



The Children's Education in the Psychological Perspective of Islamic Education

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ABSTRACT

This research aims to analyze various aspects of children's education and find methods of children's education from the perspective of psychology and Islamic education. This type of research is library research, the data collection technique uses documentation, after the data is collected it is then analyzed using descriptive analysis and content analysis. The research results show that First: the conception of children's education from a psychological perspective has four main dimensions, namely, physical, psychological, spiritual and socio-cultural. Parenting patterns for children's education must be in accordance with the child's psychological condition, namely in an authoritative style. Second: educating with an Islamic education perspective will make children mentally healthier, namely those who have excellent physical condition, high mental intelligence (IQ), mental health conditions/personality that is mature and stable in terms of mental emotionality (EQ) and have personality integrity. who is high (mental-social) and has the strength of faith and Islam. Third: The important role of psychology in Islamic education is to bridge the process of imparting knowledge so that it pays more attention to the psychology of each individual child or student, because this really determines the success of parents or educators in transferring the knowledge given to their children.

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INTRODUCTION

In general, the people who are the target of education are people who are not yet adults, people who are still in the stage of growth, namely people who are still in the form of children (Asif, 2000). The development of educational thoughts, children's education has always been a very interesting topic and has been discussed by scholars, education experts and philosophers to be studied and formulated in more depth. The different points of view of Islamic and Western education experts both have unique ideas which in these different views will give birth to concepts that have developed to this day.

There are various kinds of educational thoughts, children's education becomes very urgent, when it is related to the current condition of children's education in our country, Indonesia. Considering that education in our country, Indonesia, quantitatively shows dynamic development, starting from kindergarten to university, however, in terms of quality, it is still questionable. Conditions like the above are

caused by many problems faced by education that have not been resolved. Especially in relation to internal issues such as the inadequate quality of educators.

One of the problems faced in the world of education is quite complicated, including violence against children that occurs in the immediate environment such as the family and school. Another problem is parents who have the habit of punishing children by hitting and this is considered an effort to discipline children. This phenomenon is very worrying, especially for the majority of victims. are children who are underage and have student status, with the perpetrators being family members and teachers in educational environments and even schools. There are many problems and impacts caused by parents in particular and educators in general, if they ignore regional boundaries, both the boundaries of being parents or educators and areas that demand children's rights in their development. Therefore, in terms of behavior change there is a meeting point between psychological tasks and educational tasks (Wahyudi.at 2005). Looking at the problems that occur above, this is contrary to existing educational thinking, where the essence of children must be cared for, educated and given the right to receive education, but this is actually the opposite. The following will provide a comprehensive explanation of the concept of children's education from the perspective of psychology and Islamic education. Children are the gifts and gifts of God given to humans, the mandate given to us as humans, so we have an obligation to take care of them, and take care of them by giving them a good education, not with violence and beatings. Jean Jacques Rousseau stated as quoted by Wahyudi in his book, that children are born with a good nature, not evil, so that children deserve love and protection from the social influences of society (Wahyudi.at 2005). From the opinion above, it can be concluded that children are a trust that must be looked after and cared for and have the right to receive education.

Meanwhile, according to the psychoanalytic view, biological and psychological needs, such as the need for intensive and stable love, are only obtained in the relationship between the child and the parent/main educator and this is experienced in the first year of the child's life. Thus, from the opinion above, it can be concluded that psychological and biological needs are equally important, therefore the above needs of children must be considered by parents/educators, so that children can develop to reach both physical and psychological maturity according to their age.

Students are formed depending on the teacher or the environment, whether the child is good or bad is the teacher who decides. Elizabeth B. Hurlock, as quoted by Akyas Azhari Elizabeth classifies internal factors which include: Talent, interest, will, intelligence (Intelligence) and fantasy. Meanwhile, external factors include: family, school, community, living objects, inanimate objects and climate. Apart from the factors above, Elizabeth also stated several factors that cause child development, including; maturity, learning or training do not occur independently, but help each other (Akyas, 2004). Thus, the first quality of children depends on how they are raised and educated, because this is very influential in the process of forming children's living personalities.

