and the availability of learning facilities. (Danim, 2020) explains that a well-designed physical learning space can increase students' comfort, concentration, and motivation to learn. Second, the social dimension, which includes teacher-student relationships, student-student relationships, and interactions with the school community. Third, the psychological dimension, which includes the emotional climate, sense of security, psychological support, and expectations built up in the learning process.

The concept of a religious learning environment adds a spiritual dimension as an important component. According to (Nata, 2020), a religious learning environment is an environment that is deliberately designed to support the development of religiosity, which includes

religious knowledge, worship practices, spiritual experiences, and character building based on religious values. In the context of Islam, a religious learning environment must reflect the values of monotheism, noble character, Islamic brotherhood, and the spirit of seeking knowledge as worship.

Several psychological theories provide a theoretical basis for understanding the influence of the environment on student learning and development.

Bronfenbrenner's Ecological Development Theory

Urie Bronfenbrenner developed a developmental ecology theory that emphasizes that individual development is influenced by various interacting environmental systems. (Santrock, 2022) explains that these environmental systems include microsystems (family, school), mesosystems (interactions between microsystems), exosystems (education policy), and macrosystems (culture, community values).

In the context of Islamic education, this theory indicates that the formation of students' religiosity is not only influenced by classroom learning, but also by interactions between the school environment, family, community, and broader society. Therefore, the creation of a religious learning environment must involve synergy between these various environmental systems.

Bandura's Social Learning Theory

Albert Bandura states that learning occurs through observation and modeling of the behavior of others in a social environment. According to (Schunk, 2023), social learning theory emphasizes the importance of role models, reinforcement, and self-efficacy in the learning process.

In Islamic education, teachers and the school environment serve as models of religious behavior for students. (Ramayulis, 2022) asserts that exemplary behavior (*uswah hasanah*) is a very effective educational method in Islam. Therefore, a religious learning environment must provide models of Islamic behavior that can be observed and imitated by students, whether through the attitudes of teachers, school culture, or daily practices in the educational environment.

Bloom's Taxonomy Theory of Learning Domains

Benjamin Bloom classified learning objectives into three domains: cognitive, affective, and psychomotor. According to (Uno, 2021), these three domains must be developed in a balanced manner to produce holistic learning.

In the context of Islamic education, the development of the affective domain (attitudes, values, character) is very important for shaping religiosity. (Mulyasa, 2023) explains that a learning environment that supports the affective domain is characterized by an atmosphere of compassion, respect for differences, positive reinforcement, and encouragement of value reflection. Such an environment facilitates the internalization of Islamic values in students, not just cognitive knowledge about religion.

Components of Religious Learning Climate

Religious learning climate is the psychological and social atmosphere created in the learning process that supports the development of religiosity. According to (Mulyasa, 2023), a positive learning climate has several main components that need to be considered.

Psychological Safety

Psychological safety is a condition in which students feel comfortable expressing themselves, asking questions, making mistakes, and disagreeing without fear of being judged or punished. (Danim, 2020) states that psychological safety is a prerequisite for effective learning because it frees students from anxiety that hinders the thinking process.

In the context of religious learning, psychological safety allows students to explore spiritual questions, discuss religious doubts, and develop a deep understanding of Islamic teachings without fear of being considered unfaithful. (Nata, 2020) emphasizes that Islam encourages its followers to think critically and ask questions (tafakkur), so the learning environment must provide space for dialogue and intellectual exploration.

Positive Interpersonal Relationships

The quality of teacher-student and student-student relationships greatly influences the learning climate. (Purwanto, 2021) explains that warm, empathetic, and respectful relationships create emotional bonds that support the learning process.

From an Islamic perspective, interpersonal relationships in education must be based on values such as compassion (rahmah), brotherhood (ukhuwah), mutual assistance (ta'awun), and mutual advice (tawaashau bil haq). (Ramayulis, 2022) mentions that the Prophet Muhammad SAW is the best example in building educator-student relationships that are full of compassion, patience, and wisdom.

High Expectations and Support

A positive learning climate is characterized by high expectations of student abilities balanced with support to achieve them. (Mulyasa, 2023) states that teachers who have high expectations will encourage students to develop their best potential.

