

Discourse of Islamic Educational Philosophy on Islamic Educational Psychology in Islamic Education

Diskursus Falsafah Pendidikan Islam Terhadap Psikologi Pendidikan Islam dalam Pendidikan Islam

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ABSTRACT

The purpose of writing a discourse of the Islamic educational philosophy on Islamic educational psychology in Islamic education is to critically describe the discourse of these two scientific studies in the world of education. The method in this study is library research through library data relevant to educational philosophy, Islamic educational philosophy, and Islamic educational psychology. The analysis technique in this study is thematic analysis. The results of this study indicate that the Islamic educational philosophy towards the Islamic educational psychology is the core of educational philosophy that views education as a process of humanizing students as a person or a group of people who increase their human potential, so that they are able to develop and actualize themselves with all the original potential (fitrah) that exists in them psychologically. The values of fitrah have been attached to Islamic education, including that educators in educating their children must prioritize the philosophy of physical and psychological humanity, such as love (QS. Ali Imran: verse 31, QS. al-Hujaraat: verse 7, QS. at-Taubat: verse 103), compassion (QS. ar-Rum: verse 21, QS. Maryam: 96, QS. al-An'am: 12 and 54, QS. al-Hadid: 27), good teaching (QS. Al-Ahzab: 21, QS. An-Nahl: 125, QS. Al-Mujadalah: 11, QS. at-Taubah: 122), friendship (QS. Az-Zukhruf: 67, QS. Ali-Imran: 52 and 104), upholding justice (QS. Luqman: 17, QS. an-Nisa: 135, QS. An-Nahl: 76, QS. Al-Maidah: 8), always strive to obtain goodness (QS. al-A'raf: 56, QS. al-Isra': 7, QS. al-Maidah: 100), so that in education there is two-way communication or even multi-directional interaction or transactions (QS. al-Baqarah: 133, QS. as-Saffat: 102).

Keywords: Islamic Educational Philosophy; Islamic Educational Psychology; Islamic Education

ABSTRAK

Tujuan penulisan wacana falsafah pendidikan Islam terhadap psikologi pendidikan Islam dalam pendidikan Islam adalah untuk menghuraikan secara kritis wacana kedua-dua kajian ilmiah ini dalam dunia pendidikan. Kaedah dalam kajian ini ialah kajian kepustakaan menggunakan data yang relevan dengan falsafah pendidikan, falsafah pendidikan Islam, dan psikologi pendidikan Islam. Teknik analisis dalam kajian ini ialah analisis tematik. Hasil kajian ini menunjukkan bahawa falsafah pendidikan Islam terhadap psikologi pendidikan Islam merupakan teras falsafah pendidikan yang memandang pendidikan sebagai proses memanusiakan pelajar sebagai individu atau kumpulan manusia yang meningkatkan potensi manusianya, agar mereka mampu berkembang dan mengaktualisasikan diri dengan segala potensi asalnya (fitrah) yang ada dalam dirinya secara psikologis. Nilai-nilai fitrah telah melekat pada pendidikan Islam, di antaranya pendidik dalam mendidik anak-anaknya harus mengutamakan falsafah kemanusiaan secara jasmani dan rohani, yaitu cinta (QS. Ali Imran: ayat 31, QS. al-Hujaraat: ayat 7, QS. at-Taubat: ayat 103), belas kasihan (QS. ar-Rum: ayat 21, QS. Maryam: 96, QS. al-An'am: 12 dan 54, QS. al-Hadid: 27), pengajaran yang baik (QS. Al-Ahzab : 21, QS. An-Nahl: 125, QS. Al-Mujadalah: 11, QS. at-Taubah: 122), silaturahmi (QS. Az-Zukhruf: 67, QS.

Ali-Imran: 52 dan 104), menegakkan keadilan (QS. Luqman: 17, QS. an-Nisa: 135, QS. An-Nahl: 76, QS. Al-Maidah: 8), sentiasa berusaha untuk memperoleh kebaikan (QS. al-A'raf: 56, QS. .al-Isra': 7, QS. al-Maidah: 100), sehingga dalam pendidikan terdapat komunikasi atau interaksi dua hala, bahkan multi-way atau transaksi (QS. al-Baqarah: 133, dan QS. as-Saffat: 102).

Kata kunci: Falsafah Pendidikan Islam; Psikologi Pendidikan Islam; Pendidikan Islam

INTRODUCTION

Education is an important aspect to increase the progress of a country. Education occupies a central role in enhancing the progress and development of a country (Awang & Nuriz 2020). The education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual strength, noble character, and good skills. Needed by himself, society, nation, and state. According to Mill better education gives more wisdom (Long et al. 2022).

