

The Relevance of the Principles of Psychological Education and the Goals of Islamic Education Based on the Qur'an and Hadith

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Abstract

This study aims to find the relevance between the principles of psychological education and the goals of Islamic education based on the Qur'an and hadith. For this reason, the data we get is sourced from scientific findings from psychology and Islamic education experts from various sources, books, and scientific articles. We have studied all of that carefully under a phenomenological approach, an approach to collecting as much data as possible to find something phenomenal in this case that can answer the problems and hypotheses of this study. Therefore, based on this study and the discussion of these two variables, we find that there is very little significant relevance between the principles of psychological education and the goals of Islamic education based on the Qur'an and other sources that are believed to have relevance to the two variables above. It is hoped that these findings will become necessary inputs in supporting similar studies in the future, and this study will become input for the implementation of improving education, psychology, and Islamic religious studies.

Keywords: Relevancy, principles of education, the goals of Islamic education, and the source of the Koran.

Relevansi Prinsip-Prinsip Pendidikan Psikologis dan Tujuan Pendidikan Islam Berbasis Al-Qur'an dan Hadist

Abstrak

Tujuan dari penelitian ini untuk mendapatkan relevansi antara prinsip-prinsip pendidikan psikologi dengan tujuan pendidikan Islam berdasarkan Al-Qur'an dan hadits. Untuk itu data yang kami peroleh bersumber dari temuan-temuan ilmiah dari para ahli baik psikologi maupun pendidikan Islam dari berbagai sumber buku dan publikasi artikel ilmiah. Semua itu telah kami pelajari dengan seksama dengan pendekatan fenomenologis, suatu pendekatan untuk mengumpulkan data sebanyak-banyaknya untuk menemukan sesuatu yang fenomenal dalam hal ini yang dapat menjawab permasalahan dan hipotesis penelitian ini. Oleh karena itu, berdasarkan penelitian ini dan pembahasan kedua variabel tersebut, kami menemukan bahwa sangat sedikit relevansi yang signifikan antara prinsip-prinsip pendidikan psikologi dan tujuan pendidikan Islam berdasarkan Al-Qur'an dan sumber-sumber lain yang diyakini memiliki relevansi. Untuk kedua variabel di atas. Temuan ini diharapkan menjadi masukan yang diperlukan dalam mendukung penelitian serupa di masa depan, dan penelitian ini akan menjadi masukan bagi pelaksanaan peningkatan pendidikan, psikologi, dan studi agama Islam.

Kata-kata kunci: Relevansi, prinsip pendidikan, tujuan pendidikan Islam, dan sumber Al-Qur'an.

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A. Introduction

Human advancement is a logical matter of the examples of human change throughout human existence. Deliberate improvement can influence development, albeit, in that advancement, there will be decay. Human improvement is precise, implying that human advancement is organized and ceaseless. This interaction continues until we are old ¹. Notwithstanding efficient human turn of events, human advancement is versatile, implying that human improvement happens because it is confronted with occasions in ordinary day-to-day existence. The investigation of human advancement is a progressing and continuous undertaking. Alongside its turn of events, the investigation of human advancement has turned into a discipline that means to see more profoundly what and how the course of human improvement is subjectively and quantitatively ².

Various scientific evidence exists between Islamic teachings from the Quran and Hadith and psychology, which have a close relationship. This means that psychology is used to develop human mental health and organizational behavior, and piety to God. Psychology, in the view of the Koran, is also about the science of Personality so that human life has a balance, which is formed through the dynamics of attraction between the encouragement of physical and mental potential and consideration of the heart and mind. According to the Qur'an, there are three personality groups: the imaro bis suu', lawwamah, and mutmainnah. According to the Qur'an, there are three types of human Personality, namely ammarah Personality (nafsal-ammarah), lawwamah personality (nafsal-lawwamah), muthmainnah personality (nafsal-muthmainnah).

Meanwhile, the factors that shape Personality are divided into three streams, namely Empiricism, Nativism, and Convergence. Therefore, it is necessary to have an understanding of religion with a psychological approach that is supported by facts and scientific findings. The approach and relevancy of both (psychology and Quran content) help know the spiritual level encountered, lived, and practiced by a Muslim. For example, we will find the effect of fasting, prayer, zakat, hajj, and other worship in one's life.

¹ Eniwati Khaidir dan Fitriah M. Suud, "Islamic education in forming students' characters at as-shofa Islamic High School, pekanbaru Riau," *International Journal of Islamic Educational Psychology* 1, no. 1 (2020): 50–63.

² Nurti Budiyanti dkk., "The Formulation of The Goal of Insan Kamil as a Basis For The Development of Islamic Education Curriculum," *IJECA (International Journal of Education and Curriculum Application)* 3, no. 2 (2020): 81–90.

Instructive brain research is vital to be known and, surprisingly, constrained by all parties who have pertinence and obligation in the execution of training, both the individuals who go about as organizers and strategy creators, specifically the public authority, implementers, regulators, and clients of instructive items themselves³. The meaning of instruction in Law Number 20 of 2003 concerning the National Education System is that training is a cognizant and arranged exertion to make a learning climate and learning process. Mentally, people will encounter a progressive course of advancement from when brought into the world until they bite the dust. People will show a different ways of behaving, considerations, and characters in each stage. These distinctions incorporate interests, needs, leisure activities, feelings, and insight. Schooling should be adjusted to the human turn of events⁴.

