

THE DYNAMICS OF CHILD DEVELOPMENT IN THE PERSPECTIVE OF ISLAMIC EDUCATIONAL PSYCHOLOGY

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ABSTRACT

This article aimed to explain the importance of Islamic educational psychology's role in child development. Psychological development in children varies. Some developments are excellent and appropriate, while others are not and have not been fulfilled. Psychological development in children that has been fulfilled includes emotional development and the ability to read and write. Meanwhile, psychological development and moral development have not been fulfilled. The role of Islamic educational psychology is crucial in child development so that Islamic educational psychology can be accessed in shaping children's attitudes and souls through instilling awareness that has a relationship with personal inner values. The method used in this study was a qualitative approach, with data collected through a descriptive-analytical literature review analysis. This research shows that children's development can grow through spiritual and social approaches in a dynamic learning process. Therefore, child development in the context of their lives can change according to the family, school, and community environments.

Keywords: Child Development, Educational Psychology, Islamic Education

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INTRODUCTION

Childhood is a golden period in human development, so this is a concern for parents (Maharani, 2018). At this time, there will be development and rapid growth in the body or psyche. In addition, some facts show that some children born into the world do not meet parents' expectations, such as abnormalities in the time of development and growth.

In essence, all children who grow up in normal conditions and those with growth disorders that impact their growth and development have the exact basic physical and psychological needs (Suparman et al., 2020). Several needs have physical characteristics, such as a place to live with safe conditions and food that has good nutritional standards. Meanwhile, psychological needs include affection, care, and others (Hadi, 2017).

In Islamic thought, the growth of a living being must be seen as a unified whole and have attachments. It means that every growth, whether physical, mental, social life, and emotional control, cannot be separated and has a strong bond. The al-Qur'an shows the stages of human growth, where the verse mentions both mental and physical growth (Q.S. An-Nisa: 6).

The growth and development of children is entirely a responsibility that parents must fulfill. As a result, parents play an essential role in the growth of their children (Zaharuddin, 2017). If the child's growth period is neglected, he or she will likely face obstacles at this stage of development. According to Islam, individual and social obligations should be fulfilled based on the child's development stage. To date, the advancement of psychology in Islamic

education is widely regarded as having progress and improvement (Asrianti et al., 2021).

According to Brennan, the history of development is called theory, and the psychological model is developing slowly but surely. Several sections emerged in philosophy until the nineteenth century, when developmental science methodologies emerged to study the psychology of Western academic institutions' products (Brennan, 2004). Likewise, the state of Islamic education psychology has advanced slowly. This corresponds to child development who have reached school age. Children's behavior frequently becomes uncontrollable as a result of the consequences of the self-development process (Khaidir et al., 2020).

Education is critical for all of humanity at this time (Mansir, 2018a). It is undeniable that the advancement of the times, as well as the advancement of science, is increasing the quality of education. Thus, every human has the right to a proper education. Without exception, children's or early childhood education is something that every child requires to gain helpful knowledge from childhood. Children's education at a young age can help them grow and develop physically and mentally. Education for children is given when they are still at an early age because the optimization process in their intellectual intelligence can be carried out properly at an early age (Badzis, 2020). Children can pick up on various adult actions, both verbal and physical, at a young age. Of course, this becomes a benchmark for adults to set an excellent example for children for good teachings to be ingrained in their memory.

When it comes to children, they do not share the same characteristics as adults. Many differences between children and adults cannot be generalized (Tahir et al., 2020). Children cannot be punished directly by adults, just as they cannot be punished when they make a

mistake. Children require adult supervision in all activities. Similarly, in educational matters, children require a mentor who can guide them through the stages of development. Children can be compared to plants requiring special care during treatment. The plant will become healthy and grow well without coercion if adequately cared for. Character differences in each child are unquestionably crucial in children's education (Mansir, 2018a). Each child has a unique personality, including the ability to think, hold emotions, socialize, and much more. The differences between all of these characters are undeniable. Of course, every child has more value in each character when regarding ability. As a result, educators must pay attention to the characteristics of each child to establish positive relationships between educators and students, as well as students with other students.