In Islam, this concept is in line with the principle that every human being has a good nature and the potential to develop. (Nata, 2020) explains that Islamic education believes in the potential of each individual to become a khalifah fil ardh who can prosper the earth. Therefore, a religious learning environment must have high expectations for the spiritual and moral development of students while providing the necessary guidance and support.

Strong Religious Culture

Religious culture refers to the religious values, norms, symbols, and practices that characterize an educational environment. (Hidayat and Machali, 2021) define Islamic school culture as a pattern of values, beliefs, and behaviors that are rooted in the school community and reflect Islamic teachings.

A strong religious culture includes regular worship practices (congregational prayers, recitation of the Qur'an), the use of Islamic symbols (calligraphy, greetings), the cultivation of noble character (honesty, discipline, caring), and the celebration of religious activities

(PHBI, short Islamic boarding schools). (Ramayulis, 2022) emphasizes that habituation is a very effective educational method in shaping religious character.

Islamic-themed Physical Design

The physical aspects of the learning environment convey symbolic messages that influence the psychological atmosphere. (Danim, 2020) explains that a good learning space design must consider aesthetics, functionality, and symbolic meaning.

A religious learning environment can reflect Islamic values through: (1) Wall decorations with calligraphy of verses from the Qur'an, hadith, and words of wisdom; (2) Provision of a representative prayer room or place of worship; (3) A library that provides a collection of Islamic books; (4) Classroom layout that facilitates discussion and collaboration; (5) Cleanliness and tidiness that reflect Islamic values; (6) Use of soothing colors that support concentration.

According to Nata (2020), an Islamic physical environment is not merely a symbol, but a medium for hidden learning (hidden curriculum) that indirectly instills religious values in the consciousness of students.

Deep Spiritual Atmosphere

A spiritual atmosphere refers to an environment that encourages the appreciation and practice of religious values. (Purwanto, 2021) states that a spiritual atmosphere is created through regular and meaningful religious practices.

The characteristics of a spiritual atmosphere in a religious learning environment include: (1) Religious rituals such as praying together before and after learning, praying together at dawn and noon, and reciting the Qur'an; (2) Moments of spiritual reflection such as *tausiyah*, *kultum*, and meditation; (3) Integration of Islamic values in all subjects, not just Islamic Education; (4) Commemoration of important Islamic days that are educational in nature; (5) Mentoring or spiritual guidance programs for the religious personal development of students. (Ramayulis, 2022) emphasizes that religious practices in schools must be carried out with full awareness and understanding, not merely as meaningless rituals, so that they can shape a deep spirituality in students.

Inclusive and Supportive Learning Community

An inclusive learning community is an environment where every member feels accepted, valued, and supported. (Mulyasa, 2023) explains that effective learning occurs in communities that have a shared vision, mutual trust, and collaboration.

In the context of Islamic education, the learning community must reflect the values of *ukhuwah Islamiyah* (brotherhood among fellow Muslims), tolerance, and social concern. (Hidayat & Machali, 2021) states that a strong Islamic school culture is characterized by harmonious relationships between all elements of the school (teachers, students, employees, parents) based on Islamic values.

The characteristics of a learning community that supports religiosity include: (1) Dialogical and democratic communication patterns; (2) A culture of mutual assistance and social awareness; (3) Conflict resolution through Islamic methods; (4) Religious social activities

such as charity, community service, and visits to orphanages; (5) Parent involvement in school religious programs.

Value-Based Transformative Leadership

School leadership plays a crucial role in shaping the learning climate. (Danim, 2020) states that school principals as educational leaders must be able to create a shared vision, inspire and empower the entire school community.

In the context of Islamic education, value-based transformative leadership is leadership that focuses not only on academic achievement but also on character building and religiosity. (Nata, 2020) explains that Islamic educational leaders must be role models (*qudwah hasanah*) in practicing Islamic values.

The characteristics of leadership that support a religious learning environment include: (1) A clear vision of the religious development of students; (2) A strong commitment to the implementation of Islamic values; (3) Exemplary worship and noble character; (4) The ability to motivate and empower teachers to create religious learning; (5) Decision-making based on *shura* (consultation) and values of justice.

Institutional Level Strategies

At the institutional level, Islamic educational institutions need to develop systems and policies that support the creation of a religious learning environment. (Mulyasa, 2023) suggests the following strategic steps.

