Indonesian Journal of Education Research (IJoER)
Vol. 7, No. 1, February 2026, pp. 90~103
ISSN: 2722-1326, DOI: 10.37251/ijoer.v7i1.2654

Implementation of the Student Wellbeing Program and Its Implications for Improving Student Learning Motivation

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Article Info

Article history:

Received Jan 12, 2026
Revised Feb 13, 2026
Accepted Feb 27, 2026
Online First Feb 28, 2026

Keywords:

Implementation
Students' Learning Motivation
Student Wellbeing Program

ABSTRACT

Purpose of the study: This article aims to describe and critically analyze the implementation of the Student Wellbeing Program and its implications for improving students' learning motivation at Madrasah Aliyah Miftahul Hasanah, Pakuniran, Probolinggo.

Methodology: The study employed a qualitative research approach with a case study design and was conducted from September to December 2025. The research participants included the principal, vice principal for curriculum, subject teachers, guidance and counseling (BP/BK) teachers, administrative staff, and Grade XI students of Madrasah Aliyah Miftahul Hasanah. Informants were selected using a snowball sampling technique. Data were collected through in-depth interviews, participant observation, and document analysis, while data analysis followed the interactive model of Miles and Huberman, encompassing data reduction, data display, and conclusion drawing. Data trustworthiness was ensured through credibility, dependability, confirmability, and transferability techniques.

Main Findings: The findings indicate that the implementation of the Student Wellbeing Program contributes significantly to improving students' learning motivation through the habituation of religious activities as a means of strengthening self-regulation, controlled technology management that fosters a conducive learning climate, and responsive, humanistic counseling services. Furthermore, the program's implications include increased student participation and learning engagement, improved discipline and learning focus, and reduced stress levels accompanied by enhanced learning readiness.

Novelty/Originality of this study: The novelty of this study lies in framing the Student Wellbeing Program as a systemic, school-level educational intervention integrated with program evaluation. The study examines coherence among objectives, implementation mechanisms, and motivational outcomes, positioning wellbeing as a pedagogical and policy-oriented construct. This education evaluation-informed approach demonstrates how structured wellbeing initiatives operate as accountable, sustainable programs that strengthen students' intrinsic learning motivation.

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1. INTRODUCTION

In the contemporary educational landscape, students face a wide range of challenges that extend beyond formal instruction and increasingly involve psychological, emotional, and social dimensions. External pressures,

heightened academic demands, and rapid developments in technology and social media [1] and [2] have rendered students more vulnerable to stress, anxiety, and declining interest in learning. Consequently, student wellbeing programs have gained growing recognition as a strategic pillar for improving educational quality, as they are directly linked to the psychological, social, and emotional conditions that significantly influence students' learning processes [3]. Student wellbeing is thus increasingly positioned as a foundational element in the delivery of modern education, given its close relationship with learners' psychological, emotional, social, and academic development. Nevertheless, in practice, the implementation of student wellbeing programs in schools often remains normative and fragmented, and has yet to be systematically integrated into core teaching and learning processes [4].

As a result, the program has not yet been able to adequately address the fundamental issue of declining student learning motivation, as reflected in low levels of student engagement, weakened academic perseverance, and increasing boredom and psychological pressure within the school environment [5]. This condition indicates a clear gap between the ideal design of student wellbeing programs and their practical implementation in the field, particularly in optimizing student wellbeing as a prerequisite for the emergence of intrinsic and sustainable learning motivation.

Furthermore, low student learning motivation should not be understood merely as an individual problem, but rather as an indicator of systemic shortcomings in the education system in creating a safe, supportive, and meaningful learning ecosystem [6]. Student wellbeing programs that are not grounded in students' authentic needs, insufficiently attentive to humanistic pedagogical relationships, and lacking policy support as well as educator competence risk weakening students' psychological drive to engage optimally in learning [7]. Therefore, it is essential to critically examine how student wellbeing programs are designed, implemented, and evaluated in relation to student learning motivation [8]. Such an inquiry is crucial for developing contextualized, measurable student wellbeing models oriented toward strengthening learning motivation as a fundamental prerequisite for improving educational quality and learning outcomes in schools [9].

Based on interviews, observations, and document analysis conducted at Madrasah Aliyah Miftahul Hasanah—particularly among Grade XI students—the findings reveal a tendency toward declining learning motivation, characterized by low levels of active participation in classroom learning, limited enthusiasm for completing academic tasks, and increased use of digital devices for entertainment rather than educational purposes. This phenomenon has emerged alongside the expanding access to digital technology, even in mountainous areas, which has not been accompanied by adequate readiness of the school ecosystem to manage its psychosocial impact on students' learning behavior. These conditions suggest that contemporary educational challenges are no longer solely academic in nature, but are also closely linked to students' psychological and social wellbeing.

Moreover, the low level of learning motivation among students at Madrasah Aliyah Miftahul Hasanah indicates weaknesses in the fulfillment of key aspects of student wellbeing, particularly in terms of mental health support, humanistic pedagogical relationships, and the availability of school programs that systematically promote student wellbeing. The suboptimal role of teachers in adopting personal and empathetic approaches, combined with the absence of school policies oriented toward student wellbeing, has contributed to declining learning outcomes and weakened social interactions within the school environment. Consequently, student wellbeing programs warrant in-depth examination as a strategic framework for building a safe, supportive, and holistically oriented learning environment, as well as a pedagogical instrument with the potential to sustainably enhance students' learning motivation.

Student wellbeing represents a strategic approach in education that positions students' psychosocial wellbeing as a key determinant of learning success [10]. Within the framework of modern education, student wellbeing is no longer regarded as a supplementary factor, but rather as a structural prerequisite that shapes a safe, inclusive, and development-oriented school climate [11]. The implementation of student wellbeing encompasses the strengthening of empathetic pedagogical relationships, the regulation of a supportive learning environment, and institutional policies that are responsive to students' emotional and social needs. Collectively, these elements create learning conditions that enable optimal academic engagement [12].

