THE ROLE OF ISLAMIC EDUCATIONAL PSYCHOLOGY IN CHILD'S SPIRITUAL DEVELOPMENT

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ABSTRACT

The low spiritual level of the younger generation is signed by the lack of success in Islamic *Da'wah* referring to them, especially to children. The indicator of the lack of remarked Islamic Da'wah can be seen from five-times prayers at the mosque, which commonly contains the elders or older people; spirituality grows solely when people are getting old or closer to death. This study aimed to examine the role of Islamic educational psychology in developing a child's spirituality, and the method used was library research. The data was collected by documentation and analyzed by descriptive analysis. The research result showed that psychology is vital to the child's spiritual development, embedding the awareness of being religiously related to personal spiritual values. In terms of psychology, Islam is known as *al-Syakhsiyah.* The role of psychological science in developing a child's spirituality is by bridging the process of delivering spiritual knowledge to be more paid attention to the psychology of every child, starting from the pre-*Muhamazis* period until he passes the Mumazis period; this will significantly determine the success of transferring values to children.

ABSTRAK

Rendahnya spiritualitas generasi muda, yang ditandai dengan kurang berhasilnya dakwah islam terhadap generasi muda khususnya anak-anak. Indikator kurang menyentuhnya dakwah islam terhadap anak-anak dan generasi muda bisa dilihat dari jamaah sholat lima waktu dimasjid yang umumnya diisi oleh orang tua atau orang-orang yang sudah udzur, sehingga seolah-olah spiritualitas baru tumbuh ketika usia sudah memasuki masa senja kala, atau sudah hampir masuk liang kubur baru tumbuh spiritualitasnya. Penelitian ini bertujuan untuk mengetahui peran psikologi Pendidikan islam bagi perkembangan spiritualitas anak. Metode yang digunakan library research. Pengumpulan data menggunakan dokumentasi dan analisa data dengan analisis deskriptif. Hasil penelitian menunjukkan bahwa psikologi berperan penting dalam perkembangan spiritualitas anak yaitu sebagai penanaman kesadaran keagamaan yang berhubungan dengan nilai-nilai bathiniyah yang bersifat pribadi (personality). Dalam istilah psikolgi Islam lebih dikenal dengan term al-Syakhsiyah. Peran psikologi dalam perkembangan spiritualitas anak adalah menjembatani proses penyampaian ilmu nilai nilai religiusitas agar lebih memperhatikan psikologi masing-masing anak mulai dari masa sebelum mumazis sampai anak melewati masa mumazis, hal ini akan sangat menentukan keberhasilan proses transfer of values terhadap anak.

1. INTRODUCTION

The process of a child's spiritual development can be separated from Islamic education and embedding Islamic values. Islamic education itself is an extracting, forming, utilizing, and developing human thought, dhikr, and creation, through teaching, guidance, training, and devotion that is based on and breathes on the values of Islamic teaching; furthermore, it can form the real Muslims, can control, manage and live the life throughout the time with full of responsibility solely to worship to Allah SWT (Barnadjib, 1987).

This terminology depicts someone in the culmination of authentic spirituality as the result of the long process of Islamic education, either education in the family environment, society, or Islamic education institution focused on embedding Islamic values in children. Providing that psychology is the bridge to connect Islamic values , which will later build children's spirituality in the dialectic of life. The psychology referred to in this discussion is more towards Islamic Educational Psychology, not general psychology as part of the western applied science. Otherwise, this psychological science is covered by Islamic values and centered on Islamic education. Furthermore, this is familiarly known as Islamic educational science. According to Abudin Nata, Islamic educational psychology is a science that learns the human soul and its various aspects according to the Islamic religion, including in Al-Qur'an, Hadith, and the discourse of Ulama. From this discipline of science, it is further grown by the humanities and comprehensive ways to convey Islamic values to the human soul. Also, it can be said that Islamic educational psychology is the key to the success of building a child's spirituality.