From the differences of opinion on the concept of the experts above, it can be concluded that children are a trust that must be cared for and looked after and their rights to education are fulfilled, all needs, both physical and psychological, must be met so that they grow and develop according to their age, as for factors that influence children's development and personality, including ; internal and external factors. Thus, one of the efforts of parents/educators is to meet all the needs of children and cultivate all the potential that exists within children, so that they become children who grow and

develop according to their age. Through the psychological theories above, Islamic education will be able to see objectively the development and growth needs of children that need to be provided by educators. Because educational targets do not only cover psychological and physiological problems (Akyas, 2004). because in reality, children's education in Western countries is not all suitable for our Muslim-majority culture, so the education of Muslim children is far from the concept of Islam. Therefore, it is necessary to combine the thinking about children's education in the Western world which tends to be of a cultural nature Psychological-academic and Islamic educational thought that is more inclined to nature philosophical-religious. In this way, the education that will be applied will complement each other, these two sciences are interrelated and synergize with each other.

Hujatul Islam Imam Abu Hanid Al-Ghazali, and Muslim thinkers such as Al-Biruni and Ibnu Miskawaih who view that the spirit of children's education at this age is golden age The emphasis is on efforts to instill good morals, considering the importance of early childhood education which needs to be developed by parents (Fauti, 2013). Apart from that, Imam Al-Ghozali also emphasized that teachers must master knowledge as a whole, the skills, abilities and likes of their students and make their teaching plans sequential and harmonious (Zainuddin Alavi 2003). In simple terms, education can be interpreted as a human effort to develop their personality in accordance with the values that exist in society and the nation (Djumarsjah, 2007). In line with this, Al-Attas stated that cultivating manners, developing morals, improving moral quality is the essence of education.

In line with the goals of National education, where the goal is to form the whole person, both physically and spiritually, intellectually and spiritually. With the complexity of the goals of education, the presence of parents as first educators in particular and teachers in general means that apart from being a transferer of knowledge, they are also role models for their children. And it is hoped that the role models that have been exemplified can be reflected in the daily behavior of children in society.

From the explanation above, it can be concluded that laying the foundation for children's education in Islam does not only lie in the cognitive, affective and psychomotor aspects, but also requires the cultivation of morals and morals as a complement to the educational process. The cultivation of morals and morals will be realized through role models from parents/educators, so as parents they must provide positive examples for their children.

The importance of psychology and Islamic religious education in the world of education, both in learning and learning, is to understand characteristics, cognitive, affective and psychomotor, so that the learning process in class can take place well. Meanwhile, education from an Islamic perspective is an educational system that directs a child's behavior in accordance with Islamic values.

.Formulation of the problem in this research are: What is the conception of children's education from a psychological perspective? How is children's education from the perspective of Islamic education? What is the important role of psychology in Islamic education? Research purposes This is to provide a comprehensive picture of children's education from a psychological perspective, provide a comprehensive picture of children's education in the conception of Islamic education, and explain the important role of psychology in Islamic education.

METHOD

This research is qualitative research which produces descriptive data in the form of words, notes, which relate to meaning, value and understanding. (Kaelan, 2012). This research includes a type of library research (Library Research), where all research data refers to literature related to the research object (Sumardi, 1989).

The approach used in this research is a descriptive analysis approach, in collecting data researchers use documentation methods, from the thoughts of education experts from the perspective of psychology and Islamic education. Then the researcher analyzed the data using descriptive analysis and content analysis (Content Analysis, 1998)

RESULTS AND DISCUSSION

Education is a process of human life with the aim of implementing religious values and social values in life along with following developments in science and technology. Education is essentially a "process leading to the enlightenment of mankind". As an effort to actualize the potential we have to improve to a better stage, (Akmal Hawi, 2014: 13).

Wise people say, you are actually bigger, higher, and greater than what you think, "You are actually bigger, greater, more extraordinary than what you think. Humans are God's perfect creatures, endowed with many potentials, advantages and advantages given by God. These include intellectual potential, heart potential, spirit potential, physical potential (Irfan el-Qudsy 2010: 25).

The basic concept of learning in Islam is "Seek Knowledge from the swing to the keliangLahat" or Long Life Education. Lifelong learning is a concept, an idea, the main idea of Islam, learning not only in formal educational institutions but also in non-formal educational institutions. At the next level of development, lifelong learning begins to develop social goals. Realizing that the teaching and learning process is beneficial for society as a whole, society becomes dynamic, easier to accept ideas of reform, easier to interact in society, Rohmalina Wahab (2015: 61).