First, formulate a clear vision, mission, and objectives for the school regarding religious development. This vision must be effectively communicated to all stakeholders and outlined in concrete programs. Second, developing an integrated curriculum that incorporates Islamic values in all subjects, not just Islamic Education. Third, providing facilities and infrastructure that support religious activities, such as a representative prayer room, an Islamic library, and a comfortable learning space. Fourth, developing an Islamic school culture through the habit of regular religious practices such as congregational prayers, recitation of the Qur'an, and religious lectures. Fifth, collaborating with parents and the community to create continuity in religious education between schools, families, and the environment. Sixth, an Islamic reward and punishment system to encourage positive behavior and correct deviant behavior.

Classroom Level Strategies

At the classroom level, teachers play a central role in creating a religious learning climate. (Ramayulis, 2022) explains several practical strategies that teachers can implement.

First, build warm and loving relationships with students. Teachers must show empathy, attention, and concern for the academic and spiritual development of students.

Second, create a sense of psychological security by establishing clear, consistent, and fair classroom rules. Students should feel free to ask questions, express their opinions, and make mistakes without fear of punishment.

Third, integrate Islamic values into every learning activity. Teachers should not only teach subject matter, but also instill values such as honesty, responsibility, hard work, and caring.

Fourth, using varied and participatory learning methods such as discussions, projects, simulations, and cooperative learning that encourage positive interaction between students. Fifth, providing constructive feedback and motivation that encourages learning. (Purwanto, 2021) emphasizes the importance of positive reinforcement to shape desired behavior. Sixth, being a role model in worship and noble character. (Nata, 2020) states that teacher role modeling is the most effective educational method in Islam.

Personal Level Strategies

At the personal level, every educator needs to develop specific competencies to be able to create a religious learning environment. (Danim, 2020) identifies several important competencies that need to be possessed.

First, spiritual competence, which is the ability to understand, appreciate, and practice Islamic values in one's personal life. Teachers who have strong spirituality will naturally radiate a religious atmosphere in their interactions with students. Second, emotional competence, which is the ability to manage one's emotions and understand the emotions of students. Teachers who have high emotional intelligence can create a positive and supportive classroom climate.

Third, social competence, which is the ability to communicate and interact effectively with students, fellow teachers, parents, and the community. (Mulyasa, 2023) emphasizes the importance of empathetic and assertive communication skills in building harmonious relationships. Fourth, pedagogical competence, which is the ability to design and implement effective learning, including the ability to create a conducive learning environment.

Fifth, competence in classroom management, which is the ability to organize the classroom, manage time, and create efficient learning procedures. (Ramayulis, 2022) explains that good classroom management creates order and predictability that makes students feel safe and comfortable.

Challenges and Solutions in Implementation

The implementation of a religious learning environment faces various challenges that need to be anticipated and overcome. (Hidayat & Machali, 2021) identifies several key challenges.

Facilities and Infrastructure Challenges

Many Islamic educational institutions have limited facilities and infrastructure to support a religious learning environment, such as inadequate prayer rooms, cramped classrooms, or limited learning facilities.

The solution is to optimize existing resources and find creative alternatives. (Danim, 2020) suggests that creating a religious learning environment does not always require large expenses, but rather creativity and commitment. For example, using classroom walls to display students' calligraphy, utilizing open spaces for religious activities, or developing a mini library based on donations. In addition, schools can involve school committees and alumni in fundraising for infrastructure development.

Challenges of Consistency and Sustainability

Often, religious programs are carried out sporadically and inconsistently, so they do not have a long-term impact on the religious development of students. The solution is to develop systems and mechanisms that ensure consistency in implementation. (Nata, 2020) emphasizes the importance of: (1) Developing systematic and scheduled religious programs; (2) Routine monitoring and evaluation of program implementation; (3) A reward system for teachers and students who consistently carry out religious programs; (4) Documentation of best practices for reference; (5) Formation of a special team responsible for developing the school's religious culture.

Increased Motivation and Learning Achievement

A positive and supportive learning environment increases students' intrinsic motivation to learn. (Purwanto, 2021) explains that when students feel safe, valued, and supported, they will be more motivated to develop their potential optimally. In a religious context, when students understand that seeking knowledge is a form of worship and devotion to Allah, their motivation to learn will increase.

Research (Hidayat & Machali, 2021) shows that schools with a strong Islamic culture have better academic achievements. This is because values such as discipline, responsibility, hard work, and honesty instilled through a religious environment support students' academic achievements.