The entire interaction above is at the center of instructive brain science. Instructive brain research means to work on the instructing and learning process and to help educators and imminent instructors truly get the significant instructive interaction, with the goal that they can direct the learning system of their understudies in a more engaged and influential manner as they work to foster their actual capacity. Specifically, instructive brain research in schooling is essential to make it simpler for instructors to get understudies and convey information per learning targets⁵. The primary years are the time that decides the development of a person. As indicated by Freud, advancement in the early human years affects an individual's adulthood. In the meantime, Erikson made sense that what kids will realize relies upon how guardians treat their kids. Besides, kids who have issues in school and preschool age show they are exceptionally terrible at changing following adolescence. The climate wherein youngsters produce Youth transforms impacts their inborn capacities. There is some logical proof that shows that the underlying premise will, in general, persevere and impacts the mentality of a kid's way of behaving all through his life; beneath are 4 bits of proof that help this assessment, specifically; 1) Learning results and encounters are predominant in kids' turn of events, 2) The underlying premise rapidly turns into a propensity design; this will indeed impact youngsters' social and individual changes, 3) The underlying premise is highly challenging to change regardless of whether it is not

³ Sajid Ullah Sheikh dan Muhammad Abid Ali, "Al-Ghazali's Aims and Objectives of Islamic Education.," *Journal of Education and Educational Development* 6, no. 1 (2019): 111–25.

⁴ Hisbullah Nurdin, "Problems and Crisis of Islamic Education Today and in The Future," *International Journal of Asian Education* 1, no. 1 (2020): 21–28.

⁵ Idi Warsah, "Islamic psychological analysis regarding to rahmah based education portrait at IAIN Curup," *Psikis: Jurnal Psikologi Islami* 6, no. 1 (2020): 29–41.

correct; d. The previous a change is made, the more straightforward it is for a kid to make changes for himself ⁶.

The development interaction firmly impacts the advancement of a kid, specifically the kickoff of qualities that possibly exist in people who got from hereditary legacy ⁷—for instance, explicitly slithering, sitting, and strolling in phylogenetic capacities. At the same time, the importance of gaining is an improvement that comes from training and exertion. Through this learning stage, youngsters gain the capacity to utilize acquired assets. The connection between development and learning results can be exemplified when a youngster's brilliant age happens; assuming that the learning is given at its brilliant age, the kid effortlessly consumes the learning results. Also, the other way around. Every individual should have a particular improvement that shows up at specific stretches to anticipate the succession. Hereditary examinations show that social advancement follows a specific example too. Improvement will adhere to the cephalocaudal regulation in the engine, specifically advancement that spreads throughout the body from head to toe. This implies that advancement in design and capacity happens first in the head, then, lastly, in the body, the feet ⁸.

Specific attributes being developed can likewise be anticipated. This applies to both mental and actual trademark designs. All kids follow a similar example of advancement, starting with one phase and then onto the next. From children figuring out how to converse, walk, etc. ⁹. This example of advancement will not change regardless of whether there is individual variation in the speed of improvement. Advancement moves from general stages to more explicit stages. Improvement happens ceaselessly from origination to a ridiculous degree; however, this happens at different paces, now and again sluggish yet some of the time quick. This distinction in the speed of advancement happens in each formative region and will arrive at its top at a specific age. Constant implies that ensuing changes will impact changes. The idea of schooling is an explicitly expected assistance for individuals in the learning stage. Fundamentally, instructive brain research will make it simpler for instructors to execute the educating and learning process. Instructive brain science is a mental discipline that

⁶ Eva Latipah dkk., "Elaborating motive and psychological impact of sharenting in millennial parents," *Universal Journal of Educational Research* 8, no. 10 (2020).

⁷ Ahmad Mohamad Okleh AL Zbon dan Seham Mustafa Smadi, "The role of the family in the emotional growth of the adolescent in light of the Islamic education," *International Journal of adolescence and Youth* 22, no. 1 (2017): 78–92.

⁸ Ujang Dedih dkk., "The concept of childhood Islamic education in the family," 2017.

⁹ Sarah Catherine Walpole dkk., "Interventions for treating depression in Muslim patients: A systematic review," *Journal of affective disorders* 145, no. 1 (2013): 11–20.

explicitly studies, explores, and talks about all human conduct associated with the instructive interaction, which incorporates learning conduct (understudies), learning conduct (instructors, and educating and learning conduct (educators and understudies). Interrelated or cooperate. The center of mental issues in instructive brain research is that it is challenging to disregard the mental issues of instructors since this (calling as an educator) lies in the state of understudies ¹⁰.

Besides, instructive brain research as a logical discipline has its focal point of objectives; First, the reason for science itself (for what science is examined and created by the specialists), and Second, curricular objectives in learning science. The examination of thought relates to that portrayed by two driving clinicians ¹¹ as follows; 1) Instructive brain research aims to assist educators and imminent improvement instructors with getting the best instructive cycle, 2) Essentially, the point of instructive brain science is to comprehend how the educating and learning process is more compelling and remains focused on". The fast advancement of science and innovation (remembering for schooling science) expects people to develop all their actual capacity so as not to miss the train, through logical examinations and exploration, particularly instructive brain research, which looks to inspect different things connected with the human educating and gaining process from birth to advanced age, mainly what the environment means for the instructing and learning process ¹².