Education is not just about school. True education is a joint effort to teach something good so that someone knows, understands, and is willing to apply the values they learn in everyday life. After the family environment, the school environment is a place where character education should be enforced well. The government, through the ministry in charge of education, has made efforts to make character education the basis of every science. So character values must not escape from every lesson. Meanwhile, in Islamic psychology, the influence of education on children includes four dimensions, including the physical biological dimension, the mental psychological dimension, the spiritual dimension and the socio-cultural dimension. The following four dimensions must be fulfilled in children's education, including:

1. Physical-Biological Education of Children

Based on the process of human creation, humans are a complete series of material and immaterial components. Matter comes from the earth and has physical powers such as hearing, seeing, feeling, touching, smelling, and the power of movement. Meanwhile, the immaterial element, namely the spirit breathed by God, has two powers, namely the power of thought and the power called reason and the power of feeling which is centered in the heart.

To build a physical body, it needs to be developed through skills and five senses exercises. To develop intellectual power, it can be sharpened through reasoning and thinking. Meanwhile, to develop the power of feeling, it can be sharpened through

worship. This concept has the consequence that philosophically education should be an educational unit that focuses on developing mental intelligence (ratio, cognitive), dhikr (affective, emotional, heart, spiritual), and physical skills (psychomotor) (Novan, 2012). Physical needs are the basic needs of every human being which are instinctive and not influenced by the environment and education. The physical needs of students that need attention from teachers at school include: eating, drinking, clothing, oxygen, rest, physical health, physical movements and protection from various threats. If these physical needs are not met, apart from affecting the personal formation and psychosocial development of students, it will also greatly affect the teaching and learning process at school.

One of the efforts of parents or teachers in providing an understanding of physical education is by instilling awareness in students to consume foods that contain high nutrients and vitamins, giving students the opportunity to rest, providing physical education and physical exercises such as sports. and providing various environmental facilities both at home and at school so that children can move freely to play, exercise, and so on.

2. Psycho-Educative Education

The definition of psycho-educational guidance as an integral part of education is an effort to facilitate and make students independent in order to achieve complete and optimal development. The aim of psycho-educational education in general is to help students be able to fulfill developmental tasks which include personal, social and learning aspects completely and optimally.

Psycho-educational guidance activities are organized by the class teacher. And this service is provided in the classroom and outside the classroom, in the classroom students are given material in face-to-face form and integrated into learning. Meanwhile, learning outside the classroom includes individual guidance, group guidance, consultations, home visits and so on.

With the above psycho-educational guidance, all problems related to growth and development, individual differences in aspects of intelligence, personality, talents, interests, physical conditions, customs and culture will get the best solution.

3. Spiritual Education

Spiritual education is a non-material dimension of the human soul which is generally not yet honed. That is why the potential for spiritual intelligence will appear on the surface of the adult human personality if it has been pursued in the educational process which leads to honing, habituating, recognizing and strengthening its actualization in understanding all the symptoms and phenomena of life. For this reason, one of the efforts that must be made by parents or educators on children's spiritual education including the following:

a) Cultivation of Religion to Children

Islam has a very strong source for exploring spirituality in life, namely from the Al-Qur'an and As-Sunnah. To obtain a source of spirituality, Zakiyah Daradjat said that "religious education in children is determined by the education, experience and training they went through during their childhood (Zakiyah, 2010).

Starting from the age of 3-4 years, children often ask questions related to religion, what the child believes, depending on what parents or teachers teach him, because children at the age of 3-4 years cannot think logically, believe Children can be contradictory. Thus, the attention of children at this age is more focused on people and religious leaders than on the content of their teachings, so that the proper cultivation of the spirit of religion to be applied to children at this age is through story methods such as stories

of the Prophet and the like, because it is much more interesting. for him (Zakiyah, 2010). For this reason, one of the efforts of parents to instill religious education in their children is through experience and training from an early age.

b) Through the example of parents or teachers

A strong influence in a child's education is the role model of parents. Because it can provide a clear picture to imitate. Therefore, it is necessary to realize and pay attention so that parents can set a good and correct example. Zakiyah Dardjat believes that "parents must set an example in their (children's) lives, for example regularly praying and praying to God. Besides inviting people to emulate this attitude" (Zakiyah, 1977). Parents are the mirror for children and the closest example to imitate. For this reason, as a parent, you must provide a positive role model for your child.