RESEARCH METHODS

The research method employed in this article was qualitative. Therefore, literature reviews and descriptive-analytic studies accomplished data analysis and collection. This method entails gathering references such as research books, international journals on child development, and other relevant research results. Furthermore, data sourced from the field in the form of reality enhances the data that has been processed. After collecting data from the library and field studies, analytical descriptive analysis was carried out. Based on the findings of the study of these readings, numerous sources can be used as the foundation for discussing the material and answering the research's problems.

RESULTS AND DISCUSSION

The concept of child learning in psychology has four main dimensions: physical, psychological, spiritual, and socio-cultural Fields (McDevitt et al., 2010). The method of teaching compulsory learning for

children who have adapted to the psychological state of a child is the authoritative style. Implementing Islamic learning education aims to make children conditioned and have a prime mental and physical condition, sizeable mental intelligence, Intelligence Quotient (IQ), strong mental state or character, normal mental-emotional (EQ), excellent character integrity, and firm and Islamic faith. The psychology contained in Islamic psychology learning aims to channel the transmission of knowledge so that we pay more attention to the psychological state of each person or student because this affects the success of parents or educators in channeling education to a child and knowing its development (Mansir, 2018a).

Various thoughts about learning and children's learning are crucial regarding the state of child development in Indonesia. Learning in Indonesia, from a quantitative standpoint, shows a reasonably balanced growth, beginning with the age of the children and continuing until they reach the college stage (Mansir & Karim, 2020).

However, the quality remains questionable. Such a situation is caused by the many challenges experienced in learning which cannot be solved. The most important factor related to this is the quality of the educators who are seen as inadequate. One of the cases that occurred in the world of learning was quite complicated, among others: national child protection commission through Austin noted that most violence against children was carried out in immediate environment. Approximately 62% of violence against children occurs in their immediate environments, such as their families and schools, while the remaining 38% occurs publicly. Many cases and consequences are caused by parents, especially educators (Fatimaningsih, 2015).

They ignore the existing boundaries, both as parents and educators, and boundaries

that play a significant role in all children's rights and growth.

Thus, in terms of behavioral transformation, there is a convergence between psychological and learning concepts (Diaków & Goforth, 2021). Looking at the cases linked above, it appears this is contrary to the existing concept of learning. Children's rights to be cared for, educated, and given learning are not fulfilled. If translated through comprehensive design, children's learning can be implemented from the perspective of Islamic educational psychology (Mansir, 2018a).

Thereby, psychological and learning concepts regarding behavioral transformation are converged. Looking at the cases linked above, it appears that this goes against the current concept of learning. Children's rights to be cared for, educated, and given opportunities to learn are not being met. Comprehensive children's learning can be implemented through the perspective of Islamic education psychology if translated through the design (Mansir & Karim, 2020).

The flow of humanism inspires psychologists to know that psychology in a human's life is fundamental, namely a sense of mutual love, receiving love and being recognized for its existence, a sense of belonging, self-actualization, development, and independence (Marsh et al., 2015). Everything required in this aspect of humanism is as valuable as human biological needs, such as food and water. As a result of some of the viewpoints mentioned above, it is possible to conclude that psychological and biological needs are equally important. Regarding psychoanalytic thinking, biological and psychological needs, such as the need for stable affection that can be obtained from a child's bond with a parent or educator, can be felt in a child's first year of life. Therefore, parents must observe everything that children require for them to mature, both physically and spiritually, according to their age.

Islamic Educational Psychology Affects Children's Personality

A person's personality formation must be instilled from an early age. It has been explained by Islam and informed entirely, not partially. This completeness can be seen when viewed through the field of Islamic education. The field of Islamic education, according to Hasbi ash-Shidqi, includes: first, *tarbiyah jizyah*, which is all types of learning that take the form of maintaining and nourishing the body and upholding it so that it can hinder the difficulties experienced in life. Second, *tarbiyah aliyah* is a model of learning and lessons whose impact is to enlighten ideas and sharpen the brain like arithmetic. Third, *tarbiyah âdâbiyah*, are all kinds of applications or theories whose purpose is to improve the mind and character (Ash-Shidqi et al., 2015). *Tarbiyah adabiyah*, or character or moral learning in Islamic education, is one of the primary teaching materials that must be conveyed so that people have the effort to carry out noble morals that have been exemplified by the Prophet Muhammad. Therefore, a child's personality and character are barometer dimensions that can be used to assess the level of one's faith.