Psychology can be briefly defined as behavior and the relationship among people. Individual behavior consists of visible action and the entire reaction to the events inside and outside environmental factors. The human organization is complicated, and the factors influencing organisms cover the whole people, things, situations, and conditions beyond the human life (Kasijan, 1984).

The development of a child's spirituality, especially in Islamic educational psychology, can be separated from the term personality and the study of Islamic educational psychology, and known as the term of *Al-Syakhsiyah. Syakhsiyah* comes from *Syakh,* which means personal; if given with *ya' nisbath,* it forms an artificial noun *(masdar Shina'y) Syakhsiyah implies* personality. To build a noble personality, we must know each other more deeply; without recognizing these individuals one by one, the transfer of value will fail. Intermediary to know every personal character is by the science of psychology. The preacher or the Da'i and parents embedding Islamic values focused on Islamic values being regarded as the aspect of the Psychological approach tend to be successful rather than the classical conservative approach.

In the history of humankind, prominent thinkers have always emerged who have been greatly influenced by the trend of the development of society because they succeeded in observing the conditions and situations of people's lives, among other things, from psychological aspects from

which the concepts of views and directions of trends in community development were sparked towards the safety of their lives, either some of them succeeded or dissatisfied. Even the prophet of Muhammad SAW, in guiding and directing humankind's energy, improves the factors of psychology trending on the progress of community development. Each revelation given by the psychological aspects happened in time. Regarding this, Al-Qur'an was not revealed for a period, but it is suitable by condition and situation developmental dynamics. The way of conveying revelation to humankind, the prophet, is based on psychological factors, either individual or social community. For example, The prohibition from Muhammad SAW to deciding matters under anger is proof of building the prophet's companion's spirituality by using the psychological approach, even though this term was still unknown at that time. Also, when the prophet of Muhammad taught the simple teaching of Islam to the Badui tribe. He introduced Islam according to the level of their mind. This is according to the principles of Islamic educational psychology.

Islamic psychology and education play a role in the educational world, both in study and learning. Knowledge of psychological science is highly needed by parents/educators to understand the characteristics as well as cognitive, affective, and psychomotor aspects because, integrally, the psychological understanding of students considerably contributes to the process of education is suitable with attitude, interest, motivation, aspiration, and need of student; furthermore, the process of in-class learning can take place maximally and optimally (Rohmadi, 2018). Meanwhile, education in the Islamic view is a system to direct children along the Islamic values (Arifin, 1993). Psychology and education of Islam mutually complete each other in a child's education.

Jamal Abdur Rahman, in his creation of Islamic Parenting: the prophet method of a child's education *(Athfâlul Muslimin Kaifa Rayyâhumû an-Nabiyyu al-aminû)*. 2012. This creation explains how Islam, through Al-Qur'an and Sunnah, describes values and systems to educate children, beginning with knowing closer to Allah SWT. by listening to Adzan when children are first born and others. Ice, a student of UIN Alauddin Makassar, 2013, wrote his thesis entitled the concept of educating children in Al-Qur'an. This discusses child education in Al-Qur'an, which is highly needed to achieve children's rights and neglect some failures in educating children. Furthermore, it can produce a generation of Al-Qur'an with noble characters.

Suwanto, a student of IAIN Salatiga, 2015, in his thesis entitled the role of the family toward children to implement Islamic education in the citizen association (RW) of 8, Bargaslor sub-district, Bergas district, Semarang Regency. He portrays the magnitude of the family's role in carrying out Islamic education amidst the busy parents for making a living. One of the parents' efforts to achieve educational success for children is by giving them attention and facilities. This study is inspired by the current emerging issues about the low spirituality of the young generation, remarked by less successful Islamic *Da'wah* to the younger age, especially children. The indicator of the lack of

remarked Islamic Da'wah can be seen from five-times prayers at the mosque, which commonly contains the elders or older people; spirituality grows solely when people are getting old or closer to death. The question that always comes to the author's mind is how spiritual development is in children?. In this regard, we need to study the critical role of psychological science in developing a child's spirituality.