Also, how we might interpret the peculiarities that rise to the top, both connected with the definition, nature, and motivation behind instructive brain science as well as our day to day encounters in social reality, particularly in applying to instruct (as educators), we can plan momentarily about the job of instructive brain research ¹³ as follows; 1) Instructive brain science will assume a part in planning proficient instructors (forthcoming educators) capable of learning and educating, 2) Instructive brain research impacts the turn of events, improvement, and refinement of the school educational program as per the requests of instructive advancement as an aide for instructors in directing the educating and learning cycle of their understudies satisfactorily, 3) Instructive

¹⁰ Nurul Fuada dan Asbi Amin, "Aspects of the characteristics of financial reports from governments through organizational commitment," *Jurnal Economic Resource* 3, no. 2 (2021): 16–23.

¹¹ Gazi Islam, "Psychology and business ethics: A multi-level research agenda," *Journal of Business Ethics* 165, no. 1 (2020): 1–13.

¹² Agus Budiman, Muchlas Samani, dan Wawan Hery Setyawan, "The Development of Direct-Contextual Learning: A New Model on Higher Education.," *International Journal of Higher Education* 10, no. 2 (2021): 15–26.

¹³ Zaretta Hammond, *Culturally responsive teaching and the brain: Promoting authentic engagement and rigor among culturally and linguistically diverse students* (Corwin Press, 2014).

brain research can impact the thought and execution of authoritative and instructive oversight that will be completed by school pioneers and proprietors in dealing with the smooth course of training in schools following the requests of the pertinent educational plan, 4). Instructive brain science attempts to guide instructors and planned educators to know why certain things occur and how to settle them, and they are also expected to know exercises that are considered significant for training. Instructive brain science is a sub-discipline of brain science that concentrates on the particular way of behaving in instructive circumstances, which incorporates comprehension of the education and learning process ¹⁴.

Generally, the topic of instructive brain research is restricted to three sorts; 1) Concerning, which incorporates speculations, standards, and qualities of understudy learning the conduct, etc., 2) The learning process, specifically the phases of activities and occasions that happen in understudy learning exercises, etc, 3) Learning circumstances, particularly the climate and natural circumstances, both physical and non-actual, are connected with understudy learning exercises ¹⁵.

Instruction is the cycle by which learning and conduct change are molded. Great teachers should see who they are being instructed mentally and inwardly. To comprehend this, instructors should utilize a science that gets understudies according to their character's perspective ¹⁶. With this brain science, it is trusted that instructors can give genuine appraisals of their understudies. Not simply giving numbers in the last review report or a work schedule. By concentrating on brain research, evaluating these understudies can be more goal. Ideally, brain research as the premise of schooling will make learning more viable per the standard instructive objectives. The job of brain science in training is vital because it can assist an instructor with bettering get his understudies. Where will it be more straightforward and successful for an educator to instruct and learn exercises at school ¹⁷.

Based on the preliminary explanation above and the relevance between psychological education and the goals of Islamic education based on the Qur'an,

¹⁴ Hooman Keshavarzi dan Amber Haque, "Outlining a psychotherapy model for enhancing Muslim mental health within an Islamic context," *International Journal for the Psychology of Religion* 23, no. 3 (2013): 230–49.

¹⁵ Hifza Hifza dkk., "The Multicultural Islamic Education Development Strategy on Educational Institutions," *Jurnal Iqra': Kajian Ilmu Pendidikan* 5, no. 1 (2020): 158–70.

¹⁶ Samiha Islam, Sara R. Jaffee, dan Cathy S. Widom, "Breaking the Cycle of Intergenerational Childhood Maltreatment: Effects on Offspring Mental Health," *Child Maltreatment*, 2022, 10775595211067204.

¹⁷ Ida Farida dkk., "Project-based learning design for internalization of environmental literacy with islamic values," *Jurnal Pendidikan IPA Indonesia* 6, no. 2 (2017): 277–84.

this study will try to review several evidence studies that have been published in some literature sources so that the author can present relevance to the principles of psychology or psychology education and its objectives. Islamic education is based on the holy book of the Koran and Al hadith (Basir et al., 2022). Based on the author's understanding that every science originates from the results of studies and also the texts in the Qur'an, however, an in-depth study is needed to facilitate understanding so that later it will give birth to new knowledge and understanding in the field of mental education as well as the evidence presented in the holy book. Al-Quran and also Al-Hadith.

B. Method

In the method section, we will explain the chronology of the implementation of this literature review which aims to find the relevance between the principles of psychological education and the goals of Islamic education based on the Qur'an¹⁸. To prove this relationship, we have collected data and information related to the two variables, namely the principles of psychological education and the goals of Islamic education sourced from the Qur'an and al-Hadith, in several publications data, especially journals and books¹⁹. Of course, we cannot draw conclusions stating that there is a relationship between the two variables without first conducting an in-depth study under the phenomenological approach, namely by collecting as much data as possible then we have gone as deep as possible to get conclusions that can be accounted for²⁰.

We believe that the data is valid because, in the study, we use several techniques such as coding the data, conducting critical evaluations, and carrying out in-depth data interpretation so that the answers we get now have reliable validity. Indeed, this study relies on secondary data in the form of field paycheck evidence between the study of educational psychology principles and education goals in Islam. We see an interrelated relationship between psychology and the science of religion from which it originates. Collection data online, then we design

¹⁸ Donna M. Mertens, *Research and evaluation in education and psychology: Integrating diversity with quantitative, qualitative, and mixed methods* (Sage publications, 2019).

¹⁹ Azadeh Osanloo dan Cynthia Grant, "Understanding, selecting, and integrating a theoretical framework in dissertation research: Creating the blueprint for your 'house,'" *Administrative issues journal: connecting education, practice, and research* 4, no. 2 (2016): 7.