Children's personality and development are expected to make them spiritually intelligent. This spiritual intelligence is a human skill related to the effort to give appreciation, so it has many meanings in life (Mansir & Karim, 2020). This spiritual intelligence design becomes a significant aspect in a series of learning plans and must be provided by parents to their children. It is because spirituality is a fundamental aspect that children must possess to have good morals as a provision to navigate their lives in the future (B & Elihami, 2021).

The personality of a child who has been directed from an early age by combining intelligence, individual personality, and noble

character can be used to establish the child's personalized learning. If the child can internalize religious values into his or her life spiritually, then any field will be passed by a child in the future. In addition, the child can succeed in life in this world and the hereafter (Walker et al., 2007).

Children are a mandate that must be cared for, protected, and given the right to learn. All physical and psychological needs must be met so that children develop and grow according to their age. Some aspects can affect the growth and character of children, including internal and external aspects (Evans, 2006). Therefore, the task as a parent is to fulfill all that children need and understand all their abilities so they can develop and grow according to their age. The parties who play an essential role are educators. According to psychological theory and Islamic education, parents should be able to see clearly what their children require during their child's growth and development (Syarnubi et al., 2021).

Therefore, the target of this research does not only contain psychological and physiological problems because it can be seen that children's learning in various countries is not entirely appropriate as it is determined by culture (Mansir, 2018). Learning ideas in other countries tend to have psychological-academic characteristics, while Islamic education ideas tend to have philosophical-religious characteristics.

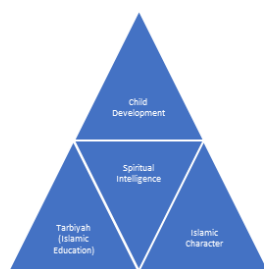
Al-Ghazali and several other Islamic thinkers see that all spirits in childhood learn in the golden age category (Wahidah, 2018). It can be deepened by learning about religious knowledge so that children can instill morality early. Besides learning about Islam, children are also taught the science of *fiqh*, which can determine their behavior as adults. *Fiqh* learning is included in the development of Islamic educational psychology (Kusmawati et al., 2020). Children begin to be guided in their morals and behavior with guidance by Islamic

characters, so these characteristics can be embedded in them. It is not enough for a child to only learn about Islam which includes moral aspects, because other aspects, such as physical and spiritual, are also important. Furthermore, the ideas that emerge from their creativity must also be honed.

In addition, it is also expected that educators and parents guide their children to obtain good examples to be used as examples that can be reflected in everyday life (Mansir, 2021b). Therefore, the relevance of learning depends on the living environment of each child. It is also very influential because a child's first behavior and learning come from his or her environment and habits. Parents can control and guide children so that they can take lessons that are considered reasonable and discard those that are not good for their growth and development. There are learning procedures that affect children in their development, such as procedures for exemplary, advice from someone, procedures for conveying something to others, and a combination of procedures for advising and listening to advise.

Figure 1

Islamic Education Process in Child Development



According to some of the descriptions above, the things that form the basis of education for children's development within Islam are physical and spiritual aspects and aspects of character, attitude, and morals (Noor, 2020). All of the examples that can be used as references must be embedded in children to develop good qualities and become role models under the supervision of parents. Child development is very concerned about

psychology and Islamic education because both are extremely important for parents to understand their children's cognitive, affective, and cognitive characteristics. Furthermore, parents are also expected to understand their children's psychomotor development (Mansir, 2020).

Psychologically, the educator plays a significant role in the learning process for children, so it is relevant to juxtapose several aspects, namely student behavior, attention, motivation, aspirations, and needs. As a result, the educational process in educational institutions can run optimally and efficiently. In this case, however, Islamic education is religious learning, which focuses a child's attention on Islamic values (Mansir, 2018). Therefore, psychology and Islamic education complement each other in the learning and development of children.

