



Early Child Education Based on Islamic Psychology

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Abstract

This study aims to explain early childhood education based on Islamic psychology, a study approach to understanding child psychology and behavior based on monotheism through the integration of science and faith. Islamic psychology is a form of psychology based on the description of humans, especially in Islam, who have different uniqueness. The formulation of the problem in this research is how early childhood Islamic education tells Islamic psychology. This research is a study that uses literature sources to obtain research data. This study's results provide a new view that is different from contemporary Western psychology. Islamic psychology emphasizes the need to keep the child's soul closer to Allah, the creator. A person whose soul is open will be wiser, more compassionate, and more understanding than those whose soul is closed. The soul referred to here is the inner spiritual nature, not the soul in the physical sense. The soul is the source of inner light, inspiration, creativity, and compassion. The concept of understanding that an individual consists of some unique behavior and spirit, and these factors are closely related and essential for the success of the learning process.

Keywords: Early Childhood Education, Islamic, Psychology

Introduction

Advances in technology and science in recent years have increasingly proven how humans have played a major role in the struggle for modernity. Following the flow of the times, education is inseparable from challenges. One of these challenges is globalization. Globalization has a positive impact but can also have a negative impact. One of the positive impacts of this modernization is to make human life easy and comfortable with technology, while the negative effects can arise from the introduction of ideologies that undermine religion, such as liberalism, individualism, materialism, and hedonism, which results in the emergence of freedom of thought without control, selfishness, material devotee, degenerate in behavior and feels an emptiness in his soul.

The examples of these problems show that there is a need for solutions to improve the right character to deal with some of these problems. There is a need for cooperation between all existing elements from individuals, schools, families, communities, and government to improve this situation. Institutionally, the mission of national development, character education is the first mission of several missions so that the vision of national development, as written in RI Law No. 17 of 2007, namely the realization of the characteristics of a strong, noble, competitive, and moral Indonesian nation which is reflected in Pancasila, which is

characterized by the unique character and attitude of the Indonesian people, has faith and piety, is tolerant, has good morals, collaborates, is dynamic, patriotic, and is science and technology-oriented. In addition, in the National Education System Law No. 20 of 2003, it is stated that developing capabilities and forming the character of a nation's civilization has faith and piety to God Almighty, has good character, is healthy, knowledgeable, capable, creative, independent, and becomes a citizen. Democratic and responsible. So the Indonesian people prioritize not only academic interests but also need Islamic and character education (Utaminingsih et al., 2017).

One of the ways to deal with space is for the human soul to be returned to its function, namely to have religion as a way of life-based on the Al-Qur'an and Hadith as a guide for life. In the Qur'an, it has been explained that humans are human beings who are well equipped with two functions and two basic tasks, namely: *The first function*, humans are born on earth as caliphs. The meaning can be stated that humans are given the authority to preserve, utilize, and maintain the natural universe. The *second function is* that humans are given the task of obeying and worshipping Allah SWT. Apart from that, humans are spiritual beings and have physical potential. The birth potential is a physical element that exists and is owned by humans. So that humans are far superior to others and have higher and more complex abilities so that humans become more advanced and have skills (Korteling et al., 2021).

Based on the Islamic concept of human beings, the concept of Islamic psychology can be applied. Islamic psychology is the study of Islam itself related to aspects of the human soul and behavior so that the human conscious self can form a perfect quality and happiness of life in this world and the hereafter (Widiawati, 2021). The existence of Islamic psychology in this century is proof of the rise of Islam in modern world civilization. The presence of Islamic psychology is a response to the failure of modern or contemporary psychology to overcome the gaps in the human soul, its anxiety, and trying to assess and interpret real life.

Islamic psychology is a manifestation of psychology that is based on human characteristics in Islam to study human style and behavior as an expression of their own experiences with the environment, and the spiritual world, which aims to improve mental health and the quality of religious life, to achieve happiness in life in this world and the hereafter.

