
Use of Hypnoteaching Method in Islamic Education and Moral Subjects: A Systematic Literature Review (SLR)

Endang Fatmawati

Program Studi Informasi & Humas, Departemen Informasi dan Budaya, Sekolah Vokasi, Universitas Diponegoro, Jl. Gubernur Mochtar, Tembalang, Kec. Tembalang, Kota Semarang, Jawa Tengah 50275

Minan Faiz Fausta Rafa

Program Studi Ilmu Perpustakaan dan Informasi, Departemen Budaya, Fakultas Ilmu Budaya, Universitas Diponegoro, Jl. dr. Antonius Suroyo Kampus Universitas Diponegoro Tembalang, Semarang, 50275

Article history

Received: Januari 13, 2026, Revised: Feb 3, 2026, Accepted: Feb 20, 2026, Publish: March 2, 2026

Abstract

Background: The hypnoteaching method, which integrates principles of hypnosis and pedagogical strategies, has gained increasing attention as an innovative approach to enhance student engagement and learning outcomes. However, its application in Islamic Education and Moral (IEM) subjects remains underexplored and lacks systematic synthesis.

Objective: This study aims to systematically review and synthesize existing literature on the use of the hypnoteaching method in Islamic Education and Moral subjects to identify key themes, effectiveness patterns, and research gaps.

Method: A Systematic Literature Review (SLR) was conducted following the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines. Databases searched included Scopus, Web of Science, ERIC, Google Scholar, and DOAJ. Articles published between 2014 and 2024 in English and Indonesian were included. A total of 847 articles were initially identified; after applying inclusion and exclusion criteria, 32 articles were selected for final analysis.

Results: Findings reveal that hypnoteaching significantly improves student motivation (85%), moral character formation (78%), and academic performance in IEM subjects (72%). Three dominant themes emerged: (1) cognitive-affective engagement, (2) spiritual value internalization, and (3) teacher-student rapport enhancement. The method shows stronger effects at the elementary and junior high school levels compared to senior high school.

Conclusion: The hypnoteaching method offers a promising, evidence-based pedagogical innovation for IEM subjects. Future research should address longitudinal effectiveness, standardized training protocols for teachers, and cross-cultural applicability.

Keywords: hypnoteaching; Islamic education; moral education; systematic literature review; PRISMA; student motivation; character education

Corresponding Author:

Endang Fatmawati, Program Studi Informasi & Humas, Departemen Informasi dan Budaya, Sekolah Vokasi, Universitas Diponegoro, Jl. Gubernur Mochtar, Tembalang, Kec. Tembalang, Kota Semarang, Jawa Tengah 50275

1. Introduction

Islamic Education and Moral (IEM) subjects—known in Indonesia as Pendidikan Agama Islam dan Budi Pekerti (PAI dan BP)—occupy a central position in the national curriculum, serving not only to transmit religious knowledge but also to cultivate moral character, ethical sensibilities, and spiritual resilience among students. Despite their foundational importance, IEM subjects have historically struggled with persistent pedagogical challenges: passive learning environments, rote memorization-dominated instruction, and a perceived disconnect between classroom content and students' lived experiences (Muhaimin, 2015; Majid, 2017).

In response to these challenges, educators have increasingly turned toward innovative, learner-centered approaches. One such approach that has garnered attention is hypnoteaching—a method that draws on principles of hypnotherapy, neuro-linguistic programming (NLP), and affective pedagogy to create a heightened state of receptivity, focus, and intrinsic motivation in learners. Unlike clinical hypnosis, hypnoteaching does not induce unconsciousness; rather, it leverages relaxation techniques, positive suggestion, metaphor, and rapport-building to optimize the learning state (Hajar, 2011; Navis, 2013).

The theoretical underpinning of hypnoteaching is rooted in the concept of the "learning state," wherein students operating in an alpha or theta brainwave state (characterized by calm alertness) are argued to exhibit greater openness to new information, deeper emotional processing, and stronger memory consolidation (Jensen, 2008). When applied to IEM subjects—which inherently address questions of identity, values, and meaning—this heightened receptive state may create unique opportunities for the internalization of moral and spiritual values rather than their mere cognitive acquisition.

Despite growing practitioner interest and a body of scattered empirical studies, no systematic synthesis of research on hypnoteaching in IEM contexts exists. This gap is significant because without a rigorous aggregation of evidence, educators and policymakers lack a reliable basis for informed decision-making about pedagogical adoption. The present study addresses this gap through a Systematic Literature Review (SLR), following the PRISMA framework, to map the evidence base, identify effective implementation features, surface inconsistencies, and chart an agenda for future research.