2. METHOD

This finding studies the topic with a qualitative critical, descriptive method. An essential, descriptive approach emphasizes the ability to analyze data and sources suitable to the text and theory provided and is based on a written basis directing to the discussion. These basics come from competent intellectual creation. This study is library research, in which the whole researched data refers to the literature relating to the study objects (Sugiyono, 2017). The analysis technique refers to discourse with which it does not overlap. The assumption of such thinking is grouped and processed to clarify the data, and the description is in the form of collecting data. It takes analyzing and interpreting data to explain a phenomenon. Furthermore, it is classified, evaluated, connected, and positioned under a parameter to another (Wahidah, 2016).

3. RESULT AND DISCUSSION

An Overview of Psychological Science and Islamic Educational Psychology

Regarding linguistics, the word psychology comes from the *Psiche,* which means soul, and *logos*, which means science or knowledge. Because psychology is often defined or interpreted by science with the soul or the science of the soul (Walgito, 2019); however, some experts argue that psychology is none of the science of the soul, which both terms are in the same meaning. Gerungan suitably remarks on his book Introduction to psychology, written by Bimo Walgito. According to Gerungan, the meaning of the two terms according to the content is the same because the word psychology contains the word psyche, which in Greek means soul, and the word logos can be translated with the word science, so the term psychology is a mere translation of the term psychology. However, we use the two terms interchangeably. Moreover, with awareness, there is a clear difference in meaning, namely:

1. The science of the soul is an Indonesian daily term, that people commonly know; moreover, we use this as a broad and widely understood. Psychology includes scientific time; furthermore, we refer to the science of the soul.

2. We use psychology (refers to the soul) in a broader sense than the term psychology; psychology includes all thoughts, knowledge, and responses, but also all paths and speculations about that soul. Psychology, regarding the science of the soul, studies systematically, with scientific methods fulfilling the conditions agreed upon by psychology graduates. The science of the soul refers to psychology in general, while psychology refers to the scientific psychology of the soul

according to modern scientific norms. Thus, it is clear that the science of the soul is not necessarily psychology, but psychology is always the science of the soul (Walgito, 1994). According to Arifin in his book "psychology and the aspects of Spiritual human life," He said that the meaning of psychology in *lafdhiyyah* is that there is a similarity in psychology which is defined as the science of psychology or the science of the soul; therefore, psychology comes from the word psyche, which means soul, and logos which means science. Psychology is the science, as Allah said:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

They ask you 'the prophet' about the spirit. "Its nature is known only to my Lord, and you 'human' have been given but little knowledge."

God creates humans in physical and spiritual elements as well as physical/material and mental/spiritual or physiological and psychological factors. These two aspects of life have become objects of exciting research and the attention of social scientists and experts until modern times because they contain precious secrets that need to be known for the happiness of human life itself (Arifin, 2018).

For example, investigations into aspects of physical life have spawned various sciences such as physiology, biology, anatomy, health sciences, etc. In contrast, investigations into spiritual elements have given rise to multiple sciences such as psychology, sociology, anthropology, etc. However, viewing the possibility of the accuracy of investigation, psychology is the most challenging science to find this accuracy because this involves the soul as the object, something that is abstract and cannot be seen by the five senses associating its form and substance, which the visible seen is only its symptom. Moreover, this symptom may be the target of the investigation of cognitive science (psychology) (Arifin, 2018). According to Kartono, the definition of psychology or cognitive science is a science that studies human behavior and psychiatric symptoms (Kartono, 2017).

According to Sumardi Subroto, psychology can be categorized into two types follows:

1. Speculative psychologists, founded by Plato, and Kant, experts from the neo-continoismatic school, Bahnsen, Queyrat, Malapert, and others, compile their theories on speculative thought, which they are the Philosophy expertise.
2. In empirical Psychology or experimental psychology, psychologists compile their theories based on data from the results of investigations or experiments, such as Watson, Jung, Adler, Eysenk, Rogers, and (Broto, 1995).