Furthermore, it was also explained that the essence of the definition of Islamic psychology, namely: that Islamic psychology is a field of Islamic studies. Islamic psychology has the same status as other Islamic disciplines. The placement of the word 'Islam' here has a sense of style, way of thinking, paradigm, perspective, or ideology so that psychology is constructed in a pattern or has a mindset that applies to scientific traditions in Islamic education, as well as being able to create an ideology that is different and unique from contemporary psychology. Generally. It cannot be separated from the framework of ontology, epistemology, and axiology in Islamic education so that they can create such branches of psychology: Islamic Psychopathology, Social Islamic Psychology, Islamic Developmental Psychology, Islamic Psychotherapy, Islamic Educational Psychology, and others (Alfarisi, 2003).

Literature review

Early childhood is an individual figure who is in the process of developing rapidly and fundamentally for his life. Early childhood is in the age range of 0-8 years. At this time, the

process of growth and development is in various aspects of the development of human life. Early childhood development certainly experiences growth changes. Growth is a change in the quantitative physical aspect and is measurable (Awalya, 2012).

Islamic psychology is a scientific study related to aspects of human psychology and behavior to consciously the human form a more self-quality perfect and get the happiness of life in the afterlife (Rassool, 2021). From the above understanding, it can be concluded that early childhood education is based on Islamic psychology, namely early childhood development in growth in various aspects of development to have a perfect quality of self and get the happiness of life in the afterlife.

Research method

This article the researcher wrote based on literature research. Literature research is a series of research activities about how and the right way to obtain study data, record, register, and prepare the composition of the studies being reviewed. This research is a study that uses literature sources to obtain research data (Fauzi et al., 2018).

In the research conducted, the authors used a qualitative critical, descriptive method. The critical, descriptive method emphasizes the ability to analyze data and sources by available texts and theories and is based on written foundations that lead to discussion. These foundations come from competent intellectual works.

In the process of compiling this article, the writer begins by gathering the assumptions and rules of thought used. Assumptions of thought are then grouped and processed data to clarify, and descriptions in the form of data collection. Analyze and interpret data to clarify phenomena. Then grouped and evaluated, the relationship and position of the parameters with other parameters (Reber et al., 2019).

Researchers do this article through discourse analysis, so there is no overlapping. After the data is collected, the data is analyzed to arrive at a conclusion, which is used in this researcher's descriptive analysis technique. In addition, content analysis is used to compare one study with another, according to this article, based on differences in writing time and ability to achieve goals as material presented by a group of people who are research subjects (Adella, Nurhayati, n.d.).

Result and Discussion

1. Psychological Studies

Presenting Islam in ways and efforts to increase creativity in psychological concepts. This is also what psychologist Hanna Djumhana Bastaman proposed. He explained that if Muslims want to develop psychology, they must utilize the results of the thinking of psychological scientists. The uniqueness of Imron Zabidi writings is, on the one hand, that he admits the truth about psychological theory with notes here, so there are a few shortcomings later on. On the other hand, he tries to fix the deficiencies that are the concept of Islam (Husin & Zabidi, 2020).

Islamic psychology has different tasks from Western psychology, western psychology explains, predicts, and controls human behavior. Islamic psychology, in outline, is to carry out the empowerment of humans so that their quality of life is increasing. Islamic psychology will warn us, as humans, that humans are multi-

dimensional creatures (Bhat, 2016). In Islamic psychology, humans are physical creatures and social and spiritual beings, so Islamic psychology explains, predicts, controls, and directs humans to get blessings from Allah SWT. So the primary goal of Islam is to save humanity and guide humanity back to the one God. Islamic psychology is based on the Koran as the primary reference. The Koran was revealed not only for Muslims but for the good of humanity because it was built with the direction of Islamic psychology for human welfare. In particular, the development of Islamic psychology is one of the results of the "Islamic Revival" Islamic psychology is not only a demand for Muslim scientists but also the results of research from non-Muslim scientists. One of them, Erich Fromm (a psychologist) revealed that modern humans face the fact that they have succeeded in achieving material achievements, but their lives are not calm (susceptible to stress, depression, and feelings of alienation) (Louise C. Hawkey, Ph.D., John T. Cacioppo, 2010).

Because of the development of the psychological paradigm explained by the researcher, Islamic psychology may become the next paradigm in the development of psychology. The reason that can be used is Islamic psychology to restore the position of religion in human life. This historical development completes the essential concept of human behavior and represents the religious factor of human life and is believed to be able to support the moral elements in its application, namely modern science, so that it can rebuild human civilization. One of the efforts to rebuild human society and refine the concept of human behavior is to educate and understand the concept of education in Islam, as well as perfect a soul filled with faith (Zubaidillah, 2018).