The quality of a nation will increase thanks to its quality of human resources (Hermawan & Arifin 2021; Idris 2020). Thus, according to Maulana, in essence, education can shape the character of a good nation's children (Adib 2022; Irmayanti et al. 2023; Manna 2020). This character is the spiritual values contained in the meaning and implementation in everyday life (Afandi & Pranajaya 2022; 2023).

Education is organized as a process of civilizing and empowering learners that lasts throughout life. Education is organized with the principles of providing examples, building motivation, and developing the creativity of learners in learning (Depdiknas 2003; Pranajaya, Rijal, et al. 2023).

Philosophy as *mater scientiarum* (mother of all knowledge) since the ancient Greek civilization to this day has undergone many developments often with human civilization. Philosophy offers a way or method of studying "something" (Ilham 2020; Rofiq 2012), which is abstract and cannot be understood or rationed to problems to be accepted by the human mind. It should be recognized that religious elements contribute to human life (Desky & Rijal 2021), Islam as a religion of civilization, also comes into contact with philosophy.

The heyday of Islam was marked by the birth of Muslim thinkers in carrying out the development of religion, humanities, and exact sciences through research movements, translations, and writing of scientific works in various scientific fields, and

their real work movements in the field of artefact civilization (Ilham 2020; Muchtar 2021; Zakariya 2020).

Through the movement of Islamic thought, religious disciplines or Islamic sciences developed, such as the science of the Quran, *qira'at*, *hadith*, theology, *fiqh*, history, linguistics, and literature (Ali 2020; Firmansyah & Arfan 2022).

Besides that, social and exact sciences are also developing, such as philosophy, logic, metaphysics, languages, history, mathematics, natural sciences, geography, algebra, arithmetic, mechanics, astronomy, music, medicine, and chemistry. The exact sciences gave birth to the technology that is needed in supporting the civilization of Muslims (Muchtar 2021; Umiyati et al. 2022; Zakariya 2020).

The intersection of philosophy and Islam gave birth to a new branch of knowledge known as Islamic educational philosophy. Al-Syaibany stated that the philosophy of Islamic education is nothing but the implementation of philosophical views and philosophical principles in the field of education based on Islamic teachings (R. Hidayat & Nasution 2016; Ilham 2020; Muzaki 2022).

Furthermore, Zuhairini also explained that Islamic educational philosophy is the study of philosophical views and systems, and schools of philosophy in Islam towards educational problems and how they influence the growth and development of Muslim humans and Muslims.

In addition, they also interpret Islamic educational philosophy as the use and application of Islamic philosophical methods and systems in solving the problems of Muslim education which in turn provide clear direction and objectives for the implementation of Islamic education (R. Hidayat & Nasution 2016; Ilham 2020).

This article will describe the discourse between the philosophy of Islamic education and the Islamic educational psychology in realizing the character of the nation's children, especially in the spiritual realm and noble character where these values are embedded in Islamic teachings (Faqihuddin 2021).

Where these two applied sciences are not immediately recognized by Western scholarship because the understanding of Islam itself is only in the form of religion and not in the form of science, even though it is like that, the struggle of Muslim scientists from all over the world continues to innovate to acknowledge the world for these two applied sciences, namely, Islamic educational philosophy and Islamic education psychology.

Based on the rationality that every school of psychology, including educational psychology, has a philosophical basis, the Islamic educational psychology in this literature study critically describes the basic Islamic educational philosophy against Islamic educational psychology in Islamic Studies.

METHODS

The method in this study is qualitative research. Data collection tools in this study are documents. The data in this study are books and journals that are relevant to philosophy, Islamic educational philosophy, and Islamic educational psychology. The data analysis technique in this study is thematic analysis.

RESULT AND DISCUSSION

PHILOSOPHICAL STUDIES

Philosophy, philosophy, or *philosophia* means love of wisdom or love of truth. That is, everyone who philosophizes will be wise. People who love knowledge are called philosophers, which in Arabic are called *failasuf* (Mokambu et al. 2021). The lover of knowledge is a person who makes knowledge the goal of his life. In other words, he devoted himself and his life to knowledge. Philosophy simply means “nature of mind” or “nature of thinking” (Mariyah et al. 2021; Raposa 2010).