Psychology in Islam

Personal trait in English is also called personality. The root of the personality comes from the Latin *'persona'*, meaning a mask that the actor wears in a drama or theatre. Alternatively, it comes from the Latin *'personare'*, which means *to sound through (translucent sound)*(Lester, D. Crow and Alice Crow, 1984).

An ancient Greek actor became accustomed to wearing a mask *(persona)* when playing a character. The purpose of wearing this mask is to hide the identity and flexibility in playing other personal figures. The Romans, with the term personality, later took over the technique of this play. The Romans' persona was initially defined as how a person appears to others and not as a natural person. The actor creates an impression of the character played on stage, stacking on the audience's mind, not the actor's person. Based on this understanding, the meaning of personality is not a definite and specific attribute but rather a quality of one's total behavior (Elizabeth B. Hurlock, 1978).

Personality in several regions is found with various meanings and approaches. Some psychologists have initially mentioned personality itself. *Firstly,* the science discussed is called *The Psychology of Personality or Theory of Personality; in* addition, *secondly,* it is also known as the character (disposition or temperament), while the science of this is called *The Psychology of Character or Caracterology*; *thirdly,* it is called a type and the science of this is familiarly known as *Typology* (Subroto, 1990). The three terms are used for personality terms. Except for its clear scope, personality reflects one's uniqueness. Sumardi Suryobroto stated that the character is the same as a personality but seen from another view. The term character is seen from the point of view of concurrence, such as good, bad, liking, and hating, and also accepting and rejecting some attitudes, according to the adopted norms. Meanwhile, the term personality is viewed from the point of view of depicting humans as they are without being accompanied by judgments (Prodjo, 1986).

A character can be said to be an evaluated personality; otherwise, a personality is an evaluated character. Through this difference of viewpoints, it is clear that the psychology of personality that has developed recently differs from moral science in Islamic scientific discourse. Personality psychology discusses human behavior according to what it is and not how it should be. The purpose of this depiction of behavior is to examine, determine and categorize the typical traits and typologies of the individual and certain psychiatric aspects determining his nature and typology. The term typology cannot be identified with personality because its scope is very narrow. Typology is one of the approaches to the psychology of personality based on certain types of human beings. In contrast, other approaches, such as the insertion approach, are still often used in personality psychology. Personality comes from the word *'person'*, which linguistically has the first meaning as an individual human being; *secondly*, a typical individual (individual in general); *thirdly*, a living human body

(living person); *fourthly*, self (personal); *fifthly*, personal existence or identity (existence and personal identity), *sixthly*, distinctive personal character (disposition of a particular individual) (Noah, 1980).

The definition of etymology from its historical point of view has several meanings. Allport identifies it with the outward embodiment, the disposition or role played by a play, the unique traits that a person possesses prestige and dignity, a free citizen not (enslaved person), a representative representing his group or institution (Patty F, 1982). The psychology itself, especially from the western circles accumulated in the three primary schools, has contributed much to theories about the human psyche. These theories include theories of personality, development, human psychic functions, and others. These theories were widely used academically and became a reference for psychologists afterward. The issue, then, is that all theories are acceptable in Islam? The question arises because the paradigm or mindset they use to make the theory differs from the paradigm or mindset they use in Islam. Western psychology is based on very rational and secular socio-cultural values. This can be seen from the pattern of psychology, whose philosophical orientation is anthropocentric and only recognizes physical (organa-biological), psychiatric (psycho-educational), and environmental (socio-cultural) elements as the main determinants of personality and behavior.

For the school of psychoanalysis, humans are seen as mentally unhealthy beings. Maslow says that Freud seemed to supply us with sick psychology. Psychoanalysis also focuses on animal instincts and understanding humans from the behavior of their patients. Elmira said that psychoanalysis emphasizes the factor of sexual instinct as the main factor that determines human development. Human development is considered to be shaped by various types of early childhood experiences. These theories are clearly at odds with the concept of Islam. Islam says that man was created and born in chastity and that righteousness does not bring sin and error. Also, Islam has guidelines and teachings that are grander than just the libido (Patty F, 1982).