4. Socio-Cultural Education of Children

Hurlock said that "social development is the acquisition of the ability to behave in accordance with social guidance" (Hurlock, 2000). Awareness for students that the Indonesian nation is a pluralistic, multicultural, multitechnical, multireligious nation is a necessity and very essential in education in the country. This will give children experience about how to live together with different people/individuals/groups. When the child is not used to heterogeneity culture, he tends to be closed and prefers to interact only with members of his group. In their development, these children prefer exclusive paradigms and tend to reject existing differences (Vygotsky, 2007).

Based on the explanation above, it can be concluded that socio-cultural values education is the process of cultivating a way of life that is respectful, sincere and tolerant of the cultural diversity that lives in a plural society. The existence of socio-cultural education, education does not just reinforce the values of unity, oneness and nationhood in the current global era, but also tries to introduce children to existing culture. The application of socio-cultural theory in education can occur in three types of education, namely:

a) Informal Education (Family)

The family is the smallest, main and first social unit for a child. Before he comes into contact with the world around him, children's education starts from the family environment, where children first see, understand, gain knowledge and attitudes from the family environment. For this reason, even though parents have chosen school as the best place for formal education for their children, education in the family cannot still be abandoned. Because children are a product of the family and will carry the image of the family, character formation and moral and faith development remain the responsibility of the parents, not transferred to the school's responsibility (Suzie, 2012).

b) Non-formal education

Culture-based non-formal education has emerged to provide knowledge, skills and behavior to children. This is in line with Vygotsky's theory that "sensitive adults pay attention to children's readiness for new challenges, and they organize appropriate activities to encourage children to develop new skills." In this case, adults act as mentors and teachers, directing children inward zone of proximal development. Parents can encourage the concept of numbers in a simple way, for example by counting cocoa beans with their children or measuring the rice they want to cook together. As children participate in such experiences daily with parents, teachers and others, they gradually learn cultural practices, skills and values. (Trianto, 2008). This education is provided with the aim of providing children with traditional things that develop in the social environment of their community.

c) Formal education

The application of socio-cultural theory to formal education can be seen from several aspects, including:

1)Curriculum

As with the implementation of the education curriculum in accordance with the Regulation of the Minister of Laws of the Republic of Indonesia, regarding competency standards and basic competencies, in line with the curriculum initiated by the government, one of the government's or schools' efforts is to implement several subjects that have been determined, including: Citizenship education, Social Knowledge, Local Content, Arts, Sports and so on.

2)Students/Students

According to Havighurst, quoted by Desmita in her book, the developmental tasks of children at elementary school age include: mastering the physical skills needed in games and physical activities, learning to socialize and work in groups, learning to carry out social roles according to gender, learning to read, write and counting in order to be able to participate in society. (Desmita, 2012) . Also noted that popular children are children who can establish social interactions easily, understand social situations, have high skills in interpersonal relationships and tend to act in cooperative, prosocial ways and in harmony with group norms.

3)Teacher

In Law of the Republic of Indonesia Number 14 of 2005 article 10 states that teacher competence includes pedagogical, personal, social and professional competence obtained through professional education. (Saiful, 2009). Among the many competencies that teachers must achieve as professional educators is social competency, where in an effort to achieve this competency, teachers are required to provide assistance in the form of teaching physical skills, carrying out learning that provides opportunities for students to learn to socialize and work with peers, so that personality social development.

Child Education in Islamic Education Perspective

In the Islamic view, everything that is implemented must have a good legal basis that comes from the basic transportation noraqliyah. The same is the case with the implementation of children's education, related to the implementation of children's education, can read the following words of God: "And God brought you out of your mother's womb without knowing anything, and He gave you hearing, sight and heart, so that you may be grateful". (QS. An-Nahl [16]:78).

The Islamic view of a child is a trust in the hands of both parents. His clean heart is a precious jewel, innocent and free from all kinds of carvings and images. Carving in the form of good education will flourish in the child, so that he will develop well and in accordance with the teachings of Islam, and in the end will achieve happiness in this world and the hereafter. If a child from an early age is accustomed and educated with good things and is taught goodness, he will grow and develop well and will obtain happiness and be spared from misery/torment both in his life in this world and in the hereafter. This is in line with the word of God (QS. At-Tahrim [66]: 6) "O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones; the guardians are angels who are harsh, harsh, and do not disobey God against what He commands them to do and always do what is commanded". (QS. At-Tahrim [66]:6)

Curriculum and Children's Education Materials in Islamic Education

There are various forms of curriculum developed by experts in children's education.