Philosophy means to think. But not all thinking means philosophizing. Philosophy is thinking deeply (radically) and seriously. There is a motto that says that “Every human being is a philosopher” (Tantray & Khan 2021). This motto is true because all humans think. However, philosophically, this motto is not true, because not all humans who think are philosophers (Akmaljonovich 2022; Mariyah et al. 2021). Philosophers are just people who think seriously and deeply about the nature of things.

Philosophy is the product of the human mind which seeks and thinks deeply about truth. In other words, philosophy is a science that seriously studies the true nature of everything. From this understanding, five elements underlie a philosophical thought, namely:

1. Philosophy is a science that relies on the use of reason (*ratio*) as its source. The reason is used as a source of philosophy.
2. The purpose of philosophy is to seek the truth or the essence of everything that exists.
3. The material object of philosophy is everything that exists. Everything that exists includes “something visible” and “something that is not visible”. what is visible is the empirical world, and what is not visible is the realm of metaphysics. The formal object of philosophy is a comprehensive, radical, and objective point of view about what exists, to know its essence (Parluhutan 2020; Sander 2022).
4. The method used in philosophical thinking is deep, systematic, radical, and universal.
5. Because philosophy uses reason as its source, the truth it produces can be measured through its logic (Benton & Craib 2023; Faizatin 2022).

With the five elements above, it appears that philosophy is a science, because it fulfils several scientific requirements. Therefore, many experts call philosophy a science (science). In this regard, Saifuddin Anshari even called philosophy a “special science”, because philosophy tries to answer questions that cannot be answered by ordinary science (Anwar 2021).

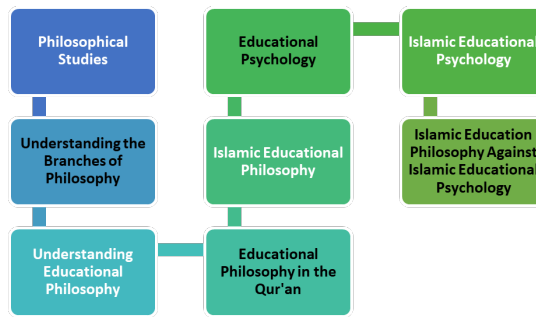


FIGURE 1. Thematic Analysis

UNDERSTANDING THE BRANCHES OF PHILOSOPHY

The main branches of philosophy are as follows:

1. Metaphysics (ontology). Metaphysics is a branch of philosophy that studies the deepest essence of the reality of all things, both physical and non-physical.
2. Epistemology is a branch of philosophy that examines the nature of human knowledge. Specifically, in epistemology, in-depth studies are carried out on the nature of the act of knowing, sources of knowledge, levels of knowledge, methods for obtaining knowledge, validity of knowledge, and truth of knowledge.

3. Axiology is a branch of philosophy that studies the nature of values. Based on the point of emphasis, axiology can be divided into ethics (philosophy about the good and bad of human behaviour) or moral and aesthetic philosophy, or philosophy of beauty (Dreamson & Kim 2022; English 2021; Siregar 2020).

In addition to the main branches of philosophy above, other branches of philosophy are specific. The special branches of philosophy include human philosophy, natural philosophy of (cosmology), religious philosophy, social philosophy, art philosophy, political philosophy, economical philosophy, and educational philosophy (Hanurawan 2012; R. R. Hidayat & Hanurawan 2021).

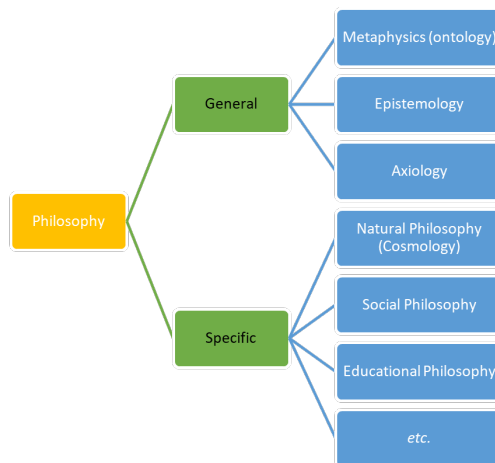


FIGURE 2. Branches of Philosophy

UNDERSTANDING EDUCATIONAL PHILOSOPHY

Educational philosophy is a branch of philosophy that studies the nature of education. Educational philosophy views educational activities as objects that need to be studied. There are many definitions of educational philosophy, but in the end, all of them argue and propose questions of philosophical thinking principles to solve existing problems in the field of education (Barrow & Woods 2021; Kurniawan et al. 2023).