From a theoretical perspective, the relationship between student wellbeing and learning motivation is explained through self-determination theory, which emphasizes the fulfillment of basic psychological needs for autonomy, competence, and relatedness [13]. Systematically implemented student wellbeing programs enhance students' perceptions of support, self-efficacy, and the meaningfulness of learning, thereby fostering a shift from extrinsic to intrinsic motivation [14]. This condition is reflected in increased learning persistence, active participation, and academic self-regulation, underscoring the role of student wellbeing as a central psychological mediator in sustaining and strengthening learning motivation over time.

At the implementation level, the effectiveness of student wellbeing programs is largely determined by the degree of integration across multiple layers of the school system, including institutional leadership, teachers' pedagogical practices, and a participatory student culture [15]. Fragmented approaches tend to yield limited and short-term impacts, whereas institutionalized and sustainable strategies are more likely to transform students'

learning experiences in a meaningful and enduring manner [16]. Accordingly, student wellbeing should be positioned as a long-term pedagogical strategy that not only enhances students' learning motivation but also systematically strengthens the quality of educational processes and learning outcomes.

A growing body of empirical research has demonstrated that student wellbeing exerts a positive influence on academic achievement and student engagement in learning. For instance, a study by [17] reported that students with higher levels of wellbeing tend to exhibit stronger learning motivation and better academic performance. Other studies grounded in positive psychology perspectives [18] and [19] similarly emphasize the critical role of emotional wellbeing in fostering an effective learning environment. Moreover, a longitudinal study by[20] identified a significant positive relationship between students' emotional wellbeing and learning motivation, indicating that students who report higher levels of wellbeing are more likely to develop strong intrinsic motivation and adaptive learning strategies. These findings are consistent with [21], which highlights the fulfillment of basic psychological needs—autonomy, competence, and relatedness—as key predictors of learning motivation.

Although numerous previous studies have consistently demonstrated a positive relationship between student wellbeing and learning motivation, the majority of these studies have primarily focused on examining correlational relationships or the general effects of student wellbeing on academic achievement and learning engagement. Research conducted by Konstantinidis, Angelos [22], Rahmi, et al [23], Siti Hanifah, Abdul Muhid [24], as well as longitudinal studies by Yapputro et al [25] and Klapp, Thea et al [26], has predominantly positioned student wellbeing as an individual psychological construct measured through emotional, motivational, and basic psychological need dimensions. However, these studies have not sufficiently examined how student wellbeing is operationalized through structured institutional programs, nor how the implementation mechanisms of such programs function contextually within school environments to foster increased student learning motivation.

The novelty of this study lies in its analytical focus on the implementation of a Student Wellbeing Program as a systemic intervention at the madrasah level, rather than merely conceptualizing student wellbeing as an individual psychological condition. This study conceptualizes student wellbeing as an integrated pedagogical and school policy approach encompassing emotional support, social relationships, and a supportive learning environment, and critically examines its contribution to enhancing students' learning motivation. In doing so, the study not only extends the theoretical perspective of positive psychology but also provides empirical contributions by mapping contextual and applicable implementation strategies of student wellbeing programs, particularly within the context of Islamic senior secondary education (Madrasah Aliyah), which remains underrepresented in the existing literature.

Accordingly, this study addresses the identified research gap by offering a novel, comprehensive conceptual and practical framework that may serve as a reference for educational institutions seeking to enhance student motivation. Therefore, the primary focus of this article is to analyze the implementation of the Student Wellbeing Program and its implications for improving students' learning motivation at Madrasah Aliyah Miftahul Hasanah.

2. RESEARCH METHOD

This study employed a qualitative approach with the aim of obtaining an in-depth understanding of the processes, dynamics, and contextual factors underlying the implementation of the Student Wellbeing Program and its implications for enhancing students' learning motivation. A qualitative approach was considered appropriate as it enables a comprehensive explanation of the *how* and *why* dimensions of complex educational phenomena that are inherently contextual and shaped by social interactions as well as institutional policies within the school environment [27]. The research adopted a case study design, focusing on a single educational institution, namely Madrasah Aliyah Miftahul Hasanah Pakuniran, Probolinggo. The case study approach allowed for a holistic exploration of the implementation of the Student Wellbeing Program within a real school setting, encompassing madrasah policies, pedagogical practices, social relationships, and the subjective experiences of educational stakeholders.

The study was conducted over a four-month period, from September to December 2025, which was considered sufficient to observe the program's implementation process, learning dynamics, and sustained changes in students' learning motivation. In examining the *Implementation of the Student Wellbeing Program and Its Implications for Improving Student Learning Motivation*, the primary research instrument was the researcher themself (*the researcher as the key instrument*) [28], who played a central role in capturing, interpreting, and constructing empirical meaning from the dynamics of the student wellbeing program implementation within its natural educational context. The researcher's position as the main instrument enabled strong theoretical sensitivity and methodological reflexivity in exploring students' subjective experiences, institutional practices, and social interactions that influence learning motivation—dimensions that cannot be reduced to merely measurable variables [29]. Additional research instruments included semi-structured interview

guidelines, participatory observation sheets, and relevant institutional documentation (such as school policies, program reports, and reflective notes). This approach is consistent with the naturalistic paradigm, which emphasizes context, process, and social interaction in achieving a holistic understanding of educational phenomena [27].

The research participants included the principal of the madrasah, the vice principal for curriculum affairs, subject teachers, guidance and counseling (BP/BK) teachers, educational staff, and eleventh-grade students of Madrasah Aliyah Miftahul Hasanah. Informants were selected using a snowball sampling technique, given the study's emphasis on obtaining in-depth information and contextual understanding. Data collection began with the identification of key informants who held strategic roles in the planning and implementation of the Student Wellbeing Program, and subsequently expanded through recommendations from previous informants until data saturation was achieved.