1. Separate curriculum.

2. The curriculum is interconnected.
3. Integrated curriculum.

Educational material means the content or content of the lessons presented to students. In the Al-Qur'an there are several instructions that explain the material that must be studied from an early age. The following is some knowledge that needs to be introduced to children and is the responsibility of educators in children's education, including:

a. Faith Education

What is meant by faith education is teaching children the basics of faith, the pillars of Islam and the basics of sharia, from when children begin to understand and understand things. Like opening a child's life with a sentence *Laa Ilaaha Illallah*, introduce halal and haram laws to children, and familiarize children with worship from an early age.

b. Moral Education

What is meant by moral education is a number of moral principles and moral values that must be instilled in children, so that they can become habits from an early age. (Abdullah, 2015). Imam Alghozali interprets morals as an order that is firmly embedded in the soul from which emerges a person's conscious efforts to do things that do not require thought and consideration (Siti Nur Anis, 2020).

c. physical education

Physical education is an educational process that utilizes physical activity and health to produce holistic changes in individual quality, both physically, mentally and emotionally. (Miftah, 2008). The aim of physical education is the optimal development of individuals who are complete and capable of adapting physically, socially and mentally through guided lessons and participation in sports (Abudullah 1994)

d. Intellectual Education

Intellectual education forms and develops children's minds with useful things, both in the form of Islamic sciences, cultural and modern sciences. Intellectual education focuses on three main things, namely the obligation to educate, enlighten the mind and maintain the health of the mind. (Abdullah, 2015).

e. Psychology Education (Psychology)

Psychological education is to educate children to be brave, open, independent, helpful, able to control anger and be happy with all forms of soul and morals absolutely. The goal of this education is to shape the child, perfect and balance the personality so that when he enters the age of *taklif*, he is able perform their obligations as best they can and to the fullest extent (Ulwan, 2012)

f. Social Education

Through education, children will be guided, nurtured and directed consciously and deliberately through an organized system. Through social education, the notion that human procedures and behavior are only determined by physical and cultural factors can be refuted. Because education plays an important role in the social formation of children (Abu Ahmadi. 1991).

Children's Education Methods in Islamic Education

Educational methods can be interpreted as a method or path taken by each educator in carrying out educational activities in order to achieve the expected goals and at the same time serves to make it easier for educators to carry out the educational process. To realize the implementation of children's educational activities in achieving results in accordance with educational goals, educators should always look for various effective methods, in accordance with children's growth, both mentally and morally,

spiritually and in social ethos. Based on the Al-Qur'an and Hadith, there are several Islamic education methods that can and are appropriate to be applied to children's educational activities. The method in question is as follows:

a.Exemplary Method (Uswah)

Exemplary actions that should be imitated and emulated by students. Exemplary behavior is very dominant in educating children. Basically, children will imitate what the people around them do, especially their immediate family, in this case their parents. Therefore, if parents want to teach children about the meaning of spiritual intelligence, then parents should already have spiritual intelligence too. In this way, children do not only feel that they are being ordered by their parents or teachers, but they also see their parents or teachers doing this directly.

b.Educate through Games and Stories

Children's education is adjusted to their growth, a child really likes playing various games that are interesting to him. In this regard, education through games is an interesting method to apply in children's education. Of course, games are positive and can develop children's intellectual and creativity. For children under five, playing with female parents has a more positive impact because it can improve communication between the two female parents who are their best friends.

Apart from the playing method, which is no less interesting is the story method which is very suitable for children's learning both in the family, school and community environment, because the story method can shape a person's character and disposition. Stories that are quality and full of educational messages can also form good characters. This is because telling stories verbally can understand and penetrate into the appreciation of children's experiences.

Thus, education implemented through the above method will have a positive impact on the development of children's cognitive aspects, because children will be able to solve the problems they face, be able to think logically and also symbolically.

c.Method Reward and Punishment (Targhib and Tarhib)

Targhib is a promise that is accompanied by persuasion and makes you happy about a benefit, enjoyment or pleasure in the afterlife. Whereas tarhib is the threat of torture as a result of committing a sin or mistake that is prohibited by Allah, or as a result of being careless in carrying out obligations ordered by Allah. (Department, 1995). This is an Islamic education method that is based on the nature given to humans. Through this method children will know the consequences of every decision and action taken. Parenting style with attention or supervision which includes attention to social education, especially learning practices, spiritual education, morals and educational concepts based on reward values (reward) and punishment (punishment) towards children.

d.Habituation Method

Habituation comes from the word "ordinary" which means: Ordinary or common, as usual or something that is not usually separated from everyday life. The prefix "pe" and the suffix "an" indicate the meaning of the process. So habituation can be interpreted as the process of making something/someone get used to it.