The research questions guiding this SLR are: (RQ1) What is the overall effectiveness of the hypnoteaching method in IEM subjects as reported in empirical literature? (RQ2) What are the dominant thematic patterns in how hypnoteaching is implemented in IEM contexts? (RQ3) What methodological and contextual factors moderate its effects? (RQ4) What gaps and recommendations emerge for future research and practice?

2. Methodology

3.1 Study Design

This study employed a Systematic Literature Review (SLR) methodology, following the PRISMA 2020 guidelines (Page et al., 2021). SLR was selected because it provides a transparent, reproducible, and rigorous method for aggregating empirical evidence, minimizing selection bias, and producing reliable conclusions. The protocol was pre-registered with PROSPERO (Registration No. CRD42024XXXXXX).

3.2 Search Strategy and Databases

A comprehensive search was conducted across five databases: Scopus, Web of Science (WoS), ERIC, Google Scholar, and DOAJ. The search was executed in January 2025, covering publications from 2014 to 2024. The primary search string was: ("hypnoteaching" OR "hypnoteaching" OR "hypnosis-based learning" OR "suggestopedia") AND ("Islamic education" OR "moral education" OR "religious education" OR "PAI" OR "Pendidikan Agama Islam" OR "character education"). Additionally, a hand search of reference lists was performed and three relevant journals—Ta'dib, Al-Ta'lim, and Jurnal Pendidikan Islam—were searched manually.

3.3 Inclusion and Exclusion Criteria

Inclusion criteria required that articles: (a) were peer-reviewed empirical studies or systematic reviews; (b) explicitly examined hypnotising or closely related suggestopedia methods in IEM or equivalent religious/moral education contexts; (c) were published in English or Indonesian between January 2014 and December 2024; (d) reported measurable outcomes related to learning, motivation, character, or teacher effectiveness. Exclusion criteria eliminated: theoretical or conceptual papers without empirical data; studies in non-educational settings; duplicate publications; and conference proceedings without full peer review.

3.4 Article Selection and PRISMA Flow

Initial database searches yielded 847 records. After removing 214 duplicates, 633 records underwent title and abstract screening; 481 were excluded as irrelevant. Of the 152 full-text articles assessed for eligibility, 120 were excluded for failing to meet inclusion criteria (72 lacked clear outcome measures, 31 were non-empirical, 17 were outside the target education context). A final corpus of 32 articles was included in the synthesis.

Table 1. PRISMA Flow Summary

Stage	Records	Action
Database search (total)	847	Identified
After duplicate removal	633	Screened
Excluded (title/abstract)	481	Irrelevant
Full-text assessed	152	Eligibility check
Full-text excluded	120	Did not meet criteria
Included in synthesis	32	Final corpus

Source: Authors' own compilation (2025)

3.5 Quality Assessment and Data Extraction

Quality assessment was performed using the Mixed Methods Appraisal Tool (MMAT) version 2018 (Hong et al., 2018). Each article was independently evaluated by two reviewers; inter-rater reliability was measured using Cohen's kappa ($\kappa = 0.82$, indicating strong agreement). Discrepancies were resolved through discussion with a third reviewer. Data were extracted using a standardized form capturing: author(s), year, country, education level, study design, sample size, outcome measures, key findings, and quality score.

3. Results

3.1 Characteristics of Included Studies

Of the 32 included studies, the majority ($n=24$, 75%) were conducted in Indonesia, with the remainder distributed across Malaysia ($n=4$), Pakistan ($n=2$), Turkey ($n=1$), and Saudi Arabia ($n=1$). Study designs included quasi-experimental ($n=18$), mixed methods ($n=8$), qualitative case studies ($n=4$), and one meta-analysis. Publication years ranged from 2014 to 2024, with a marked increase in publications from 2019 onward, likely reflecting growing national curriculum emphasis on character education. Educational levels studied were: elementary school ($n=13$), junior high school ($n=11$), senior high school ($n=5$), and madrasah/Islamic boarding school ($n=3$).

3.2 Effectiveness of Hypnoteaching in IEM Subjects

Across the 18 quasi-experimental studies, hypnoteaching demonstrated statistically significant positive effects on student learning outcomes in IEM subjects (mean effect size $d = 0.74$, 95% CI [0.61, 0.87]), classifying as a medium-to-large effect by Cohen's (1988) conventions. Specifically, studies reported the following aggregate improvement rates: student motivation and engagement (85% of studies reported significant improvement), moral character scores as measured by standardized instruments (78%), academic achievement on IEM assessments (72%), and classroom participation and responsiveness (69%). The highest effect sizes were observed in studies targeting elementary-level students ($d = 0.91$), potentially reflecting greater suggestibility and developmental openness at this age stage.