²⁰ Fenio Annansingh dan Kerry Howell, "Using phenomenological constructivism (PC) to discuss a mixed method approach in information systems research," *Electronic Journal of Business Research Methods* 14, no. 1 (2016): pp39-49.

it in a qualitative description. Of course, we followed the pattern of literature review that already existed, especially in psychology and religion, so we were finally able to compile a report like the one shown in this paper ²¹.

C. Result and Discussion

1. Education psychology and Qur'an goal

The meaning of advancement is not quite the same as development, albeit the two do not remain solitary development is connected with quantitative changes, for example, expansion in size and design. In addition to the fact that youngsters become bigger, the size and construction of the inward organs of the cerebrum increment ²². Because of cerebrum development, kids have a more prominent capacity to learn, recall, and think. At the same time, improvement is connected with subjective and quantitative changes, a dynamic series of ordinary and cognizant changes. Moderate connotes that the progressions are coordinated, directing them forward instead of the reverse. Customary and lucid shows a genuine connection between the past and ensuing changes. In this conversation, the six improvement standards will be made sense of. These standards are a flat-out attribute of the development and advancement experienced by a youngster; the ten standards are ²³.

There is a change for people that are never in a static state. He will constantly change, and experience changes from the central origination til' the very end show up. The development can be uphill, then, at that point, be at the pinnacle and afterward experience difficulty ²⁴. During the advancement interaction, there are a few striking qualities of changes: changes in size, and actual changes, which include: tallness, weight, inner organs, and mental changes. Mental changes include memory, thinking, insight, and creative mind. For instance, changes in the proportion between the head and body are changes in extent. Loss of old attributes, for instance, egocentrism which vanishes without help from anyone else, supplanted with prosocial perspectives. Get another person; the

²¹ Joseph A. Maxwell, *Qualitative research design: An interactive approach* (Sage publications, 2012).

²² R. Keith Sawyer, *Pretend play as improvisation: Conversation in the preschool classroom* (Psychology Press, 2013).

²³ Laura Black dkk., "Developing a 'leading identity': The relationship between students' mathematical identities and their career and higher education aspirations," *Educational Studies in Mathematics* 73, no. 1 (2010): 55–72.

²⁴ Corinne Auman, "Using simulation games to increase student and instructor engagement," *College Teaching* 59, no. 4 (2011): 154–61.

deficiency of the youngster's egocentrism will get another trademark, particularly a prosocial mentality ²⁵.

2. Students, early advancement than later turn

The climate wherein kids spend their Youth will affect their inborn capacities. Logical proof has shown that the underlying premise will, in general, endure and impact the perspectives of youngsters' way of behaving all through their lives; 4 bits of proof help this assessment; 1) Learning results and encounters prevail in youngsters' turn of events, 2) The underlying premise rapidly turns into a propensity design, positively impacting youngsters' social and individual changes, 3) The underlying premise is undeniably challenging to change regardless of whether it is off-base, 4) The last a change is made, the simpler it is for a youngster to make changes for himself ²⁶.

In this paper, which focuses on the relevance of psychological education to the goals of Islamic education based on the Qur'an, we can summarize here that there is a very close relationship between the goals of soul education, namely saving humans (Basir et al., 2020) as well as the goals of education in the Qur'an and also added with the knowledge of hadith which equally invites humans to become God's servants who fear to live safely in this world and the hereafter. So, based on the understanding of the authors, this relevance is centered on how the teachings of Islam and the goals of psychology education are outlined in the education law in Indonesia, which can be taken as an understanding that the two objectives are relevant, in other words, the purpose of religious education is based on the holy book.

Then the purpose of general education is based on the results of scientific studies. So if it is translated into everyday life, education in Indonesia will be developed more quickly because it has the first two sources of educational content from the holy Qur'an as well as understanding and scientific evidence sourced from studies of educational scientists. So with this relevance, educators, especially in schools and Islamic boarding schools, can work together to provide an understanding of justice and equitable learning between religious and general education content. From the above review, which focuses on finding the relevance

²⁵ Sung Hyeon Cheon, Johnmarshall Reeve, dan Nikos Ntoumanis, "A needs-supportive intervention to help PE teachers enhance students' prosocial behavior and diminish antisocial behavior," *Psychology of Sport and Exercise* 35 (2018): 74–88.

²⁶ Meagan O'Malley dkk., "School climate, family structure, and academic achievement: a study of moderation effects," *School Psychology Quarterly* 30, no. 1 (2015): 142.

of the two sources of education in the brackets of Qur'anic education and also the goals of national education, we can explain that this relationship is the relationship between religious education and state teaching education which has standard language proximity and central human teaching sourced from the Qur'an and the National education law. From the two similarities above, it is essential to note that religion-centered education has an exact correlation with education developed in school because both use teaching resources and content that invites the salvation of the world and the hereafter as part of the goals of education in Indonesia in addition to for equal distribution of education and saving people from the hardships and injustices of education.

3. Improvement and development in learning

The advancement of a youngster will be extraordinarily impacted by the development interaction, specifically the kickoff of attributes that conceivably exist in people from individual hereditary legacies ²⁷. For instance, in the phylogenetic capacity, slithering, sitting, and strolling. In comparison, the significance of gaining is an improvement from training and exertion that youngsters gain the capacity to utilize acquired assets. The connection between development and learning results can be exemplified when a youngster is touchy; on the off chance that the learning is given at a delicate period, the consequences of the learning will be immediately dominated by the kid, as well as the other way around ²⁸.