This effort then produces educational theories and methods to determine the movement of all educational activities. This very broad and deep philosophical study of education includes the following studies:

1. The nature of education;
2. Educational goals;
3. The nature of teaching and learning;
4. Educational divisions;
5. The scope of education;
6. The relationship between education and life (human, ethics, values, morals, aesthetics).

In an urgent context in individual life, Hanurawan et al. explain that education plays an important function and role in one's life. Hanurawan et al explained that judging from history, humans can be said to be *homo educandum*, meaning they are creatures that can be educated, educate and need education. He is said to be educated because his behaviour can be changed for the better. Educated people have the awareness to always change their behaviour in a better direction (Hanurawan 2012).

If the educational philosophy is examined in more depth as a branch of philosophy, it can be argued that the basics of thinking in contemplating educational philosophy must refer to the main philosophical foundations, namely:

1. Basic metaphysics (ontology) in the field of education. Metaphysics is a branch of philosophy that is concerned with the analytical process of the fundamental nature of existence and the deepest reality of things (Ney 2023). In general, the topic of metaphysical analysis in education includes studies on the existence of education, the characteristics of education, the nature of space and time in education, causality in education, and materialism and spiritualism in education. In the field of education, metaphysics as a basis is related to objects that can be found in the existence of major schools of education. Major streams in education can be found in

educational streams that are behavioural as a result of an experience (behaviouristic) that adheres to materialistic monism and transpersonal monist education.

2. Basic epistemology in the field of education. Epistemology is a branch of philosophy that deals with the origin, nature, character, and types of knowledge. Epistemology is a branch of philosophy that refers to an understanding that knowledge must be the basic criterion for determining the truth of knowledge (Gul 2021). This topic is one of the most frequently debated and discussed in the field of education, for example, what are the methods in education and teaching? what is valid knowledge in the field of education? And how and what is the scope of knowledge or competence in education?
3. Basic axiology in the field of education. Axiology is a branch of philosophy of science that questions how axiology is based in educational fields, such as in making educational goals, educational curricula, and educational methods (English 2021). The basis of axiology in education includes the basis of ethics and aesthetics in the field of education. Axiology as a basic means that education must be able to determine the criteria that should exist regarding the relationship between education and existing human values. Human values include ethical values and aesthetic values. In education, axiology as a basis is related to the application of ethical and aesthetic principles in educational research and practice (Hikmawan 2017a).

In particular, the scope of the educational philosophy that becomes the object of educational philosophy includes the following philosophical studies of education:

1. Formulate the nature of education;
2. Philosophically formulate the nature of humans who participate in the educational process;
3. Philosophically formulate the relationship between philosophy, educational philosophy, religion, and culture;
4. Formulate the relationship between philosophy, educational philosophy, and educational theory;
5. Formulating the relationship between state philosophy, state ideology, educational philosophy, and educational policy;
6. Formulate a system of values, ethics, and morals as the content of education which is the goal of education (Dja'far et al. 2022).

Thus from this description, a conclusion is obtained that the object of educational philosophy is all aspects related to human efforts to understand and understand the nature of education itself, which relates to how education is implemented and how educational goals can be achieved as expected (Ardiyan 2021).

EDUCATIONAL PHILOSOPHY IN THE QUR'AN

Science Teachers' Perspectives on the Integration of the Quran in Science Learning (Ahmad & Iksan 2023). In the context of education, the Qur'an serves as a source of inspiration for the development of Islamic educational theories, as well as the content of education, as well as the basis for the development of Islamic sciences. *Al-Qur'an* as a source of educational epistemology has the following characteristics:

1. Respect for human reason;
2. Scientific guidance;
3. Not against human nature;
4. The use of stories for educational purposes;
5. Maintain social interests (Langguling 1980; Rizal 2014).

As for the Sunnah of the Prophet saw. reflects more as a concrete example of educational practice. According to Al-Syaibani, the Sunnah of the Prophet took two paths in educating people, namely: The first is positive, which is centered on strong principles for the formation of noble character and aims to instil nobility. The second is preventive, namely preventing humans from falling into evil, both individually and socially, as well as keeping society from being divided (Al-Syaibani 1979). Meanwhile, the Companions of the Prophet are a complementary source in understanding the Prophet's educative actions in building the ummah, both individually and collectively.