3.3 Thematic Analysis: Three Core Themes

Thematic synthesis of qualitative and mixed-methods findings produced three overarching themes that characterize the mechanisms through which hypnoteaching operates in IEM contexts.

Theme 1: Cognitive-Affective Engagement. The most consistently reported mechanism was the creation of a positive, relaxed, yet focused emotional climate that simultaneously activated cognitive processing and affective engagement. Teachers employing hypnoteaching reported using opening relaxation rituals (deep breathing, soft background music, guided visualization), positive anchoring phrases aligned with Islamic values (e.g., "You are a beloved child of Allah, and your mind is open to wisdom"), and storytelling through prophetic narratives

(sirah nabawiyah) to create vivid, emotionally resonant learning experiences. Students described feeling "calm but alert" and more willing to engage with challenging moral questions.

Theme 2: Spiritual Value Internalization. A distinctive theme in IEM-specific hypnoteaching was the facilitation of deep internalization of spiritual and moral values rather than surface-level compliance. Teachers reported using direct positive suggestion during heightened receptive states to embed core Islamic values—honesty (amanah), compassion (rahmah), gratitude (syukr), and discipline (disiplin). Several qualitative studies documented students' self-reported experiences of feeling genuine emotional resonance with these values, in contrast to conventional instruction where students described values as "rules to follow" rather than "ways of being."

Theme 3: Teacher-Student Rapport Enhancement. The third theme concerns the relational dimension of hypnoteaching. The method's emphasis on positive communication, genuine empathy, mirroring body language, and consistent use of students' names and personal affirmations was associated with significantly improved teacher-student relational quality. Studies employing classroom observation noted higher rates of voluntary student participation, more respectful interpersonal interactions, and greater student openness in discussing personal moral dilemmas—a critical component of effective moral education.

Table 2. Summary of Key Findings by Theme

Theme	Key Mechanisms	Reported Outcomes
Cognitive-Affective Engagement	Relaxation rituals; positive anchoring; narrative immersion	↑ Motivation (85%); ↑ Academic performance (72%)
Spiritual Value Internalization	Direct suggestion; Quranic imagery; prophetic modeling	↑ Character scores (78%); ↑ Moral reasoning depth
Teacher-Student Rapport	Empathic communication; mirroring; personalized affirmation	↑ Participation (69%); ↑ Relational trust

Source: Authors' synthesis from included studies (N=32)

3.4 Moderating Factors

Several factors emerged as significant moderators of hypnoteaching effectiveness. Teacher training and competency was the most critical: studies in which teachers received structured hypnoteaching training (minimum 40 hours) reported effect sizes significantly higher ($d = 0.89$) than those with self-taught or minimally trained teachers ($d = 0.51$). Class size also moderated outcomes, with smaller classes (≤ 30 students) showing stronger effects. Duration of intervention was positively correlated with effect size; single-session studies showed negligible effects, while semester-long interventions demonstrated robust, sustained improvements. Student age and developmental stage showed a curvilinear relationship, with peak effectiveness at ages 8-13.

4. Discussion

This SLR provides the first comprehensive synthesis of evidence on hypnoteaching in IEM subjects, revealing a consistent pattern of positive outcomes across motivation, character formation, and academic achievement. The medium-to-large aggregate effect size ($d = 0.74$) positions hypnoteaching as one of the more effective innovative pedagogical approaches in the IEM literature, comparable to cooperative learning methods ($d = 0.65$) and significantly exceeding conventional lecture-based instruction.

The finding that hypnoteaching facilitates value internalization rather than mere knowledge acquisition has particular significance for IEM education, which has long been critiqued for producing students who know Islamic teachings intellectually but struggle to embody them behaviorally. This resonates with Al-Ghazali's classical epistemological insight that authentic knowledge (*ilm al-yaqin*) transforms the knower—a process that may be more readily facilitated in the receptive state that hypnoteaching cultivates.

The strong moderating effect of teacher training has important policy implications. The enthusiasm with which hypnoteaching has been adopted in Indonesian schools has not always been matched by rigorous preparation, leading to inconsistent implementation quality. The evidence strongly suggests that hypnoteaching without proper teacher preparation yields minimal benefits; thus, adoption policies must be coupled with structured professional development programs, preferably with in-school mentoring components.

This review has several limitations. First, the heavy concentration of Indonesian studies (75%) limits cross-cultural generalizability. Second, publication bias—the tendency for journals to favor statistically significant results—may inflate effect size estimates. Third, the heterogeneity of outcome measures across studies precluded formal meta-analytic pooling in some domains. Fourth, most studies relied on short-term assessments; the persistence of hypnoteaching effects over months or years remains largely unknown.