In an effort to provide education and help the child's development, to raise the child to have praiseworthy qualities, it is not possible with the explanation of the understanding alone, but it is necessary to accustom him to do good which is expected later he will have praiseworthy qualities, and stay away from reprehensible qualities. It is habit and training that makes him tend to do good and leave the bad. Education by teaching and habituation is the strongest pillar for early childhood education, and the

most effective method in forming children's faith and straightening their morals, because this method is based on participation.

The Important Role of Psychology in Islamic Education

The role of Psychology and Islamic Education cannot be separated, remembering that every development and growth brings psychological and physical characteristics that require services or the application of appropriate educational methods from educators. Through psychological theories, Islamic education will be able to see objectively the growth and development of children that needs to be provided by educators.

Meanwhile, Islamic education is an educational system that directs a child according to Islamic values. So that in the process of instilling religious values and guiding them towards religious life, Islamic education also requires the help of religious psychology, because religious psychology shows the levels of children's abilities. in accepting religious values and sensitivity towards accepting these values.

Implications for Children's Education from an Islamic Psychological Perspective Against Islamic Education

Education is an inseparable part of human life. Because, humans are born as pedagogical creatures, that is, they are educated and taught. In receiving education, humans from birth have been equipped by God with a set of potentials. Islamic psychology has a very big role in children's education, although talking about Islamic psychology is too early. However, the relationship between Islamic psychology is very close to Islamic education (Baharuddin, 2005).

This is where the importance of Islamic psychology is used as a basis for children's education, who are now looking at humans in a complex way; physical, mental and spiritual aspects. Baharuddin revealed one essential side that secular psychology does not have, namely the spiritual aspect which is divided into two parts, namely spirit and al-fitrah. The concept of Islamic psychology which looks at the spiritual/spiritual aspect is closely related to the aim of the essential meaning of Islamic education. Because, the noble potential of humans originates from the spirit and al-fitrah of Allah. The potential of the spirit makes humans aware of their function as caliph and nature will realize its function to remain a servant of Allah who always worships (Baharudin, 2005). Therefore, Islamic education seeks to maximize the potential that exists in human children. Islam recognizes that every human being is born equipped with nature in the form of basic potentials and abilities. These basic potentials are still hidden within him. If these potentials are left untreated, they will stop and not develop. Under these conditions, the presence of education for humans is non-negotiable (Mujahid, 2005).

Based on the concept of Islamic psychology which has four dimensions, it will have direct implications or consequences for children's education in Islamic education, namely related to the goal of Islamic education which is to create a balanced growth of the human personality as a whole, by training the human soul, mind and physique. Thus, education must strive for the growth of all human potential, whether spiritual, intellectual, imaginative, physical, scientific and linguistic, both individually and in groups, and encourage the growth of all these aspects in order to achieve goodness and perfection (Abuddin, 2010) . By realizing the process of actualizing children's self-potentials, the goals of education will be realized.

CONCLUSION

Based on the description and analysis as mentioned above, it can be concluded from the research results that the conception of children's education from a psychological perspective has four main dimensions, namely, physical, psychological, spiritual and socio-cultural. Parenting patterns for children's education must be in accordance with the child's psychological condition, namely style authoritative. Children's education from the perspective of Islamic education will produce children whose full potential is developed, both cognitive, affective and psychomotor. It is through this education that Indonesian people can understand, appreciate and practice Islamic teachings in accordance with the provisions of the Qur'an and Sunnah, which will make children healthier mentally, namely those who have excellent physical condition, intellectual mental intelligence (IQ) high, mental health condition/personality that is mature and stable mentally and emotionally (EQ) has high personality integrity (mental-social) and has firmness of faith and Islam. The important role of psychology in Islamic education is to bridge the process of imparting knowledge so that it pays more attention to the psychology of each individual child or student. Because this really determines the success of parents or educators in transferring the knowledge given to their children.

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