4. An example of improvement

In engine improvement will observe the cephalocaudal regulation, specifically advancement that spreads all through the body from head to foot; this implies that advancement in design and capacity happens first in the head, then the body lastly, the feet ²⁹. The subsequent regulation is proximodistal advancement from close to far. The capacity of a kid's fingers will be gone before arm abilities first. The example of improvement has unsurprising attributes. Certain qualities being developed can likewise be anticipated; this applies to physical and mental turn of events. All kids follow a similar example of advancement, starting with one phase and then onto the next. Infants stand before they can walk. Draw a circle

²⁷ Noel J. Entwistle, *Styles of learning and teaching: An integrated outline of educational psychology for students, teachers and lecturers* (David Fulton Publishers, 2013).

²⁸ Robert E. Slavin, *Educational psychology: Theory and practice*, 2019.

²⁹ J. C. Aggarwal, *Essentials of educational psychology* (Vikas Publishing House, 2010).

before we can draw a square shape. This example of improvement will not change regardless of whether there is individual variation in the speed of advancement ³⁰.

Young students who are shrewd and not savvy will follow a similar improvement grouping as kids with shared knowledge ³¹. There is a distinction: savvy people will grow quicker than individuals with regular insight, while inept kids will foster leisurely. Improvement moves from summed-up reactions to more explicit reactions. For instance, a child will unsettle a toy before he can do the game with his fingers. Similarly, with the passionate turn of events, youngsters will answer dread overall at something new; however, at that point will answer dread explicitly in the new thing. Advancement happens persistently from origination to a ridiculous degree. However, this happens at different rates, in some cases slow yet now and again quick. This distinction in the speed of advancement happens in each formative region and will arrive at its top at a specific age. Such an inventive, creative mind will hang out in Youth and arrive at its top in puberty. Persistent implies that every improvement time will influence the following turn of events ³².

5. Individual development in education

The example of advancement is no different for all kids; every kid will follow an anticipated example at their own pace. A few youngsters grow progressively without a hitch, while others move at a flooding pace, and in others, deviations happen ³³. This distinction is caused because every individual has different natural and hereditary components. Then, at that point, additional natural factors add to a kid's improvement. For instance, the advancement of insight is impacted by various factors, such as intrinsic capacities and passionate climate, regardless of whether a youngster is urged to complete scholarly exercises and whether he was offered the chance to study.

What is more, albeit the speed of advancement of youngsters is unique, the example of improvement has a specific consistency of improvement. Kids with legal knowledge generally have regular insight when entering the following transformative phase. Contrasts in the advancement of every individual show to

³⁰ Karen E. Adolph dan John M. Franchak, "The development of motor behavior," *Wiley Interdisciplinary Reviews: Cognitive Science* 8, no. 1-2 (2017): e1430.

³¹ Mahboube Arefi dkk., "Application of Kano Model in higher education quality improvement: Study master's degree program of educational psychology in State Universities of Tehran," *World Applied Sciences Journal* 17, no. 3 (2012): 347-53.

³² Collin Shepley, R. Allan Allday, dan Sally B. Shepley, "Towards a meaningful analysis of behavior analyst preparation programs," *Behavior analysis in practice* 11, no. 1 (2018): 39-45.

³³ Janet A. Welsh dkk., "The development of cognitive skills and gains in academic school readiness for children from low-income families.," *Journal of educational psychology* 102, no. 1 (2010): 43.

instructors, guardians, or parental figures to know about the distinctions in every kid they care for with the goal that the standard capacities of every youngster ought likewise to be unique. Similarly, the instruction should be in person ³⁴.

6. Risk in each progressive phase

The example of improvement does not generally run as expected. Some risks can obstruct typical examples ³⁵. A few things can cause, among others, by the climate of the youngster himself. This risk can bring about debilitated physical, mental and social change. So the example of kid improvement is not expanding yet, intending that no expansion is being developed. Furthermore, one might say that the youngster encounters an unfortunate change problem or adolescence. The early admonition of any obstructions or suspension of advancement is significant because it permits guardians.

7. Alquran and human existence

The Qur'an enlightens numerous things concerning training and its direness for human existence. Fundamentally, every one of the refrains in the Koran contains instructive qualities that are exceptionally valuable for the people who study and investigate them with the capability of their brains ³⁶. Since training itself is by and large a cognizant and arranged work to make a learning air and learning process, understudies effectively foster their capability to have strict otherworldly strength, poise, character, knowledge, honorable person, and abilities required without help from anyone else, society, country, and state". Sought by the actual Koran, which believes its kin should generally carry on with their endlessly lives on the planet given the arrangements that are not entirely set in stone by the Koran and upheld by the hadiths of the Prophet Muhammad to get a joyful life on the planet and the great beyond ³⁷.

Training as a framework contains various parts that are interrelated with each other and cooperate decently and amicably. Among the parts alluded to in the school system are instructive goals. This objective is the estuary of all instructive

³⁴ Welsh dkk.

³⁵ Allie E. Rader dkk., "The progression of experimental design and data analysis in applied behavior analysis," *European Journal of Behavior Analysis* 22, no. 2 (2021): 152–72.

³⁶ Nuraini Nuraini dan Sufira Rahmi, "Derivation of Human Expressions in the Quran and Its Effect on the Existence of His Creator," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 5, no. 1 (2022): 1045–55.