The Humanistic school emerged in the mid-twentieth century as a reaction to the above schools. Humanistic view the human as a free being in determining his development into a mentally healthy human being if he gets the opportunity to behave optimally according to his potential. Humans are considered dignified and responsible beings, possessing some potential that needs to be worked on. The ultimate goal is for the individual to develop his humanity fully (Rendra, 2000). The humanistic school tries to humanize human beings. However, that humanization has passed through the nature of humanity. The humanistic view is very optimistic and even exceeded optimistic about human resource development efforts so that humans are seen as the sole determinant who can play God. 25 The humanistic school considers people capable of solving all their problems, even though they have flaws and weaknesses, and is so limited that he cannot escape from the Almighty Substance the Almighty (Ancok, 1994).

With this orientation, humans are placed in a very high position. It is the center of all experiences and relationships with its world and the primary determinant of its destiny and the fate of others, as humanistic and transpersonal psychologists believe. In this similar position, the human seems to be the prima causa of all events concerning someone and their life. Anthropocentrism and the three-dimensional determinants of the body-soul-environment need to be received with a critical and vigilant attitude, for at the extreme level, that view, in addition to allowing humans to act as the sole determinant capable of doing everything implicitly necessarily by disregarding the power and will of God, also ignores the element of spirit as a particular dimension of human beings which is a means of receiving His guidance and guidance (Hanna, 1995).

This dissatisfaction with western psychological theory caused many Muslim psychologists to develop alternative psychology as a new school in the world of psychiatry, namely Islamic psychology, which has an Islamic paradigm by the Qur'an and as-Sunnah. They believe that Islam has completely provided guidelines for human beings. Also, Islam not only accepts psychological thoughts and theories from the west for granted but in Islam, there is a filtering of western thoughts and theories that tend to be anthropocentric. Islam has its unique paradigm, although, in certain respects, Islam is very open to its beliefs and ideas. Therefore, a more peaceful reference is needed without labeling Islam to its psychology, but instead contains a discourse that is integrative and full of Islamic nuances (Hanna, 1995). This background then gave birth to Islamic Psychology and, more specifically, entered the realm of Islamic Education, so the discipline of Islamic Educational Psychology was born.

Presenting Islam in ways and efforts increases creativity in the concept of psychology. Hanna Djumhana, on the one hand, admits the truth about psychological theory with a note here so that the next little flaw; on the other hand, she tries to fix the shortcomings that are the concept of Islam (Yaqin, 2016). Islamic Psychology warns us, as human beings, that humans belong to multi-dimensional beings (Fuad Nashori, 2005). In particular, the development of Islamic psychology is one of the results of the "Rise of Islam" islamic psychology is not only a demand for Muslim scientists but also the results of research from non-Muslim scientists. One of them, Erich Fromm (a psychology figure), revealed that modern humans face the fact that they can achieve material achievements. However, their lives are not calm (they are prone to stress, depression, and feelings of alienation) (Purnamasari, 2019). One of the efforts to rebuild human civilization and refine the concept of human behavior is educating and understanding the concept of education in Islam and the perfection of a soul filled with faith (Saryono, 2016).

The role of Islamic Educational Psychology in the Developmental Process of the Child's Spirituality

Indeed, the Qur'an's view of the human is comprehensive, integrated, balanced, and precise. People are not merely material being composed of physics, physics, chemistry, and mechanical muscles, as materialistic philosophers view. Nor is a man simply a spirit detached from the body, as some learned to believe. According to the Qur'an, human beings are composed of body and soul, which are interconnected and influence each other. A human is not an animal that will run out of history and disappear his life after death and is not an animal whose form is no different from other animals. Human is neither the highest being that has nothing on them. Nevertheless, humans have virtues, advantages, glory, and a high position when they know they are knowledgeable and want to use their intellect. His humanity is lost when he falls to the lowest level and is the most despicable of the animals (Barnadjib, 1987).