Table 1. Research Setting

Research Aspect	Discription
Research Time	September–December 2025
Research Location	Madrasah Aliyah Miftahul Hasanah Pakuniran Probolinggo
Research Subject	The head of the madrasah, deputy head of the madrasah for curriculum, subject teachers, Guidance and Counseling (BP/BK) teachers, educational staff, and class XI students
Informant Selection Techniques	Snowball sampling based on strategic roles and relevance to the implementation of the Student Wellbeing Program

Data were collected using three primary techniques: participant observation, in-depth interviews, and document analysis. Participant observation was employed to directly examine the learning climate, teacher–student interactions, the implementation of the student wellbeing program, and students' learning behaviors within the everyday context of the madrasah environment. In-depth interviews were conducted using an exploratory and semi-structured approach to elicit participants' perceptions, experiences, and strategies related [27] to the implementation of the Student Wellbeing Program and its influence on students' learning motivation. In addition, document analysis was undertaken to review relevant institutional records, including the madrasah's vision and mission statements, school policies, instructional planning documents, student support programs, and evaluation reports on students' learning progress and behavioral development.

Table 2. Data Collection Tecnique

Data Collection Tecnique	Focus of Observation/Data Mining
Participant Observation	Learning climate, teacher-student interaction, implementation of the Student Wellbeing Program, and student learning behavior
In-Depth Interviews	Perceptions, experiences, and strategies of madrasah principals, teachers, education staff, guidance and counseling teachers, and students regarding the Student Wellbeing Program
Document Study	Madrasah vision and mission, school policies, learning tools, student service programs, and evaluation documents on student learning development and behavior

The data analysis was conducted using the interactive analysis model proposed by Miles and Huberman, which operates simultaneously and iteratively from the data collection stage through to the drawing of conclusions [28]. This analytical process comprises three principal stages: data reduction, data display, and conclusion drawing and verification. Data reduction was carried out by selecting, focusing, and simplifying information that was directly relevant to the research focus. The reduced data were then organized and presented in narrative and thematic forms to facilitate the identification of patterns, relationships, and underlying meanings. The final stage involved drawing conclusions through an ongoing verification process, employing both source and method triangulation to ensure the credibility, validity, and trustworthiness of the research findings.

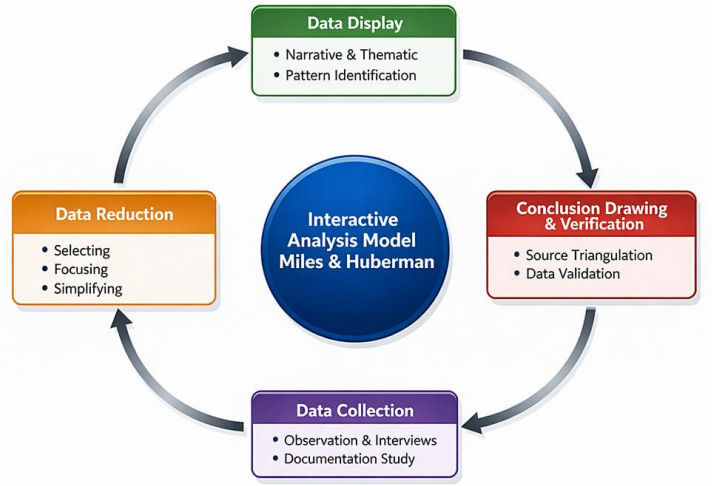

Figure 1. Data Analysis Tecnique (Miles and Huberman)

Data validity in this study was ensured through the application of qualitative research trustworthiness principles, encompassing credibility, dependability, confirmability, and transferability. Credibility was strengthened through source and method triangulation by comparing data obtained from multiple key informants—namely the principal, vice principal for curriculum affairs, subject teachers, guidance and counseling (BP/BK) teachers, educational staff, and students—as well as from diverse data collection techniques, including participant observation, in-depth interviews, and document analysis. The researcher's intensive and sustained engagement in the field throughout the research period enabled a comprehensive understanding of the context in which the Student Wellbeing Program was implemented and of the dynamics underlying students' learning motivation.

Furthermore, dependability and confirmability were maintained through the implementation of systematic and well-documented research procedures at each stage of the study, from informant selection to data analysis using the Miles and Huberman interactive model [30]. The analytical process was conducted transparently and continuously, allowing for the establishment of a clear audit trail of both the research process and its findings [28]. Transferability was ensured by providing a rich, thick description of the research context, including the specific characteristics of Madrasah Aliyah Miftahul Hasanah and the implementation of the Student Wellbeing Program, thereby enabling readers to assess the relevance and potential applicability of the findings to similar educational settings.