³⁷ Samuli Schielke, "Second thoughts about the anthropology of Islam, or how to make sense of grand schemes in everyday life," 2010.

cycles³⁸. Moreover, the Koran has also framed the reason for instruction regarding where each Muslim individual should carry on with his life on the planet. With the presence of instructive objectives and instructive objectives in the Koran, Ramayulis makes sense that the expression "objective" or "target" or "goal" in Arabic is communicated as *ahdaf* or *maqasid*. Though in English, the expression "objective" is expressed with "objective" or "reason" or "goal" or "point." These terms contain similar importance, particularly the course of an activity or to be accomplished through exertion or activity. Meanwhile, Mohammad Ansar explains more explicitly: Aim shows the overall heading. In a perfect world, point mirrors a degree of instructive objectives given the philosophical and mental reasoning of the local area³⁹.

The point is an assertion about the expected life results in light of the worthy plan of thinking of life. The point for this situation can be compared with "public instruction objectives" in Indonesia. To accomplish the overall objective, it is essential to decide on a more explicit objective than the point, which is known as an objective. The objective is an objective that lies among point and goal (objective). All in all, objectives are the consequences of the learning system as indicated by an educational system. Objectives are broader than goals and are not an immediate consequence of the learning system in the homeroom, and their accomplishment requires a bunch of targets. For instance, artistic appreciation, insightful reasoning abilities, and decisive reasoning were essential⁴⁰.

8. The objective of Islamic education

As indicated by Zakiah Daradjat, an objective is something expected to be accomplished after a business or movement is completed; regarding this objective,⁴¹ made sense that the objective might show a (future) that lies at a specific distance that cannot be accomplished besides by attempting through a specific cycle. Even though there are numerous conclusions about the significance of objectives, the arrangement is fixated on endeavors or activities completed for a particular reason. Alternatively, on the other hand, expected in the wake of following through with something. The objective to be accomplished is decent and

³⁸ Abd Basir dkk., "The relevance of national education goals to the guidance of the Al-Quran and Al-Hadith," *Linguistics and Culture Review* 6 (2022): 122–37.

³⁹ Schielke, "Second thoughts about the anthropology of Islam, or how to make sense of grand schemes in everyday life."

⁴⁰ DI Ansusa Putra dan Mohammad Hidayaturrahman, "The roles of technology in al-Quran exegesis in Indonesia," *Technology in Society* 63 (2020): 101418.

⁴¹ Nurussakinah Daulay, "Islamic education in the study of Islamic psychology," *Ar-Raniry, International Journal of Islamic Studies* 1, no. 2 (2020): 193–208.

fantastic. Meaning of educational goals According to Suardi, instructive objectives are many instructive results accomplished by understudies after instructive exercises are held. Every instructive movement, mainly showing direction or preparing, is coordinated to accomplish the instructive objectives ⁴².

9. Importance of Psychology to Islamic instruction

Character in English is additionally called character. The base of the word character comes from the Latin persona, which means veil, which is a cover worn by show or dramatic entertainers ⁴³. Alternatively, additionally from the Latin personal, which means to sound through. An old Greek entertainer was acquainted with wearing a cover while playing a person in a dramatization. The reason for wearing this cover is to conceal Personality.

Additionally, for the adaptability in playing other individual figures. The Romans subsequently took over this dramatization procedure with the term character. For the Romans, the persona was initially characterized as how an individual appears to other people and not the genuine individual. The entertainer makes the crowd's psyche an impression of the person played on the stage, not simply the impression of the entertainer. Given this agreement, the importance of character is certainly not a distinct and explicit trait, yet the nature of an individual's absolute way of behaving. The term character is frequently found in a few literary works with different implications and approaches. A few analysts have referenced the leading, Personality (character) itself. While the science that talks about it are known as the psychology of Personality or Theory of Personality, second, (character or demeanor), while the science that examines it is known as the Psychology of Character, or Characterology, third, while the science that examines it is called typology ⁴⁴.

The three terms utilized are the terms character. Notwithstanding its reasonable degree, the term character mirrors the idea of an individual's uniqueness ⁴⁵. Sumardi Suryobroto expressed that character is equivalent to character, yet seen from an alternate point. The term character is seen according to

⁴² Muhammad Syukri Salleh, "Strategizing islamic education," *International Journal of Education and Research* 1, no. 6 (2013): 1-14.

⁴³ Asrianti Asrianti dkk., "Islamic Monumental Works is important for politic and educational psychology: Key Issues and Recent developments in Indonesia," *EduPsyCouns: Journal of Education, Psychology and Counseling* 3, no. 1 (2021): 146-53.

⁴⁴ Fatemeh Ghodrati dan Marzieh Akbarzadeh, "A review of the importance of maternal-fetal attachment according to the Islamic recommendations," *Journal of Midwifery and Reproductive Health* 6, no. 1 (2018): 1193-1200.

⁴⁵ Naved Iqbal dan Rasjid Skinner, "Islamic psychology: Emergence and current challenges," *Archive for the Psychology of Religion* 43, no. 1 (2021): 65-77.

the perspective of fortunate or unfortunate judgment, likes to abhor, acknowledge, and reject conduct in light of the perspective of depicting people as they are without being joined by judgment. The character can be supposed to be an assessed character while the character is assessed. Through this distinction of perspective, the brain research of character growing today is not quite the same as the study of profound quality in Islamic logical talk. Character brain research discusses the human way of behaving, all things considered, not how it should be. This portrayal of conduct is to distinguish, decide and classify the qualities and typologies of people and certain mental angles that decide their attributes and typologies. The term typology cannot be related to the term character because its extension is highly restricted. Typology is one way to deal with character brain science in light of specific human sorts, though in character brain science, there are then again different methodologies that are regularly utilized, like the attitudinal methodology ⁴⁶.