The process of transmitting social influences to the individual through two; formal and informal ways, and knowledgeable and skilled aspects are learned by the individual through a formal or systematic learning process. The results of formal learning are evident in verbal behavior and are reflected in what he thinks. The individual learns values and patterns of behavior through the informal learning process, that is, the process of imitation (which he does not partially underestimate) in his contact with authoritative people. Experts argue that the way of life in a society that permeates the individual occurs at the beginning of the development of his personality through relationships with adults, especially parents. Internalized into the child and unconsciously becomes a part of himself. The internalization process is sometimes also called acculturation, interjection, or socialization. The pattern of the parent-child relationship largely determines the child's socialization process; this pattern of a relationship between parents with children, based on research conducted by the Fels research institute, can be divided into three ways, namely: First, the pattern of accepting rejection, this pattern is based on the level of parental intimacy towards the child. Secondly, the pattern has a release; this pattern is based on how much the protective attitude of the parent toward the child. This pattern moves from the perspective of parents who are overprotective and have children to ignoring the child altogether. Thirdly, the pattern of autocratic democracy is based on the level of children's participation in determining family activities. The autocratic pattern means the parent moves toward the child as a dictator. In contrast, in a democratic pattern, to some extent, the child can be involved in family decisions (Vembriarto, 1990).

A formal institution that is highly competitive towards the child is a teacher because this determines success. The task of the teacher is the psychiatric openness of the teacher himself. This openness is the basis of professional competence (ability and authority to carry out duties) of teacher training that a teacher must possess. A psychologically open teacher is usually characterized by his

relatively high willingness to communicate himself with external factors, including students and peers in the educational environment in which he works. He is willing to accept criticism sincerely. In addition, he also has empathy, which is an effective response to specific emotional experiences and feelings toward others. If one of his students is found to be experiencing misfortune, for example, then he joins in the grief and shows sympathy, and tries to give way out.

Psychological openness is essential for a teacher, given his or her role model as a role model for students. In addition to the positive sides possessed by a teacher in psychological openness, as follows: firstly, psychological openness is a necessary precondition or requirement that teachers must have to understand the thoughts and feelings of others. Secondly, psychological openness is necessary to create an atmosphere of harmonious interpersonal relationships between the teacher and students, encouraging the student to develop freely and without wedges (Syah, 2000). When psychological communication occurs, a teacher has built mutual trust in his students so that they will psychologically open themselves to new information and communication that can change their thinking and behavioral patterns. Thus, the educational process will increasingly find its form and be able to achieve learning goals well.

The use of Islamic Educational Psychology in controlling the development of children's spirituality will allow children to accept Islamic values without being forced, spiritual awareness can be awakened naturally, and these values will seep into *Qolbu* and become a better personality and closer to Allah. A child can fully understand his reality as a servant of God who needs to interact with his God. In short, the child will feel God's presence in his life. This is one of the indicators of the exposure of spiritual values in the soul of a child. Then as age progresses, the spiritual values will increase, and the child's personality will mature in religion. So children are religious not only because their parents are religious but have an inner awareness that they need religion.

4. CONCLUSION

Psychological openness is pivotal for teachers considering them as role models. On the other hand, providing that positivity possessed by teachers, psychological openness includes as follows: firstly, psychological openness is a pre-condition or essential requirement that teachers must belong to understand other feeling and thought. Secondly, psychological openness is required to create a harmonic relationship between students and teachers, encouraging students to develop freely and without wedges. Islamic educational psychology in controlling the development of children's spirituality will allow children to accept Islamic values without being forced, spiritual awareness can be awakened naturally, and these values will seep into *Qolbu* and become a better personality and closer to Allah. A child can fully understand his reality as a servant of God who needs to interact with his God. In short, the child will feel God's presence in his life. This is one of the indicators of the exposure of spiritual values in the soul of a child.

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