Spiritual and Social Aspects in Child Psychological Learning

Humans are individuals with needs, also known as homo divine (creatures who believe in the existence of God) or homo religious (religious creatures). It is a natural need, manifested as God's desire to love and be loved. According to the research, more than half of psychiatrists believe that there is such a desire and need in a human being that has a general character (Vincett & Woodhead, 2016). Spiritual learning is a non-material measure of a human being's soul that is usually unhoneed. That is why, when the ability to think spiritually has been maximized, it can appear on the surface of an aged character. The way of learning leads to deepening, normalizing, recognizing, and enforcing understanding of all indications and experiences in life. As a result, it is critical to pay attention to the following aspects of children's spiritual learning:

A. Instilling the Spirit of Religion in Children

Islam has an excellent foundation from which to explore the spiritual aspects of life, namely the al-Qur'an and As-Sunnah.

Religious learning in children is determined by learning, experience, and some training obtained during childhood to obtain a source of spirituality. Children as young as three or four years old frequently raise religious-related concerns. Because children under the age of three cannot think logically, what they believe is determined by what their parents or teachers teach them. Children's beliefs can be opposed. As a result, children's attention is focused on people and religious leaders rather than the content of their teachings (Mansir, 2021a). As a result, cultivating the right religious spirit in children at this age through stories such as Prophet stories and the like is very appropriate

Because it is much more interesting for them. Therefore. The movement undertaken by parents to instill Islamic education in their children begins with experience and training at an early age.

B. Through the Exemplary of Parents and Teachers

A strong influence on children's learning is given from the example of parents because it can be a clear reflection to be imitated. Therefore, parents need to be aware and pay close attention to be able to share a positive image and outcome. Parents are obliged to share and give examples of their children's lives, such as the habit of praying and asking God for something (Mansir, 2021a).

In addition, parents must encourage children to imitate these behaviors. Parents who are their children's first and closest figures become role models. Therefore, parents are obliged to instill moral values in their children. Furthermore, parents must direct and carry out activities that can help children develop spiritually, such as directing children to read and study the al-Qur'an, worship with the congregation, and fast, directing children to have a social spirit, be able to care for, and share each other, and share faith with children. Children who are involved in religious activities will gain a better understanding of themselves and their potential (Mansir, 2021a).

Sociocultural learning for children is commented on by Hurlock, where social

growth is a behavioral skill by seeing whether or not it fits under social demands (Widayati, 2018). Students need to be aware that Indonesia is a plural country with many cultures, various traditions, religions, and comprehensive social behavior. With Islamic psychology, children can learn about diversity and how to respect each other. This effort is made so that children also learn about various values and cultures.

They will foster a social spirit that can be instilled in children from an early age so that they have habits and become accustomed to interacting with people from different cultures. It is different if the child is not used to the existing cultural heterogeneity. The child will develop closed habits and be more comfortable communicating and dealing with people around him. Therefore, learning socio-cultural values is the first step to instilling a way of life that is respectful, sincere, and tolerant of the broad scope of cultural diversity that exists. However, with the existence of socio-culture with psychology, it is hoped that it can be a learning and debriefing for children (Mansir & Purnomo, 2020).

The application of cultural aspects is carried out through three aspects of learning, including:

1. Informal Learning

The family is the smallest and most important social unit for a child. A child should first become acquainted with the family environment before venturing into the world (Mansir, 2021a). The child's first experience socializing is with people in the house, where the child is just starting to learn to see, talk, interact with people, and gain knowledge. Therefore, even though parents have prepared and planned where their children are sent to school, learning in the family environment cannot be ignored. Because it is a fundamental aspect for a child to understand and comprehend something, and it is the responsibility of parents as their child's first madrasa in which a sense of faith and personality is instilled in the hope that they can have excellence and morality.