According to Abdurrahman Saleh Abdullah, the recommended term in the Qur'an for the word philosophy is wisdom (Abdullah 2007; Sholikah et al. 2020). The wisdom of education in educational theory means the basic principles of theory originating from the Qur'an. The predecessor is likely to enhance the goal to be achieved. So it is important to talk about new terms that replace the word philosophy which can be interpreted in one or more meanings. For example, warnings, understanding, knowledge, predictions, *As-Sunnah*, and *Al-Qur'an*.

Some experts still maintain that wisdom is synonymous with philosophy in practice. Sayyed Hosen Nasr said that most Islamic theologians understand the term wisdom with the meaning of *kalam* (scholastic theology), a term that identifies the entire history of Islam with traditional philosophy (Firdaus 2021; Widiawati 2020). More critical people likely understand Rosenthal's statement that cancelling the highest level of knowledge of the Qur'an makes wisdom have levels below it. Thus, the term wisdom implicitly does not have a very high position in Islam (Abdullah 2007).

This explanation shows that Islam appreciates knowledge originating from the Al-Qur'an and Hadith or other sources owned by Islam, as the basis of its philosophy. Making the Qur'an a source of inspiration for educational thought is a necessity from the perspective of Muslim thinkers, both classical and contemporary, except for secular Islamic education thinkers, whose argumentation basis can even be different from the grand narratives contained in *Al-Qur'an and Hadith*.

ISLAMIC EDUCATIONAL PHILOSOPHY

Al-Qur'an and Hadith provide adequate foundations for developing a philosophical foundation for education, which we can call the Philosophy of Islamic Education (Hapidin et al. 2022). In this case, the ideas based on the doctrines of *Al-Qur'an and Hadith* must be able to be applied at a practical-pragmatic level. The Islamic worldview rests on the idea that the individual is in a state of constant struggle from worldly encounters where he or she must make choices to act and speak morally and ethically in accordance with Qur'anic principles in order to achieve success in the next life (Gilani-Williams 2023).

Ontologically this thought is related to the goals of Islamic education, which ideally achieve the ultimate goal as human beings. As for the context of worldly life, we want to foster human potential so that they can carry out God's mandate as caliphs on earth. Namely, those who can act and work based on commendable morals, and together in a community build civilization and culture based on spiritual awareness (Rizal 2014). Islam underlies its epistemological framework with ontological awareness, namely God as the source of all reality (*tawhid*) which is described in three terms: (a) unity (*al-wahdaniyah*), (b) caliphate (*istikhlaf*), and (c) accountability (Halik 2013).

As for epistemologically related to the content of Islamic education and how to communicate content to learners by educational agents. The content of Islamic education must include sciences to recognize God (*ma'rifatullah*), sciences to know the secrets of the universe, humanities, and life sciences. In Islam, these sciences are instrumental, to improve self-spirituality, organizing life, achieve inner happiness, and dynamic civilization (Rizal 2014).

Therefore, communication in educational interactions necessitates the touching of the five human dimensions in the educational process, namely spirit, mind, emotions, passions, and limbs. In this case, the teacher, who acts as Muslim, *murshid*, and *murabbi*, must develop himself as a medium-exemplary in the educational process which is not limited by space and time, so that it is also expected to affect the teaching style of Islamic Education teachers who are more meaningful (Bakar et al. 2023).

Meanwhile, ecologically it is related to the value of Islamic education which places more emphasis on *ta'abbudi* (worship) and *ukhrawi*-oriented motives from every party involved in the educational process. Where the educational process is built with *rahmah*, namely love without strings attached (Rizal 2014).

EDUCATIONAL PSYCHOLOGY

Psychology is the science that studies and explains mental phenomena and human behaviour. Santrock explained that educational psychology is a branch of psychology that specifically describes, analyses, and predicts the process of teaching and learning in an educational environment. The study of learning and learning processes, both from cognitive, affective, and behavioural perspectives, allows educational psychology scientists to understand individual differences in terms of intelligence, cognitive development, affect, motivation, self-regulation, self-efficacy concepts in teaching and learning processes, and education as a whole. general. In educational psychology, a comprehensive research approach is used, namely quantitative methods, qualitative methods, and critical methods (Hikmawan 2017; John W. Santrock 2010; Sumanto et al. 2020).

The field of educational psychology includes the study of memory, conceptual processes, and individual differences (through cognitive psychology)

in conceptualizing new strategies for learning processes in humans. Educational psychology has been constructed based on behaviouristic, cognitive, humanistic, and psychoanalytic paradigms (Dumas et al. 2020; Hikmawan 2017; Share 1995).