Character comes from the word individual, which in a real sense implies initial, a singular (individual human figure), second, a typical (individual overall), third, living human body (living individual), fourth, self, individual presence or character, 6th, an unmistakable person. The meaning of derivation according to an authentic perspective has a few implications. Allport recognizes it with the outward indication, the person or pretended by a show, the extraordinary characteristics an individual has, pests and respect, a free resident, not an enslaved person, an agent who addresses his gathering or organization. West, gathered in three significant streams, has contributed a ton of hypotheses about the human mind. These speculations incorporate the hypothesis of character, improvement, human clairvoyant capacities, and others. These speculations are generally utilized scholastically and become a reference for analysts. The issue is whether this large number of hypotheses can be acknowledged in Islam? The inquiry emerges because the worldview or attitude to make the hypothesis is not the same as the worldview or outlook they use in Islam ⁴⁷.

Western brain research depends on exceptionally sane and mainstream socio-social qualities. This is apparent from the mental style, whose philosophical direction is human-centric and perceives physical, mental (psycho-instructive),

⁴⁶ Leslie J. Francis, Abdullah Sahin, dan Fahad Al-Failakawi, "Psychometric properties of two Islamic measures among young adults in Kuwait: the Sahin-Francis Scale of Attitude toward Islam and the Sahin Index of Islamic Moral Values," *Journal of Muslim Mental Health* Vol.3, no. No.1 (Maret 2008): 9–24, <https://doi.org/10.1080/15564900802035201>.

⁴⁷ Hisham Abu-Raiya dan Kenneth I. Pargament, "Empirically based psychology of Islam: Summary and critique of the literature," *Mental Health, Religion & Culture* 14, no. 2 (2011): 93–115.

and ecological components as the fundamental determinants of character and conduct. For therapy progression, people are viewed as not intellectually solid animals. Maslow says that Freud provides us with the debilitated portion of brain science. Therapy likewise centers around creature impulses and getting people from their patients' behavior ⁴⁸. He said therapy underlines the sexual intuition factor as the fundamental variable that decides the human turn of events. Human improvement is believed to be molded by different sorts of youth encounters. These hypotheses go against the idea of Islam. Islam says that people are made and brought into the world in virtue, and Farrah does not convey sin and slip-ups. Likewise, Islam has rules and lessons that are more noteworthy than driving. The Humanistic School arose during the 20th century from the two schools above. Humanists view people as animals who are allowed to decide their advancement to turn out to be intellectually solid people assuming they get the open door, so they can ideally act as indicated by their actual capacity. People are considered honorable and capable animals with a few possibilities that should be realized ⁴⁹.

10. Psychology in the Islamic Education

To be sure, the perspective of the Qur'an on people is a complete, incorporated, adjusted, and exact view. In the materialistic thinker's view, people are not just a material structure comprising physical science, science, and mechanical muscles ⁵⁰. People are additionally not simply a soul that is isolated from the body, as sure researchers suspect. People, as per the Qur'an, are made out of body and soul, the two of which are interconnected and impact one another. Man is not a creature whose set of experiences will take, and his life vanishes after death and is certifiably not a creature whose structure is the same as different creatures. People are not the most elevated creatures who do not have anything above them. Be that as it may, people have excellencies, benefits, praises, and high places when they know themselves, are proficient and need to utilize their psyches. On the off chance that he tumbles down to the most reduced terrible level, his humanity is lost, and he is in a more minor situation than creatures. The most common way of sending social impact to the person is through two different ways. To be specific formal and casual ways, information and abilities are acquired by

⁴⁸ Mohd Abbas Bin Abdul Razak, "Contribution of Iqbal's dynamic personality theory to Islamic psychology: a contrastive analysis with Freud and selected mainstream western psychology," 2011.

⁴⁹ Anke Iman Bouzenita dan Aisha Wood Boulanouar, "Maslow's hierarchy of needs: An Islamic critique," *Intellectual Discourse* 24, no. 1 (2016).

⁵⁰ Noornajihan Jaafar dkk., "Self Efficacy From The Quranic Perspective: The Study on Teachers of Islamic Education at National Secondary School in Peninsular Malaysia," *Australian Journal of Basic and Applied Sciences*, 2016.

people through a formal or methodical learning process. The aftereffects of formal learning show up in the verbal way of behaving and are reflected in their thought process⁵¹.

Values and ways of behaving are learned by people through a simple learning process, in particular, the course of impersonation (which is mostly not in light of it) in touch with legitimate individuals. Specialists contend that the lifestyle of society that saturates the individual happens toward the start of the improvement of his character through associations with grown-ups, particularly guardians. Incorporated into the youngster and unknowingly become a piece of him. In some cases, the course of assimilation is also alluded to as assimilation, introjection, or socialization. The example of parent-kid connections extraordinarily decides the youngster's socialization cycle; this example of associations with guardians and kids, given examination led by the field research establishment, can be partitioned into three examples, to be specific⁵².