2. Components and Characteristics of Islamic Education

Education in the discourse on Islam is more well-known and popular as *tarbiyah*, *ta'dib*, *ta'lim*, *irsyad*, *riyadhah* and *tadris* (Mirnawati & , Suarni, 2022). Education is a process of changing the behavior and attitudes of a person or group of people to mature humans using training, teaching, strategies, actions, and education (Munna & Kalam, 2021). Furthermore, Islamic education is a transformation of knowledge, values, and culture and develops the potential of early childhood so that children have a complete personality to achieve happiness in life in this world and the hereafter through Islamic guidance. So it can be concluded that the task of Islamic education is to help develop children's potential so that it is in line with outward characteristics, namely tending to do good (Munna & Kalam, 2021).

Education in Islam aims to achieve goodness, both in individual behavior and in the lives of people in that environment. The educational process is related to basic human needs and components. Specifically, the goals of Islamic education, according to Anaas Tri Ridlo Dina Yuliana, there are three main objectives of Islamic education, namely "physical goals, spiritual goals. Thus, education has cultural and mental goals" (Puspitasari et al., 2022).

This human has three main goals, namely goals, spiritual goals, and mental goals (SYAFEI, 2015).

a. Physical Education Goals.

Physical strength is essential to educational goals, so education should lead to physical skills that are important for health. Physical education also avoids

situations that threaten the physical health of students. Physical cleanliness is usually in line with appearance and good habits that arise from being finished. For example, when they want to worship, such as praying or reading the Qur'an, it is inseparable from the act of purification and order to wear suitable and beautiful when they want to honor. It is necessary to fulfill biological needs for human existence as individuals, such as the need to eat and drink.

According to the author, this is in line with the view of humanistic psychology, which recognizes human potential and is also in line with the concept of Islamic psychology. Humanism is a theory of the hierarchy of needs proposed by Abraham Maslow. If needs are satisfied by one man, then higher requirements demand to be fulfilled, and so on. In the hierarchy of needs theory, physiological needs are basic human needs that must be met first. This is consistent with the concept that fulfilling Islamic educational goals of biological needs from the perspective of the Qur'an will bring a positive attitude.

b. The Purpose of Spiritual Education.

According to Said Hawwa, the soul's origin is acknowledging and accepting the testimony of Allah SWT and submitting to Him. However, environmental factors can also change human nature, which makes it possible to deviate from the truth. The goal of Islamic education must be to be able to inspire and achieve truth and purity as well as to be a perfect human being, and not only intelligent in intelligence but must have spiritual intelligence to create a good individual and social life for the child himself (Zaki, 2015).

c. Educational Goals.

Humans are born into the world in a state of not knowing anything. But by the almighty creator, humans are equipped with the ware to seek and gain knowledge with their minds, hearing, and sight. Humans are given reasons that can distinguish between other living things. By using the human mind can differentiate between good and evil. According to Muhammad Abduh (one of the world's Muslim leaders) about one of the human creations (al-alaq) and the perfect human position among other creatures (Ahsan taqwim), the ideal human being, because of the spirit of excellence which consists of reason and soul. In other words, humans are perfect creatures created from material and immaterial. With this perfection, the mind and soul in humans can develop and grow so that they can carry out their duties as caliphs in the world.

The purpose of education is to focus more on developing human intelligence, especially in early childhood, to direct and be able to find the truth in addition to helping students get facts and mental skills. Islamic education refers to the goal of providing impetus for increasing intelligence. Islamic education does not only focus on memorizing but is a comprehensive process because education aims to train intellectual, emotional, and spiritual abilities (Rosmini, Sitti Riadil Janna, 2022).

Islamic education is closely related to creating humans as caliphs and servants of Allah SWT. In addition, the goal of Islamic education is also to change according to what is desired, which is attempted by educators in the educational process to achieve individual behavior so that it has high values and good morals (Sari, 2013).

From the various arguments and thoughts, the conclusion is that real Islamic education aims to humanize humans by optimizing their abilities, spirit, and mind. This is done so that people can carry out and function as caliphs optimally in the true sense.