2. Nonformal Learning

Non-formal learning is based on the existing culture to share knowledge, skills, expertise, and attitudes with children (Mansir, 2021a). This study is in line with Vygotsky's theory that parents sometimes look for what makes children feel lonely and see what children will do to find activities that are suitable to develop their preferences and desires so that they can have a skill or focus on new one's child skills. In this case, parents serve as mentors and teachers. Parents focus their children on the zone of maximum development. Parents can encourage the concept of numbers simply. Children who participate in such experiences daily with parents or educators are gradually entering the next step. They also practice what is taught and learn the culture's skills and values. This learning is provided with the aim that children begin to learn and get used to various stimuli in their environment.

3. Service Learning

The application of sociocultural theory to official learning can be seen in several aspects, one of which is through the curriculum. The curriculum is by the Minister of Education and Culture's Regulation on Learning Implementation. It is hoped that learning in Indonesia will achieve good and quality teaching standards, allowing Indonesian education to advance and strengthen so that it is more organized and has learning that can be used as provisions for its students (Mansir & Karim, 2020).

As a result, understanding the physical skills required in games and sports activities, making friends and working in groups, and learning to carry out social roles based on gender are all necessary. Popular children can easily make a social interaction, learn about the social environment, and act cooperatively. It is consistent with the duties of a teacher, as stated in Article 10 of the Law of the Republic of Indonesia No. 14 of 2005, which states that teacher competence includes pedagogic, character, social, and professional competencies acquired through professional learning. Teachers are expected to encourage the form of directing physical skills and

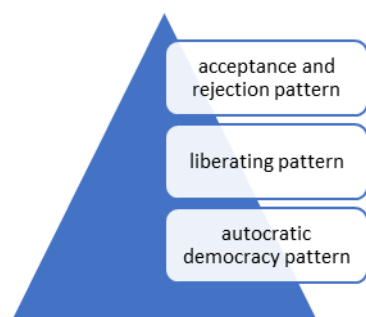
conducting education that allows students to learn to make friends and work with peers so that social character develops.

The Use of Psychology in the Islamic Learning Process

Psychology in the Islamic Learning Process is transmitting social influence to humans through two methods, including official and informal methods. Knowledge and creative abilities are obtained from seeking knowledge and learning (Mansir, 2021b). Learning outcomes can be seen in children's verbal behavior and what they think. Based on that assessment, humans understand the various stages and processes informally. They will record and spontaneously will begin to imitate some of the characters that can determine how they are. According to experts, the citizen's way of life pervades people and is intertwined in the early development of their personality through bonds with older people, particularly parents. It is internalized into the children's personalities and unconsciously becomes a part of them.

The internalization process is sometimes also referred to as acculturation, introspection, or socialization. Based on a study conducted by the Fels research institute, parenting seems to be very influential. It can be divided into three patterns, namely: the initial pattern, including the pattern of acceptance and rejection. This pattern is based on the level of intimacy of parents with their children. Second is the liberating pattern, which is based on how much the parents view, whether in responding to their child being more protective or vice versa. This pattern evolved from the behavior of overprotective parents. The third is the autocratic democracy pattern. In this pattern, the children will determine what role they obtain in the family and what participation the child gives in the family, as well as how much the child participates in determining a decision (Mansir, 2021a).

Figure 2
Parenting Style of Parents



Educators are judged not only on their abilities but also on their psychological openness. According to the first point, psychological openness is a necessary prerequisite or condition for a teacher to control the thoughts and feelings of others. Second, psychological openness is required to foster a harmonious bond between teachers and students, encouraging students to develop themselves freely and without impediment. When psychological communication is established, teachers have built their students' confidence to the point where they want to open themselves up to new data and communication that can change their mindset and behavior patterns. As a result, the learning process continues to be the creation of its form, and educational goals can be achieved appropriately (Mansir, 2020).