ISLAMIC EDUCATION PSYCHOLOGY

Psychology is a science that can be interpreted as the science of the soul. Meanwhile, the meaning of the soul itself is still difficult to define because, besides that, the researchers are still trying to examine the essence of the soul. The soul is also an abstract object, its form is difficult to see, although its existence cannot be denied. Psychology in its development experienced an expansion of meaning so that various schools of psychology emerged.

Among them is the psychology of personality which is marked by emerging theories including psychoanalytic theories both classical, contemporary, and others, the second is phenomenological psychology which emphasizes the importance of perceiving and experiencing oneself and the world around.

And the third is behaviouristic psychology, whose main teachings are aspects of personality that are relative or permanent in the presence of various theories, for example, Sheldon's constitutional psychology theory, Operant Skinner's strengthening theory, and others (Ghofur 2020).

Islam comes with its values of perfection and has discussed Psychology in different forms, among Islamic figures who try to present this concept are al-Kindi, Ibn Sina, Nasr al-Din al-Thusi, and even al-Ghazali (Baried & Hannase 2021).

Islamic Educational Psychology is a relatively new scientific study that is a special psychology part of general psychology. This Islamic Educational Psychology was formed because of the academic anxiety of Muslims who stated that the study of psychology, especially educational psychology, had nothing to do with the realm of the Quran. They stand alone based on philosophical-positivistic scientific studies.

The study of psychology already has seeds in the Quran which are digested through its verses. Likewise, in educational psychology, many verses of the Quran show this study. It's just a matter of exploring the verses and interpreting them broadly and contextually. For this reason, the "Muslim psychology scholars" are trying hard to build from the bottom/base of this Islamic educational

psychology study (Pranajaya, Walidin, et al. 2023; Rahmatullah 2013).

Then, what is meant by Islamic educational psychology will be seen when science is said to be an Islamic science if it is based on the Quran and Hadith as the main sources and if that knowledge is the result of the universal view of Islam.

Educational psychology is said to be Islamic if it is sourced from the Quran and Hadith as a principle of understanding humans and all the factors that influence human thought and behaviour; and that science uses Hadith as a source of principles, procedures, strategies, and techniques used to assist the learning process, shaping behaviour and changing behaviour.

Therefore, Islamic Educational Psychology is a scientific study in the field of education and teaching that touches directly on children/students, teachers, or matters relating to children's teaching and learning activities whose references are taken from the Quran and *Hadith* so that they are Islamic in nature. This scientific study also concerns how to understand students with a touch of the heart, a touch of the soul based on the Quran or Sunnah (Rahmatullah 2013).

For example, the good and best method of teaching children is exemplified in the Quran, namely through Luqman's education. Juwariyah in the summary of her dissertation which was recorded as Fundamentals of Children's Education in the Quran explained that Luqman when educating his children was seen by his gentleness, peace, and nobility as a teacher (QS. Luqman: verses 11, 14, 15, 16, 17, 18, and 19). This is what one of them studied in Islamic Educational Psychology (Juwariyah 2010; Qudsiyah 2016; Rahmatullah 2013).

The function of Islamic Educational Psychology itself is to know clearly and precisely how an educator treats students so that students find comfort and peace in studying. Ibnu Miskawaih in Suyudi's work states that ideally an educator in educating his children prioritizes humanity (Rahmatullah 2013; Suyudi 2005), such as:

1. Love (QS. Ali Imran: verse 31, QS. al-Hujaraat: verse 7, QS. at-Taubat: verse 103),
2. Compassion (QS. ar-Rum: verse 21, QS. Maryam: 96, QS. al-An'am: verses 12 and 54, QS. al-Hadid: verse 27),
3. Friendship (QS. Az-Zukhruf: verse 67, QS. Ali Imran: verses 52 dan 104),
4. Upholding justice (QS. Luqman: verse 17, QS. an-Nisa: verse 135, QS. An-Nahl: verse 76, QS. Al-Maidah: verse 8),

5. Trying gain priority (QS. al-A'raf: 56, QS. al-Isra': 7, QS. al-Maidah: 100),
6. Two-way communication or interaction and even multi-way or transactions (QS. al-Baqarah: verse 133, QS. as-Saffat: verse 102).

Furthermore, according to Permadi and Arifin an educator must keep smiling down to earth so that it becomes the mention of the smiling teacher because doing so will make the students' hearts calm (Rahmatullah 2013). The things above are what the author thinks are discussed in the Islamic educational psychology.