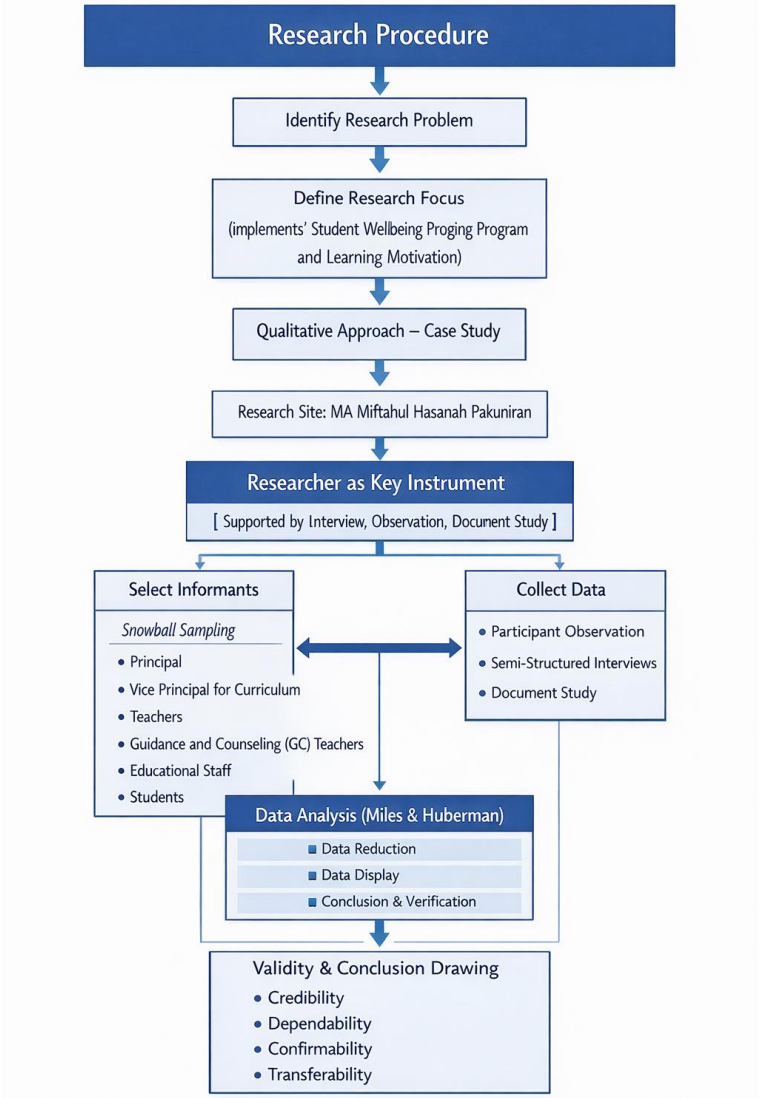

Figure 2. Reseach Procedure

3. RESULTS AND DISCUSSION

In this section, the research findings and their discussion are presented based on data obtained through participant observation, in-depth interviews, and document analysis concerning the implementation of the Student Wellbeing Program and its implications for enhancing students' learning motivation at Madrasah Aliyah Miftahul Hasanah. The empirical findings are subsequently analyzed and interpreted in light of relevant theoretical frameworks. The results and discussion are presented as follows:

3.1. Implementation of the Student Wellbeing Program and Its Implications for Enhancing Students' Learning Motivation

Religious Habituation as a Reinforcement of Self-Regulation

The systematic implementation of religious habituation activities at Madrasah Aliyah Miftahul Hasanah plays a significant role in strengthening students' self-regulation, which in turn contributes to the enhancement of their learning motivation. Religious activities integrated into the daily school routine—such as collective prayers, congregational worship, and moral character development—establish consistent and meaningful behavioral structures for students. This pattern of habituation fosters emotional stability and self-control, enabling students to manage time, emotions, and academic responsibilities more effectively. Empirically, these conditions are reflected in increased discipline, sustained learning focus, and greater perseverance in engaging with the learning process.

These findings are consistent with Zimmerman's self-regulation theory, which emphasizes that self-regulatory capacities develop through sustained processes of habituation, reflection, and behavioral control [31].

Within the context of values-based education, religious activities function as mechanisms for internalizing norms and values that guide students' learning behaviors [32]. Moreover, the results can be explained through Self-Determination Theory (Deci & Ryan), particularly in relation to the fulfillment of psychological needs for relatedness and competence [33]. Collective religious practices strengthen a sense of belonging and social support, while the consistency of religious engagement enhances students' perceived capacity to regulate behavior and achieve learning goals.

Furthermore, the habituation of religious activities not only influences affective dimensions but also has significant implications for the development of students' intrinsic motivation [34]. When self-regulation is internalized, students are driven to learn not merely due to external demands, but through an awareness of the intrinsic value and meaning of learning itself. Thus, the implementation of student wellbeing programs through religious habituation can be understood as an effective pedagogical strategy for integrating spiritual and psychological wellbeing with the reinforcement of learning motivation. These findings underscore the importance of a holistic approach to madrasah education management, in which student wellbeing is positioned as a fundamental foundation for both learning processes and educational outcomes.

Consistently structured religious habituation has also been shown to function as an effective instrument for fostering students' self-regulation and discipline. Religious activities serve not only as spiritual routines but also as media for internalizing values of responsibility, emotional calmness, and self-control. The impact of this process is evident in enhanced learning focus, more orderly classroom behavior, and increased compliance with madrasah regulations, all of which directly support the sustainability of students' learning motivation.

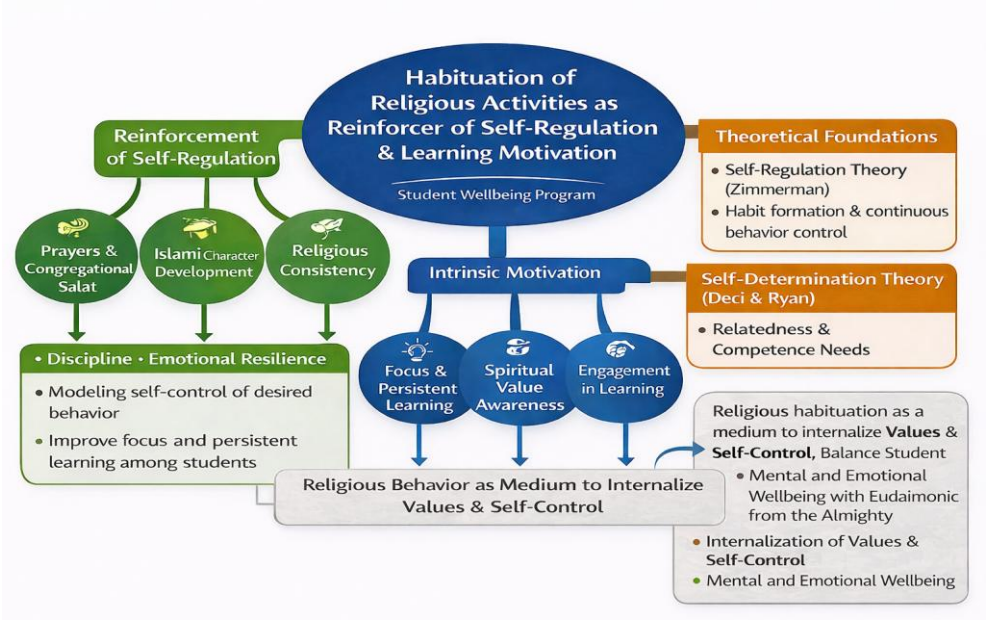

Figure 3. Habitualization of Religious Activities as a Strengthener of Self-Regulation

Controlled Technology Management and a Conducive Learning Climate

Controlled technology management at Madrasah Aliyah Miftahul Hasanah contributes significantly to the creation of a conducive learning climate and the enhancement of students' learning motivation. Policies restricting the use of personal digital devices during instructional time, accompanied by the purposeful and guided use of technology for academic purposes, have proven effective in minimizing learning distractions while increasing students' focus and engagement in classroom activities. Empirical observations indicate improvements in student attendance, concentration, and active participation, suggesting that well-regulated technology use is not inherently repressive but rather functions as a pedagogical mechanism that supports learning readiness and academic discipline.