The psychological approach focuses on individual mental problems and research. Ancient Greek philosophers first attempted this psychological exploration. The discovery of psychology only received recognition and became an independent branch of science after Wilhelm Wundt founded the psychology laboratory in 1879 (Benjamin, 2000). Following that, the next stage of psychological development was greatly influenced. In psychology, new approaches and methods for gathering concrete evidence are being proposed, allowing psychological theories to evolve independently of the parent science. In this sense, the soul is the abstract spiritual life energy that serves as a reference point and a regulator of all personal and human behavior. Because humans have an abstract nature, it is difficult to recognize their souls in normal circumstances, but we can only understand the symptoms. *Psychology* is generally defined as

the study of human behavior or the science that deals with symptoms of the human soul (Mansir, 2018). This is because psychology has an urge that can be described as unusual. The definitions described differing as well. There are various types of psychology, such as education and learning psychology, as well as growth psychology, which studies the dynamics of children's growth in Islamic educational psychology.

a) Educational and Learning Psychology

This approach is a discussion of student behavior in school that is a combination of child growth psychology, learning psychology, and clinical psychology applied to each child for evaluating learning and emotional activities, giving, and explaining. The outcomes of intelligence, ability, and character tests are all part of their job (Mansir, 2017). On the other hand, learning psychology studies action on aspects of the teaching and learning process. Teachers can conduct learning research in this context to help improve the quality of education for teachers and student outcomes.

b) Developmental psychology

This approach emphasizes human development and various aspects in forming habits from birth to old age. *Developmental psychology* is a science that studies various intra-individual changes and inter-individual changes that occur in intra-individual changes.

Learning is a continuous (eternal) process in the excellent self-adjustment for humans who have grown physically and mentally, free and aware of God as manifested in intellectual, emotional, and human nature. The interpretation of the learner, according to Ki Hajar Dewantara (Father of Indonesian National Learning), is a demand in the life of a child's growth and development. The meaning is learning to guide all of the natural forces that exist in children so that they can achieve a high level of safety and happiness as humans and members of society. On the other hand, defines *Islamic education psychology* as "a

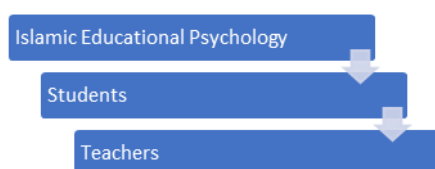
psychological style based on the human imagination for Islamic teachings, which focuses on the uniqueness and patterns of human behavior as an expression of the experience of interacting with oneself, surroundings, and spirituality, to improve health, soul, and spiritual qualities (Mansir, 2018).

Islamic educational psychology is a science that studies people's behavior or seeks to change behavior through learning based on Islamic values embedded in an individual's daily life, the life of his community, and the life of his/her immediate environment (Mansir & Karim, 2020). Islamic educational psychology focuses on human attitudes and actions and those who carry out learning and teaching activities or are directly involved in the educational process. There are two aspects to Islamic learning psychology: the first is the beginning and the

The second is the end. Learners are still learning new things, such as new approaches, strategies, influences, and accomplishments. Second, teachers (educators) are individuals who have obligations or carry out responsibilities in teachings, such as procedures, models, arrangements, and others related to the presentation of Islamic learning activities (Mansir, 2019). Q.S. Ar-Rum verse 54 provides an overview of the stages of psychological development of living beings. God creates humans at various stages of development and recovery. It is possible to say that a human being's life is divided into stages, ranging from birth to death. It is depicted in the graph below:

Figure 3

Objects of Islamic Educational Psychology



CONCLUSION

According to Islamic educational psychology, the development of child psychology attempts to develop children in an orderly manner with all of their potentials,

such as cognitive, affective, or psychomotor, so they can master, acquire, and practice Islamic science learning easy to apply through the al-Qur'an. The psychology of fundamental Islamic education is quite essential to control a child's development pattern so that each individual can adjust to their psychology, allowing their development to run smoothly according to their goals. Parenting for child development must be adjusted to the child's psychological state using an authoritative style. Psychology in Islamic education bridges the knowledge delivery gap, allowing parents to pay more attention to the psychology of each child or student. This will determine the success of children in the future, as well as the ability of parents or educators to pass on knowledge to their children. Various perspectives on children's learning must be applied in child development. According to the various descriptions above, it could be a reference to learner thinking. Children must be cared for and educated to obtain their rights so that maximum learning can be obtained.

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