ISLAMIC EDUCATIONAL PHILOSOPHY AGAINST ISLAMIC EDUCATIONAL PSYCHOLOGY

The discourse on the philosophy of Islamic education on the Islamic educational psychology can be viewed from three philosophical aspects in education, namely the basic metaphysics (ontology) in education, the basic epistemology in the field of education, and the basic axiology in the field of education (Budiman 2022).

Ontologically, from the point of view of human philosophy, Islamic educational psychology sees humans as educational subjects and an *Abdullah* (servant of Allah) has the potential for good self-development (self-growth) and can self-actualize to become a perfect human being (*insan kamil*) who is physically healthy and spiritual (Imamudah 2018; Wathoni 2018).

The potential for self-development needs to be actualized in an Islamic education process. This means that educational ontology, Islamic educational psychology explains that education is a process of humanizing students or students as human beings (Muhammad & Desari 2023; Setiawan et al. 2019), who have genuine potential to achieve self-actualization physically and spiritually which cannot be separated from Islamic teachings themselves.

The epistemological basis of Islamic educational psychology can be seen in the ways of acquiring knowledge in the Islamic educational process. Specifically, the ways of acquiring knowledge in the educational process are directed toward teaching and learning methods in education (Djollong 2015). Epistemologically, Islamic educational psychology tends to direct teaching and learning methods based on the following principles:

1. Free choice in students and independent control in learning means educators/teachers only become facilitators in the teaching and learning

- process while still directing towards Islam and faith (Pahrudin 2017).
2. Interests of students. This means that in the process of teaching and learning, students independently determine their interest in learning. Islamic educational psychology emphasizes child-centered education and teaching.
 3. Personal comprehensive. In learning, students involve not only cognitive aspects but also feelings (affective) aspects.
 4. Self-evaluation. Students evaluate learning progress independently of all their learning activities. This means that in carrying out learning evaluations, Islamic educational psychology places more emphasis on evaluations that are directly related to their learning experience or often referred to as authentic evaluation. This evaluation method opposes the evaluation method which emphasizes too much on cognitive (memorization) tests that ignore affective aspects (Hikmawan 2017).
 5. Educator/Teacher as a facilitator. The teacher has the function of helping and accompanying students to develop their original potential (Eliyasni et al. 2020; Izzan 2012).

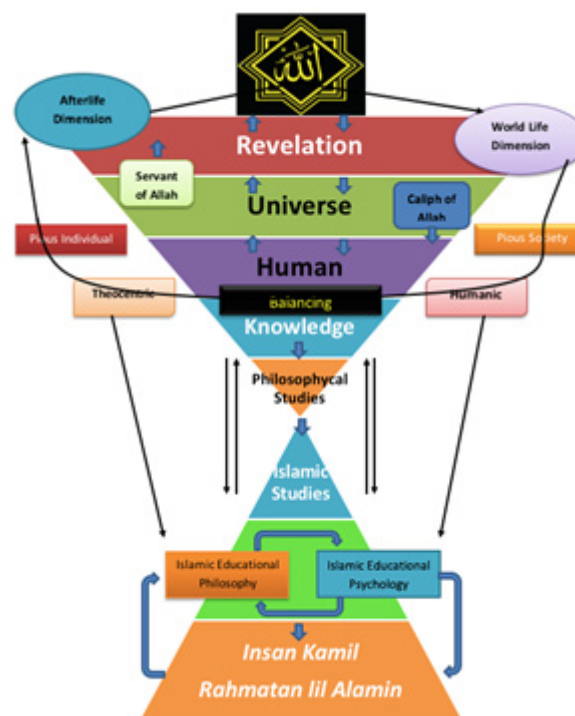


FIGURE 3. Islamic educational philosophy against Islamic educational psychology

Based on the illustration above, it can be explained that Allah, the Lord of the universe, is the peak and source of everything. Humans as creatures who have two dimensions of duty as servants of Allah, as well as caliphs of Allah who will live in the two dimensions of nature (worldly life and afterlife), are required to perfect their duties as well as possible (Ismunadi & Khusni 2021).

This is where the essence of the task of Islamic studies is supported by the study of Islamic educational philosophy and Islamic Educational Psychology as an outcome so that it has an impact on *insan kamil*.

Based on the study of Western educational epistemology, the epistemological basis of Islamic

educational psychology is pluralistic (rationalism, intuitionism, and phenomenology) which is then blended with Islamic educational philosophy so that it has more wealth of studies, goals, methods, and so on than only secularism in the world of education.