These findings are consistent with Self-Determination Theory (Deci & Ryan), which posits that learning motivation develops optimally when the basic psychological needs of competence, autonomy, and relatedness are balanced and adequately fulfilled[9]. Within this context, controlled technology management facilitates the development of students' self-regulation competencies and reinforces their awareness of learning goals, while simultaneously preventing excessive dependence on non-academic digital stimuli. Moreover, a conducive learning climate strengthens pedagogical relationships between teachers and students, which plays a critical role in fulfilling the need for relatedness and fostering psychological safety within the learning process [35].

Furthermore, the results of this study reinforce the educational ecology perspective, which conceptualizes learning motivation as the product of dynamic interactions between individuals and their learning

environments. Technology management integrated within the Student Wellbeing Program not only influences the technical dimensions of instruction but also contributes to the formation of a school culture that sustainably supports students' psychosocial wellbeing[36]. In this regard, a conducive learning climate functions as a strategic mediator between student wellbeing policies and the enhancement of learning motivation. These findings underscore that the implementation of Student Wellbeing Programs that are responsive to the challenges of the digital era constitutes a critical prerequisite for strengthening students' learning motivation in secondary education settings.

The following section presents a visualization of observational findings in the form of a bar chart, illustrating differences in students' levels of social interaction under two conditions: (1) when gadget use is permitted, and (2) when gadget use is restricted in accordance with current school policy.

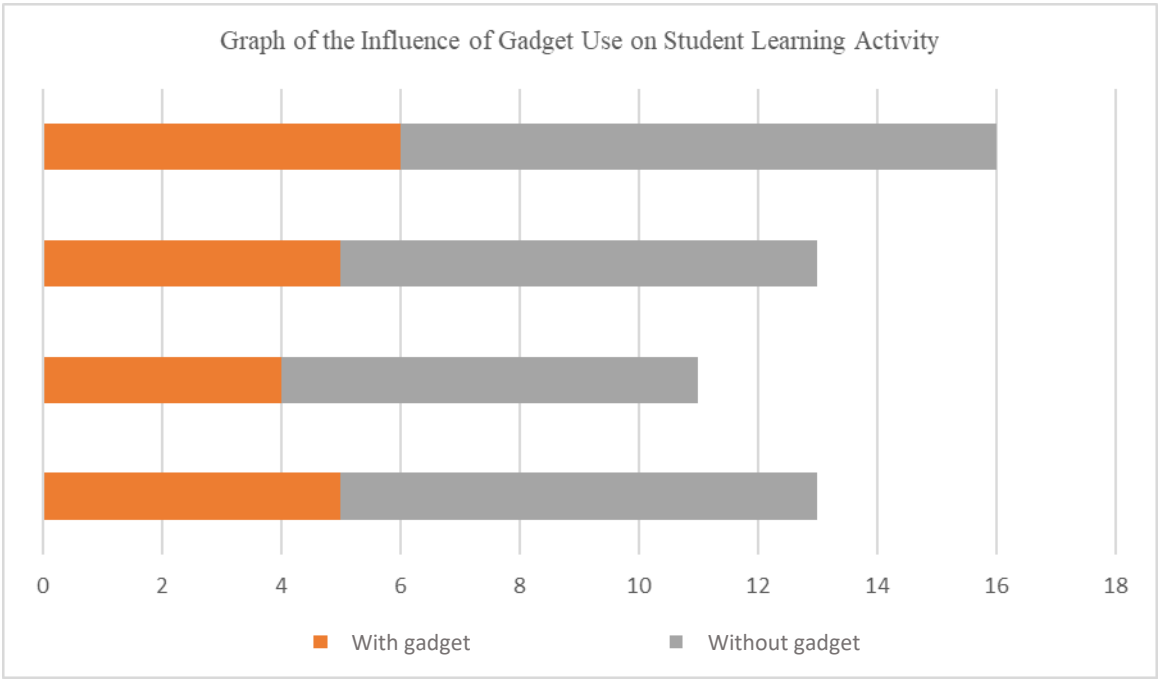

Figure 4. Graph of the Influence of Gadget Use on Student Learning Activity

Responsive and Humanistic Counseling Services

Responsive and humanistic-oriented counseling services at Madrasah Aliyah Miftahul Hasanah play a strategic role in strengthening students' learning motivation. These services are not merely positioned as mechanisms for addressing behavioral or academic problems, but rather as supportive spaces that enable students to express emotional experiences, academic pressures, and developmental challenges in a safe and meaningful manner. Such conditions contribute to the creation of a positive psychological climate, characterized by reduced learning-related anxiety, an increased sense of psychological safety, and the development of students' self-confidence in engaging with the learning process. Empirically, students demonstrate more stable learning readiness, higher levels of academic engagement, and more proactive learning attitudes.

From a theoretical perspective, these findings are consistent with Rogers' humanistic counseling approach, which emphasizes the centrality of empathy, unconditional positive regard, and genuineness in the counselor–counselee relationship. When students feel understood and accepted without stigma, their basic psychological needs are fulfilled, thereby enabling self-actualization and more adaptive emotional regulation [37]. Moreover, these findings reinforce Self-Determination Theory (Deci & Ryan), particularly regarding the fulfillment of the needs for relatedness and autonomy as key prerequisites for the development of intrinsic motivation. Responsive counseling services encourage students to perceive learning as a process of personal growth rather than merely an academic obligation [38].