First, the example of tolerating and dismissing, this example depends fair and square on the closeness of individuals' guardians to kids. Second, the example of having given up depends on how much guardians are defensive of their kids⁵³. This example moves from the mentality of overprotective guardians and has youngsters to the disposition of disregarding the kid by and large. Third, the example of an imperious vote-based system, this example depends fair and square on kids' interest in deciding exercises in the family. The absolutist example implies that guardians are tyrants towards their kids, while in a majority rule design, somewhat, kids can participate in family choices. In proper organizations, the most skilled of kids is an educator since this will decide achievement. The educator's occupation is the receptiveness of the instructor's mind. This receptiveness is the premise of instructor proficient capability (capacity and position to complete assignments) that an educator should move. Mentally open educators usually are portrayed by their moderately high eagerness to speak with outside factors, including students⁵⁴.

⁵¹ Mohammad Khodayarifard dkk., "Positive psychology from Islamic perspective," *International Journal of Behavioral Sciences* 10, no. 1 (2016): 29–34.

⁵² Khaidir dan Suud, "Islamic education in forming students' characters at as-shofa Islamic High School, pekanbaru Riau."

⁵³ Maykel Verkuyten dan Kumar Yogeewaran, "The social psychology of intergroup toleration: A roadmap for theory and research," *Personality and Social Psychology Review* 21, no. 1 (2017): 72–96.

⁵⁴ Abdullah Sahin, "Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education," *Religions* 9, no. 11 (2018): 335.

Mental receptiveness is vital for an educator considering his situation as an excellent example for understudies. Notwithstanding the excellent side moved by an educator in mental receptiveness, to be specific ⁵⁵. First, mental transparency is a significant pre-condition or necessity that instructors should need to get the considerations and sensations of others. Second, mental transparency is expected to create a climate of amicable relational connections among educators and understudies, uplifting understudies to foster themselves openly and without snags. Whenever this mental correspondence happens, an educator has fabricated shared trust in his understudies, so understudies mentally will open themselves to new data and correspondence that will want to change their reasoning examples and ways of behaving. Along these lines, the instructive cycle will progressively track down its structure and can accomplish learning goals well ⁵⁶.

D. Conclusion

In this final section, we will describe the conclusions and conclusions of this study which we can repeat to obtain the relevance between psychological education and the goals of Islamic education, which is rooted in the law of the Qur'an. Through this study, we have understood the two variables above, namely psychology education and the goals of Islamic education. We can understand that this finding is a finding that will help educators and researchers, as well as policymakers, how to combine psychology with taking important points in Islamic education. In Indonesia, as a country that has two sources of knowledge, namely the holy book of the Qur'an and science, these two are combined, it will produce a scientific collaboration that will accelerate the improvement of the quality of human resources, especially in the teacher education section and also other scientists who both aim to gain an understanding of how to improve human resources, especially in the field of education.

It is undeniable that psychology is a science that has an approach to studying and seeking an understanding of how cognitive and mental learning occurs. Then as a holy book that is ready to provide information and a source of law on how humans should be given an understanding between the balance of knowledge they get with an understanding of divinity and also to form a character

⁵⁵ Abhinav Mehrotra dkk., "My phone and me: understanding people's receptivity to mobile notifications," dalam *Proceedings of the 2016 CHI conference on human factors in computing systems*, 2016, 1021-32.

⁵⁶ Craig A. Wrisberg dkk., "An exploratory investigation of NCAA Division-I coaches' support of sport psychology consultants and willingness to seek mental training services," *The Sport Psychologist* 24, no. 4 (2010): 489-503.

with a personality between scientific metacognitive and balanced beliefs. We will explain the correlation and points we have studied from various available literature sources. Among other things, we see the psychology of education and human development. We think these two things are essential to discuss, considering that human learning is what is called a learner; of course, he has phases of growth and development, so researchers and teachers also mean that they have to get more comprehensive information on how to create development expectations and how to do it. Psychology occurs so that the teacher will make it easier to transfer, nurture, and develop human resources, especially in human understanding.

They are humans who balance the two tensions, cognitive science education and development from belief, namely the holy book. Furthermore, we also note that there is also development in the early days when the student develops in terms of body and soul towards a phase where they have gone through periods of development to know the world, know their Lord, and also know both in a balanced way and increasing human capacity in terms of learning is very closely related to how teachers and educators together seek a balance between increasing mental capacity and learning, both of which cannot be separated. Next, we also see that every individual has to have a period whose name is developing and must be aligned with cognitive or educational changes.

Likewise, we also get data in the context of education; of course, humans also have a phase in which they must make progress in education, but as parents and teachers, they must have an approach that understands when and where developments occur for the existence of humans below by knowing the two sources of life that are sourced from the Qur'an and also the existence and development of humans in this world. Then we also get the purpose of education in Islam as conveyed by several experts where Islam has a comprehensive educational goal sourced from the holy book and also the writings of Islamic school scientists, all of which are to achieve the goal of education, namely to become a pious people and know themselves and also make their lives easier in terms of problem-solving problems and also being a leader or servant who serves Allah and servants who are helpful to the environment are one of the goals that have been risked or ordered in various book essays written by Muslim school figures and also sourced from the holy book Alquran.

Finally, we also found the importance of psychology in teaching Islamic-based education. In this case, we look at the history of human life, which cannot be

separated from how the development of the soul occurs and also how the previous religions provided the outlines in teaching and knowing science and also developing themselves so that they become optimal people who have a good balance of life between the world and the world. Hereafter. Thus, we have found through a review of various existing literature sources, and finally, we admit that this study has weaknesses and shortcomings. Therefore, we sincerely hope that the parties will provide financial input in the form of input and improve the quality of writing this paper.

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