Rational means the acquisition of knowledge based on reason, intuition means the acquisition of knowledge based on feeling, and phenomenology means the acquisition of knowledge based on the interaction of students with the world of phenomena (Hikmawan 2017).

Different from behaviouristic educational psychology which tends to have a value-free approach, or humanistic which also humanizes humans (Pranajaya et al., 2020) but does not touch

the realm of spirituality and religiosity of students, meanwhile, Islamic educational psychology has the opinion that the educational process should be value-attached or contained in values. value-laden).

It can be seen that the values that are believed by students in child-centered education in a deeper way towards the child's soul in the style of Islamic education are the main foundation in the educational process. During the educational process, Islamic educational psychology emphasizes the original values of students so that they will be able to achieve independent development related to self-respect and competence.

From the elaboration above, it can be concluded that the philosophy of Islamic education in the study of Islamic educational psychology is a view of education as a process of humanizing students so that they can develop and actualize themselves with all their original physical and spiritual potential. In the realm of Islam, educators in educating their children prioritize humanity, namely:

1. Love (QS. Ali Imran: verse 31, QS. al-Hujaraat: verse 7, QS. at-Taubat: verse 103);
2. Compassion (QS. ar-Rum: verse 21, QS. Maryam: 96, QS. al-An'am: verses 12 and 54, QS. al-Hadid: verse 27);
3. Friendship (QS. Az-Zukhruf: verse 67, QS. Ali-Imran: verses 52 dan 104);
4. Upholding justice (QS. Luqman: verse 17, QS. an-Nisa: verse 135, QS. An-Nahl: verse 76, QS. Al-Maidah: verse 8);
5. Trying gain priority (QS. al-A'raf: 56, QS. al-Isra': 7, QS. al-Maidah: 100);
6. In education there is two-way communication / interaction and even multi-way / transactions (QS. al-Baqarah: verse 133, QS. as-Saffat: verse 102).

This educational philosophy already has the basis of ontology, epistemology, and axiology. So that the discourse on the philosophy of Islamic education on the Islamic educational psychology is already a study and effort in realizing the character of the nation's children, especially in the spiritual realm and noble character where these values are inherent in Islamic teachings.

CONCLUSION

The philosophy of Islamic education in the Islamic educational psychology is an educational philosophy that views education as a process of spiritually and

religiously humanizing students (in this case Islam) so that they can develop and actualize themselves with all their original physical and spiritual potential. The discourse of the philosophy of Islamic education on the Islamic educational psychology can be seen from the aspects of educational ontology, educational epistemology, and educational axiology.

From the point of educational ontology, Islamic educational psychology explains that education is a process of humanizing student subjects or students as human beings who have a good potential to achieve self-actualization. The epistemology basis of Islamic educational psychology is plural (rational, intuitionism, and phenomenology). Different from behaviouristic educational psychology which tends to have a value-free approach, Islamic educational psychology has the opinion that the educational process should be value-laden, specifically Islamic values themselves.

So that the discourse on the philosophy of Islamic education on the Islamic educational psychology is a study and effort in realizing the character of the nation's children, especially in the spiritual realm and noble character where these values are inherent in Islamic teachings, namely among them educators in educating their children prioritize humanity, namely love (QS. Ali Imran: verse 31, QS. al-Hujaraat: verse 7, QS. at-Taubat: verse 103), compassion (QS. ar-Rum: verse 21, QS. Maryam: 96, QS. al-An'am: verses 12 and 54, QS. al-Hadid: verse 27), friendship (QS. Az-Zukhruf: verse 67, QS. Ali-Imran: verses 52 dan 104), upholding justice (QS. Luqman: verse 17, QS. an-Nisa: verse 135, QS. An-Nahl: verse 76, QS. Al-Maidah: verse 8), trying gain priority (QS. al-A'raf: 56, QS. al-Isra': 7, QS. al-Maidah: 100), so that in education there is two-way communication or interaction and even multi-way or transactions (QS. al-Baqarah: verse 133, and QS. as-Saffat: verse 102).

AUTHORS' CONTRIBUTIONS

Library data collection, Syatria Adymas Pranajaya; methodology, Syamsul Rijal; visualization, Fadlilah; writing, preparing early drafts, Syatria Adymas Pranajaya, checking and editing, Syamsul Rijal, Fadlilah; formal analysis of the journal, Syatria Adymas Pranajaya; financing management, Syamsul Rijal, Fadlilah. All authors have read and agree with the published version of the manuscript.

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