Character Building and Noble Morals

A religious learning environment is an effective medium for character building and noble morals. (Ramayulis, 2022) states that character cannot be formed solely through cognitive teaching, but requires habit formation, role models, and a supportive environment.

Through the habit of regular worship practices, social interactions based on Islamic values, and role models from teachers and the school environment, students gradually internalize values such as honesty (shiddiq), responsibility (amanah), sincerity, patience, social awareness, and other noble character traits. (Nata, 2020) emphasizes that the formation of Islamic character requires an environment that consistently practices these values.

Identity Development and Psychological Well-being

Adolescence is a period of identity search. A religious learning environment provides a clear framework of values and identity for students. (Mulyasa, 2023) explains that a strong religious identity provides a sense of belonging and a deep meaning of life, which contributes to the psychological well-being of students.

A supportive and loving environment also reduces students' stress and anxiety. (Danim, 2020) mentions that students who feel emotionally and spiritually supported have better resilience in facing academic and life challenges. Spiritual practices such as prayer and zikr have also been proven effective in managing stress and increasing peace of mind.

Social and Leadership Skills

A religious learning environment that emphasizes the values of ukhuwah (brotherhood), ta'awun (cooperation), and social awareness develops students' social skills. Through

cooperative activities, social projects, and positive interactions with various parties, students learn to communicate effectively, empathize, work together, and resolve conflicts constructively

(Ramayulis, 2022) explains that Islamic education not only shapes individuals to be pious personally, but also socially. A religious learning environment that involves students in various organizational activities, committees, and social programs develops leadership skills and social responsibility that are very important for community life.

Synthesis Discussion

The psychology of religious learning environments is a holistic approach in Islamic education that recognizes the importance of all aspects of the environment in shaping the learning experiences and development of students. This approach is in line with Islam's comprehensive view of human beings, which includes physical, intellectual, emotional, social, and spiritual dimensions.

Creating a learning climate that supports religiosity requires synergy between Islamic physical environment design, a strong school culture, transformative leadership, adequate teacher competence, and the involvement of all stakeholders. Its implementation does face various challenges, but with strong commitment and the right strategies, these challenges can be overcome.

Most importantly, a religious learning environment is not just about religious symbols or formal rituals, but about creating an atmosphere that deeply supports the appreciation and practice of Islamic values in everyday life. Such an environment shapes students who are not only intellectually intelligent, but also emotionally mature, morally noble, and spiritually strong.

CONCLUSION

The psychology of religious learning environments is a holistic approach that integrates physical, psychological, social, and spiritual dimensions in creating learning experiences that support the religious development of students. This study shows that effective learning environments have the following characteristics: Islamic-themed physical design, a deep spiritual atmosphere, a supportive learning community, loving interpersonal relationships, transformative leadership, and a strong school culture.

The creation of a religious learning climate has a significant impact through clear psychological mechanisms: increasing intrinsic motivation by giving spiritual meaning to learning, shaping character through modeling and habituation, developing a stable religious identity, and improving psychological well-being through emotional support and spiritual practices. Its implementation requires systematic strategies at the institutional level (policies and programs), classroom level (pedagogical practices), and personal level (teacher competencies).

For educational institutions: Prioritize the development of a clear religious vision, integrate Islamic values into the curriculum, provide adequate facilities for worship, and build partnerships with families.

For teachers: Develop spiritual and emotional competencies, create a sense of psychological safety in the classroom, be role models in practicing Islamic values, and use participatory learning methods.

For future researchers: Conduct quantitative research to measure the effectiveness of various religious learning environment models, develop valid instruments for measuring the religious learning climate, and explore contextual factors that influence the success of implementation.

This study has limitations: (1) it only uses Indonesian-language literature, so international perspectives are underrepresented; (2) as a literature study, there has been no empirical verification of the proposed strategies; (3) it focuses on the context of formal education, not covering non-formal and informal education; and (4) the literature period is limited to 2015-2025, so recent developments may not be fully covered.

Empirical research with quantitative or mixed-methods designs is needed to test the effectiveness of religious learning environment models, longitudinal studies to measure long-term impacts, comparative research between various types of Islamic educational institutions, and the development of evidence-based best practices that can be replicated in various contexts.

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