Furthermore, the integration of humanistic counseling services within the framework of the Student Wellbeing Program indicates that students' learning motivation emerges from the dynamic interaction between emotional support, a safe learning environment, and pedagogical practices that are sensitive to learners' psychosocial needs [39]. These findings underscore that the effectiveness of counseling services lies not solely in the intensity of interventions, but in their institutionalization within a school culture oriented toward student wellbeing. Accordingly, responsive and humanistic counseling services can be positioned as a transformative pedagogical strategy that contributes significantly to the sustainable enhancement of students' learning motivation at Madrasah Aliyah Miftahul Hasanah.

Tabel 3. Implementation of the Student Wellbeing program

Student Wellbeing Program	Implementation in Madrasah	Implications for Learning Motivation
Habituating Religious Activities	Joint prayer, congregational prayer, moral development, structured religious routines	Increased discipline, learning focus, persistence, and intrinsic motivation
Controlled Technology Management	Restricting device use during learning, academically focused and targeted use of technolog	Improved attendance, concentration, active participation, and readiness to learn
Creating a Conducive Learning Climate	Positive pedagogical relationships, consistent discipline, and a supportive learning environment	Sustained learning motivation and higher academic engagement
Responsive and Humanistic Counseling Services	Empathic, non-stigmatizing counseling based on student developmental needs	Decreased learning anxiety, increased learning readiness, and intrinsic motivation
Program Integration into School Culture	Institutionalizing wellbeing in madrasah policies and practices	Stable, reflective, and meaningful student learning motivation

The effectiveness of the Student Wellbeing program in the madrasah context can be understood as the integration between the appropriateness of program objectives, the quality of the implementation process, and measurable outcomes in the affective-motivational domains of students. Program effectiveness is not solely assessed by the presence of wellbeing activities, but by the extent to which the program is implemented consistently, systematically, and contextually, aligning with the madrasah's institutional values. Evaluation dimensions of implementation quality include the level of fidelity, coherence between program components, and the depth of internalization of values in daily school practices. The implementation of habituated religious activities, controlled technology management, the creation of a conducive learning climate, responsive and humanistic counseling services, and the integration of the program into the school culture demonstrate a holistic approach that combines spiritual, psychosocial, and pedagogical aspects as a foundation for student well-being.

Meanwhile, program outcome indicators are reflected through meaningful changes in student learning motivation, both intrinsic and visible in academic behavior. Improved discipline, learning focus, persistence, learning readiness, active participation, and reduced academic anxiety are empirical indicators that the quality of wellbeing program implementation directly contributes to strengthening sustainable learning motivation. The program's integration into the madrasah culture strengthens the stability of these impacts, as wellbeing is positioned not as a temporary intervention, but as an ecosystem of values that shapes reflective and meaningful learning experiences. Thus, this framework affirms the causal relationship between the quality of wellbeing program implementation and the effectiveness of its outcomes, while also offering a relevant, rigorous, and worthy evaluative model worthy of further development within the international discourse on student well-being and learning motivation.

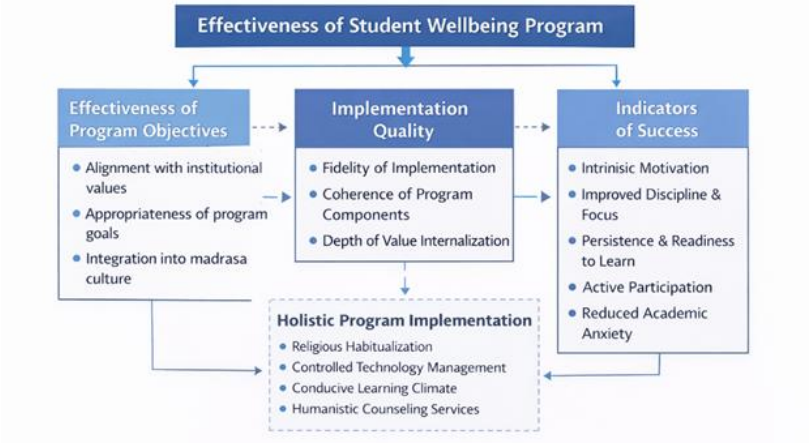

Figure 5. Effectiveness of the Student Wellbeing Program

3.2. Implications of the Student Wellbeing Program Implementation on Improving Student Learning Motivation

Increased Participation and Active Learning

The implementation of the Student Wellbeing Program at Madrasah Aliyah Miftahul Hasanah demonstrates a significant impact on enhancing students' learning participation and active engagement. The

research findings indicate that students are more actively involved in the learning process, as reflected in increased classroom discussions, collaborative group work, and greater initiative in asking questions and expressing opinions. A learning environment that is safe, supportive, and oriented toward psychosocial wellbeing encourages students to participate without fear of stigma or failure. This condition suggests that improvements in learning participation are not solely driven by instructional methods, but are also shaped by a school climate that fosters psychological safety and provides adequate emotional support.

From a theoretical perspective, these findings are consistent with Self-Determination Theory (Deci & Ryan), which posits that learning motivation increases when students' basic psychological needs for autonomy, competence, and relatedness are fulfilled [7]. The Student Wellbeing Program at Madrasah Aliyah Miftahul Hasanah serves as a medium for addressing these needs by expanding opportunities for student participation, strengthening academic self-confidence, and promoting more egalitarian teacher–student relationships. Furthermore, the increase in active learning can also be explained through the lens of student engagement theory, which conceptualizes cognitive, emotional, and behavioral engagement as fundamental prerequisites for academic success. When student wellbeing is effectively managed, learning engagement develops in a more sustainable and meaningful manner [25].

Moreover, the findings reinforce the view that the Student Wellbeing Program plays a transformative role in pedagogical practice. Students' learning activities are no longer merely reactive to teacher instructions but evolve into reflective and collaborative participation [40]. This shift indicates a transition from compliance-oriented learning toward student-centered learning approaches [41]. Accordingly, the implementation of the Student Wellbeing Program not only contributes to the enhancement of students' learning motivation but also supports the development of a sustainable participatory learning culture that aligns with the demands of 21st-century education and reinforces student wellbeing as a foundational element of educational quality.