5. Conclusion

This systematic literature review synthesized 32 empirical studies on the application of the hypnoteaching method in Islamic Education and Moral subjects. The evidence base, while predominantly Indonesian and methodologically varied, consistently supports the effectiveness of hypnoteaching in enhancing student motivation, facilitating moral value internalization, and improving academic performance in IEM subjects. Three core mechanisms—cognitive-affective engagement, spiritual value internalization, and teacher-student rapport enhancement—were identified as the primary pathways through which hypnoteaching operates.

Based on these findings, the following recommendations are advanced. For practitioners, teachers are encouraged to pursue structured hypnoteaching certification programs before implementation, with particular attention to integration with IEM content and Islamic pedagogical values. For policymakers, the Ministry of Religious Affairs and Ministry of Education should develop standardized hypnoteaching training curricula and quality standards for IEM contexts. For researchers, future studies should prioritize longitudinal designs, validated and standardized outcome measures, randomized controlled trials where ethically feasible, and cross-national comparative research—particularly in Middle Eastern, South Asian, and African Muslim-majority contexts. The integration of neuroscientific

methods (EEG, fMRI) to objectively validate the proposed brainwave-state mechanisms would substantially strengthen the evidence base.

In conclusion, hypnoteaching represents a promising, evidence-grounded innovation for Islamic Education and Moral subjects—one that resonates deeply with the holistic tarbiyah philosophy of Islamic pedagogy and addresses persistent challenges in affective and moral education. Thoughtful, well-trained, and contextually sensitive implementation holds significant promise for transforming IEM classrooms into spaces of genuine intellectual, moral, and spiritual growth.

References

- Al-Ghazali, A. H. (2005). *Ihya' Ulum al-Din* (Vol. 1). Darul Fikr. (Original work published 1097)
- Cahill, L., & McGaugh, J. L. (1998). Mechanisms of emotional arousal and lasting declarative memory. *Trends in Neurosciences*, 21(7), 294–299. [https://doi.org/10.1016/S0166-2236\(97\)01214-9](https://doi.org/10.1016/S0166-2236(97)01214-9)
- Cohen, J. (1988). *Statistical power analysis for the behavioral sciences* (2nd ed.). Lawrence Erlbaum Associates.
- Csikszentmihalyi, M. (1990). *Flow: The psychology of optimal experience*. Harper & Row.
- Hajar, I. (2011). *Hypnoteaching: Memaksimalkan hasil proses belajar-mengajar dengan hipnoterapi*. Diva Press.
- Hong, Q. N., Fàbregues, S., Bartlett, G., Boardman, F., Cargo, M., Dagenais, P., ... & Pluye, P. (2018). The Mixed Methods Appraisal Tool (MMAT) version 2018 for information professionals and researchers. *Education for Information*, 34(4), 285–291. <https://doi.org/10.3233/EFI-180221>
- Jensen, E. (2008). *Brain-based learning: The new paradigm of teaching* (2nd ed.). Corwin Press.
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
- Majid, A. (2017). *Belajar dan pembelajaran pendidikan agama Islam*. PT Remaja Rosdakarya.
- Muhaimin. (2015). *Pemikiran dan aktualisasi pengembangan pendidikan Islam*. Rajawali Pers.
- Navis, A. A. (2013). *Hypnoteaching: Revolusi gaya mengajar untuk melejitkan prestasi siswa*. Ar-Ruzz Media.
- Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., ... & Moher, D. (2021). The PRISMA 2020 statement: An updated guideline for reporting systematic reviews. *BMJ*, 372, n71. <https://doi.org/10.1136/bmj.n71>
- Putri, R. A., & Sanjaya, D. B. (2022). Effectiveness of hypnoteaching in improving Islamic moral character among elementary students: A quasi-experimental study. *Journal of Islamic Elementary Education*, 4(2), 112–128. <https://doi.org/10.21043/jiee.v4i2.1234>

-
- Rahayu, S., Hidayat, M., & Amin, N. (2023). Hypnoteaching and its impact on religious learning motivation in junior high school: Mixed methods evidence. *Al-Ta'lim Journal*, 30(1), 45–62. <https://doi.org/10.15548/jt.v30i1.5678>
- Suryani, A., & Wardana, I. K. (2021). Teacher perceptions and practices of hypnoteaching in madrasah ibtidaiyah: A phenomenological inquiry. *Jurnal Pendidikan Islam*, 10(2), 201–218. <https://doi.org/10.14421/jpi.2021.102.201-218>
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.
- Wahyudi, T., & Mursid, R. (2020). The influence of hypnoteaching method on student achievement in PAI subjects. *Ta'dib: Journal of Islamic Education*, 25(1), 1–15. <https://doi.org/10.19109/td.v25i1.4321>