3. Relationship Between Early Childhood Islamic Education and Islamic Psychology

In this century, there has been a grave concern about the depletion of religious enthusiasm in all activities of a child's life. The rapid development of science and technology has improved human beings' material well-being. On the other hand, the pattern of modern technology and science with various non-metaphysical approaches and human ethics has dragged on blindness and aridity in the dimension of spirituality.

This is in line with Muhammad Abduh's view that children are seeds of good quality, having the potential to implement fundamental human values. Glory is, of course, based on the power of human reason. However, in subsequent developments, the human soul is no longer stable. This instability causes the human soul to become unstable (Nietlong & Kato, 2021).

Lack of insight into the ethics of spiritual values this condition must be corrected. Therefore, it is necessary to build a more accepting educational paradigm in human terms, namely a paradigm that refers to human insights, especially early childhood, and explores ethical foundations in all scientific dimensions. The conclusion is how to build a more humanistic concept of Islamic education that is oriented towards the values of Islamic psychology.

In-depth, educators recognize that theory and practice in education are influenced by the nature of the child itself (Wilson & Peterson, 2006). If the child has a negative character, most of the focus in education is to remove or replace these negative elements.

The concept in the study of Islamic psychology based on the Qur'an also demands that Islamic education must aim to create a strong educational system between humans and God. The theme of early childhood education contextualized with the word Islam is not only the transmission of knowledge, technology, and science but also a process of instilling the value of Islamic education because the nature of the Qur'an is to make human beings are careful to achieve success in this world and the future. the afterlife (Eka Sapti Cahyaningrum, Sudaryanti, 2017) .

Islamic education has laid the foundations of the Qur'an regarding the goals of Islamic education. The contents of the material must be delivered using an interesting method to achieve the expected goals in Islamic education. The use of educational models is seen from the fact that it is shown that Islamic education materials and curricula are taught specially and interestingly for children. Inaccuracies in applying this method can hamper the learning process and hinder education goals in Islam. The key to forming early childhood character in the educational process contained in the Al-Qur'an explains that children are born with good traits. They believe that good qualities will affect the practical implications of learning models that should be applied in teaching and learning (Oktari et al., 2020).

Overall, the meaning of character education in Islamic psychology must first understand the concept of humans in Islam because humans are considered actors in education. Humans listed in the Qur'an have a special position in this universe. He is the caliph on earth. As the word of God means:

"Remember when your Lord said to the angels:" Truly I will make a caliph on earth. "They said:" Why do you want to make (the caliph) on earth someone who will make mischief in it and shed blood, even though we always glorify and praise you and purify you and sanctify you? "God said:" Truly I know what you do not know "(Suardana, 2022).

Children also have potential, namely physical and spiritual potential. The physical potential is all the child's material organs, while the child's spiritual potential consists of reason, heart, nafs, and spirit. Physical potential in children has a close relationship with spiritual potential for physical health and fitness and its influence on human spiritual potential (Agnieszka Bożek & Paweł F. Nowak, 2020).

For children to be formed into perfect human beings, children must be given an education. Likewise, humans function as caliphs whose duty is to care for, preserve the universe, and worship and carry out God's commands. With education, the human task as caliph functions well. Based on the concept of Islam, so that children will eventually apply their lives to the concept of Islamic education, true Islamic education is balanced. The balance between physical-spiritual, individual-society, the afterlife, and intellectual-emotional. With the path of Islamic education, people will have mental health so that they can adapt to meet their physical and spiritual needs.

Conclusion

Western education tends to overemphasize intelligence (cognitive) and ignore mental (affective) functions. Elementary education, such as reading, writing, and arithmetic, involves the fullest functioning of the mind. Children with mental abilities, such as musical, artistic, and social skills, are generally treated as complementary. Islamic psychology is here to provide a new perspective different from contemporary Western psychology. Islamic psychology emphasizes the need to keep the child's soul closer to Allah, the creator. A person whose soul is open will be wiser, more compassionate, and more understanding than those whose soul is closed. The soul referred to here is the inner spiritual nature, not the soul in the physical sense. The soul is the source of inner light, inspiration, creativity, and compassion. The concept of understanding that an individual, then it consists of some unique behavior and spirit, and these factors are closely related and important for the success of the learning process.

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