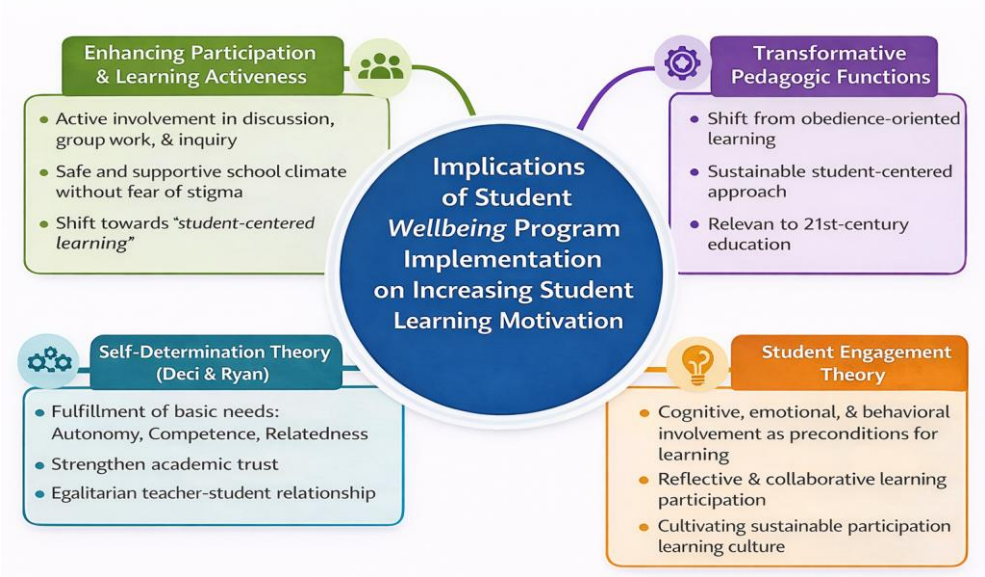

Figure 6. Increased Participation and Active Learning

Enhancement of Learning Discipline and Academic Focus

The implementation of the Student Wellbeing Program at Madrasah Aliyah Miftahul Hasanah demonstrates significant implications for improving students' learning discipline and academic focus, which serve as key indicators of learning motivation. A learning environment that prioritizes psychological safety, emotional support, and positive pedagogical relationships encourages students to develop more stable self-regulation. From the perspective of developmental psychology—particularly adolescent development theory—this condition aligns with the developmental needs of senior secondary students who are in a critical phase of identity formation and the strengthening of self-control [42]. Consistent psychosocial support enables students to manage their emotions more effectively, enhance attentional control, and minimize impulsive behaviors that often disrupt learning concentration, thereby fostering learning discipline that emerges from internal awareness rather than external coercion [43].

The observed improvement in academic focus can also be explained through the framework of Self-Determination Theory, which emphasizes that the fulfillment of basic psychological needs—autonomy, competence, and relatedness—plays a crucial role in fostering intrinsic motivation [44]. The Student Wellbeing Program, when integrated into instructional practices at Madrasah Aliyah Miftahul Hasanah, creates meaningful and relevant learning experiences that enable students to sustain attention and actively engage in the learning process. This approach strengthens students' perceptions of learning as a valuable and purposeful activity rather

than a mere academic obligation, ultimately contributing to greater focus and consistency in learning behaviors [45].

Within the context of the madrasah Curriculum love based curriculum (KBC) of the Ministry of Religious Affairs, these findings indicate a strong alignment between character development, student wellbeing, and learning outcomes [35]. The love based curriculum (KBC) emphasizes the development of holistic competencies encompassing attitudes, knowledge, and skills; consequently, the implementation of the Student Wellbeing Program functions as a reinforcing mechanism within this curricular ecosystem [46]. Improvements in learning discipline and academic focus not only support academic achievement but also strengthen the dimensions of attitude and religious character that are distinctive features of madrasah education. Thus, the Student Wellbeing Program can be understood as a relevant and context-sensitive pedagogical strategy for supporting the implementation of the KBC while simultaneously enhancing students' learning motivation in a sustainable manner.

Reduced Stress and Enhanced Learning Readiness

The findings indicate that the implementation of the Student Wellbeing Program at Madrasah Aliyah Miftahul Hasanah has a direct impact on reducing students' stress levels and enhancing their readiness to learn, particularly among students in late adolescence. From a developmental psychology perspective, this phase is characterized by complex emotional dynamics, heightened social sensitivity, and increasing academic demands [26]. The Student Wellbeing Program, which emphasizes emotional support, empathetic pedagogical relationships, and a safe learning environment, functions as a protective factor that mitigates students' psychological pressure [47]. The reduction in stress is reflected in greater emotional calmness, affective stability, and students' mental preparedness to engage in learning activities—conditions that constitute essential prerequisites for optimal learning engagement [48].

Theoretically, these findings are consistent with developmental psychology approaches and self-determination theory, which emphasize the fulfillment of basic psychological needs—autonomy, competence, and relatedness—as the foundation for emotional regulation and learning motivation [44]. The Student Wellbeing Program at Madrasah Aliyah Miftahul Hasanah provides students with opportunities to feel accepted, supported, and valued, thereby reducing academic anxiety and strengthening students' self-confidence in learning. Enhanced learning readiness is manifested not only at the cognitive level but also across emotional and social dimensions, as evidenced by improved focus, learning persistence, and students' preparedness to participate in learning processes actively and meaningfully [8].

Within the context of the love based curriculum (KBC) of the Ministry of Religious Affairs, these findings reinforce the notion that the attainment of learning competencies cannot be separated from students' psychosocial wellbeing. KBC positions character development, attitudes, and holistic competencies as the primary objectives of madrasah education [49]. Accordingly, the Student Wellbeing Program serves as a supportive framework for the effective implementation of KBC by fostering a conducive learning climate that enables the balanced development of students' potential. These implications underscore that integrating student wellbeing policies into madrasah curricular practices constitutes an essential pedagogical strategy for enhancing learning readiness and sustaining students' academic motivation [50].

Tabel 4. Implications of the Student Wellbeing Program

Student Wellbeing Aspects	Main Empirical Findings	Learning Motivation Indicators
Increasing Participation and Active Learning	Students are more active in class discussions, group work, asking questions, and expressing opinions; participation takes place without fear of stigma or error.	Cognitive, emotional, and behavioral engagement increases; academic self-confidence is stronger
Increasing Discipline and Focus in Learning	Students' self-regulation develops; focus and concentration on learning increases; impulsive behavior decreases	Consistency in learning, perseverance, and adherence to rules grow from internal awareness
Reducing Stress and Increasing Readiness to Learn	Academic stress and anxiety levels decreased; students' emotional stability and mental readiness increased	Cognitive, emotional, and social learning readiness; learning persistence
Integrating Psychosocial Well-Being into School Culture	A safe, supportive, and humanistic learning environment is built sustainably	Intrinsic motivation increases; learning is interpreted as a process of self-development

Based on the research findings, the principal implication of this study is that the implementation of an integrated Student Wellbeing Program—operationalized through structured religious habituation, regulated use of technology, and responsive humanistic counseling services—makes a strategic contribution to enhancing students' learning motivation in madrasah education in a holistic manner. This contribution is particularly evident in the strengthening of students' self-regulation, the reduction of academic and emotional stress, and the improvement of learning readiness, all of which are aligned with the principles of the Love-Based Curriculum (KBC) promoted by the Ministry of Religious Affairs. From a practical perspective, these findings provide robust empirical support for policymakers and madrasah administrators to position student wellbeing as a core element in curriculum development and the cultivation of a supportive school culture.

The findings of this study yield important theoretical and practical implications while simultaneously revealing inherent limitations that delineate avenues for future research. From an impact perspective, this study advances the literature on student wellbeing by shifting the analytical focus from an individual-centered psychological construct toward an institutional and programmatic framework, demonstrating that student wellbeing can be systematically cultivated through structured, value-based school programs. The evidence that religious institutionalization, regulated technology use, and humanistic counseling collectively enhance students' intrinsic learning motivation contributes to a more integrative model of wellbeing that aligns self-determination theory with ecological and developmental perspectives. Practically, the study provides an empirically grounded reference for educational policymakers and school leaders, particularly within faith-based educational contexts, to design holistic wellbeing interventions that not only support students' mental health but also sustainably strengthen learning motivation, discipline, and academic engagement.

Nevertheless, this study is not without limitations. Its qualitative and context-specific nature, centered on a single madrasah, constrains the generalizability of the findings across diverse educational, cultural, and institutional settings. Moreover, the reliance on interpretive data limits the capacity to quantify causal effects between program components and motivational outcomes, while the absence of comparative or experimental designs restricts the ability to isolate the relative contribution of each wellbeing intervention. These limitations suggest that future research should employ mixed-method or longitudinal designs across multiple institutional contexts to validate, refine, and potentially generalize the proposed institutional wellbeing model, thereby strengthening its explanatory power and applicability within broader educational systems.

Therefore, future research is recommended to adopt mixed-methods or longitudinal designs involving a broader range of madrasah institutions, to examine causal relationships between student wellbeing, self-regulation, and learning motivation, and to explore the integration of the Student Wellbeing Program within the framework of KBC-based learning outcome evaluation. Such efforts would strengthen both the theoretical and empirical contributions of this line of inquiry to contemporary Islamic education discourse.

4. CONCLUSION

Based on the research findings and the discussion presented above, it can be concluded that the implementation of the Student Wellbeing Program at Madrasah Aliyah Miftahul Hasanah has demonstrated a significant and systemic contribution to the enhancement of students' learning motivation through the strengthening of self-regulation, the creation of a conducive learning climate, and sustained psychosocial support. The institutionalization of religious activities functions as a foundational mechanism for value internalization and self-control, thereby fostering the development of intrinsic motivation. At the same time, the controlled management of technology use and the provision of responsive, humanistic counseling services reinforce students' psychological safety, learning focus, and mental readiness. The program's implications are reflected in increased active participation, improved discipline, heightened learning focus, and reduced levels of student stress, which are theoretically aligned with perspectives from developmental psychology, self-determination theory, and the ecological approach to education.

Within the framework of the Ministry of Religious Affairs' Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC), these findings underscore that student wellbeing constitutes a strategic prerequisite for the attainment of holistic competencies in madrasah education. Accordingly, the Student Wellbeing Program can be positioned as a transformative, contextually relevant, and sustainable pedagogical strategy that not only enhances the quality of students' learning motivation but also strengthens character formation and learning readiness in secondary-level madrasah education.

Future research is recommended to use longitudinal and mixed-methods approaches to examine not only the outcomes but also the implementation processes of Student Wellbeing Programs in various school contexts. Researchers should focus on how school culture, leadership, and program management interact with students' self-regulation and learning motivation, by integrating self-determination theory and ecological perspectives. This approach will help produce more context-sensitive and scalable models of wellbeing programs that can be applied across different educational settings and contribute meaningfully to international research on sustainable student motivation and holistic education.

ACKNOWLEDGEMENTS

Alhamdulillah, this study has been successfully completed with the invaluable support, guidance, and encouragement of many individuals and institutions. The authors would like to express their sincere gratitude to the Rector of Universitas Nurul Jadid, Paiton Probolinggo, and the Dean of the Faculty of Islamic Studies (FAI), Universitas Nurul Jadid, for their continuous support throughout the research process. Special appreciation is also extended to the principal, vice principal for curriculum affairs, teaching staff, guidance and counseling teachers, and administrative personnel of Madrasah Aliyah Miftahul Hasanah, Pakuniran, Probolinggo, for their cooperation and assistance during the implementation of this research.

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