

The Urgency of Psychology in Islamic Education: Building Cognitive, Affective, and Spiritual Balance in Education

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ABSTRACT.

This article aims to explore the critical urgency of psychology within the Islamic paradigm and demonstrate how its systematic integration can strengthen the comprehensive and balanced nature of Islamic educational objectives. The study adopts a qualitative research design utilizing a literature review approach, with data analysis guided by the six-phase thematic analysis model to synthesize concepts from classical Islamic scholars and contemporary psychology. The findings confirm that psychology serves as a foundational element across all educational dimensions, including the formulation of goals, curriculum design, and teaching methodologies. Specifically, psychological insights are essential for understanding and nurturing fitrah (natural disposition), aligning educational goals with developmental stages, and promoting the spiritual purification process (tazkiyatun nafs). The discussion demonstrates that this integration results in a holistic development model that effectively balances the cognitive ('aql), affective (nafs), and spiritual (ruh) intelligence of students. Ultimately, the systematic incorporation of educational psychology ensures that Islamic schooling successfully equips learners with intellectual competence, strong moral character, and spiritual devotion, enabling them to contribute positively to society in accordance with Islamic principles.

Keywords: Educational Psychology, Islamic Education, Holistic Development, Insan Kamil, Curriculum Integration

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INTRODUCTION

Education in the Islamic perspective is a process of nurturing and developing the potential within a person holistically, encompassing intellectual, emotional, moral, and spiritual aspects. Its primary goal is to help individuals understand their role and responsibility in the world, as servants of Allah and stewards of the earth.¹ Through education, individuals can develop the abilities needed to serve Allah and benefit both the environment and fellow human beings. Education is not only focused on worldly aspects but also aims to explore the meaning of life in accordance with the purpose of human creation. In Islam, education is not limited to the transfer of knowledge but also aims to shape moral, social, and spiritual character,² so that individuals can fulfill their duties optimally. Islamic education is holistic, helping each achieve full awareness of their responsibilities, serve Allah, and contribute positively to their surroundings.

Education in Islam must address all aspects of human potential, including intellectual, moral, spiritual, emotional, and social dimensions. This holistic educational process and curriculum³ aim to produce balanced and complete individuals capable of navigating life effectively.⁴ Intellectual potential must be developed to enable critical and creative thinking, while moral and spiritual potential must be refined to shape individuals with noble character and obedience to Allah.⁵ Similarly, spiritual potential, as emphasized by Al-Ghazali, must be a key component of education, focusing on deep spiritual development. The ultimate goal of education is to bring individuals closer to Allah by understanding and controlling one's desires and refining one's character (*akhlak*).

The emotional and social aspects are equally important, as they play a role in building an individual's ability to empathize, cooperate, and maintain harmonious relationships with others. Education that not only focuses on the transfer of knowledge but also emphasizes character development and spirituality will produce individuals who can fulfill their roles as servants of Allah and stewards of the earth optimally. Education is the primary foundation for shaping character, morality, and spirituality in students.⁶ The integration of psychology and education in Islam is essential for creating individuals who are not only intellectually intelligent but also emotionally mature, morally upright, and capable of contributing positively to society.⁷

The description above underscores the strong and inseparable connection between education and psychology. Education is a long-term process that aims to fully actualize human

¹ F. A. Winata, et al., [judul artikel atau buku] (2023); Hasan Langgulung, *Asas-Asas Pendidikan Islam* (Jakarta: Pustaka Al-Husna, 2004); Samsuddin Samsuddin, et al., "Pemikiran Pendidikan Hasan Langgulung Tentang Tujuan Pendidikan Dan Relevansinya Dengan Tujuan Pendidikan Nasional." *Cons-Iedu: Islamic Guidance and Counseling Journal* 4, no. 1 (2024): 51.

² R. Alinata, et al., [judul artikel atau buku] (2023); Zubed, [judul artikel atau buku] (2023).

³ Kurniawan, [judul artikel atau buku] (2020).

⁴ Salamah, [judul artikel atau buku] (2015); Solekan, [judul artikel atau buku] (2022)

⁵ Intan Nuraini, *Upaya Guru dalam Meningkatkan Kemampuan Critical Thinking Peserta Didik Pada Mata Pelajaran Fiqih di MTs An-Najah Petukangan Jakarta Selatan (Skripsi)*. Ciputat: Jurusan PAI Fakultas Tarbiyah dan Keguruan UIN Syarif Hidayatullah, 2022.

⁶ Friyal Yasmin. "Analisis Implementasi Pendekatan Psikologis pada RPP Mata Pelajaran Al-Qur'an Hadist untuk Meningkatkan Efektivitas Pembelajaran Hadist." *Epistemic: Jurnal Ilmiah Pendidikan* 3, no. 1 (2024): 131-148.

⁷ Abu Nasir dan Tobroni. "Examining Islamic Religious Education Policy in Indonesia: A Multidimensional Theoretical Approach." *TADRIB: Jurnal Pendidikan Agama Islam* 10, no. 1 (2024): 527-537.

potential, allowing individuals to express their humanity. Achieving this requires a deep understanding of one's potential and the environmental factors that support its realization. Psychology offers insights into human nature and the challenges individuals face, making it highly relevant to the field of education.⁸ From an Islamic viewpoint, the significance of psychology in education is found in its capacity to understand and direct the learning process in a comprehensive manner, addressing all aspects of human development⁹. By employing an appropriate psychological approach, education can harmonize the cognitive, affective, and spiritual growth of individuals, allowing them to achieve their full potential. Educational psychology is essential in optimizing the learning process, promoting a holistic development that results in individuals who are intelligent, morally upright, and able to contribute positively to society.¹⁰

Within the framework of Islamic psychology, classical scholars emphasized the integration of intellect, soul, and spirit in the educational process. Ibn Sina, for instance, stressed that “education should be directed toward perfecting the potential of the intellect and guiding humankind toward true happiness”¹¹ Al-Ghazali underscored the importance of *tazkiyatun nafs* (purification of the soul) by stating that “knowledge without action is madness, and action without knowledge is futility”,¹² thus education must integrate both intellectual and spiritual dimensions. Ibn Qayyim affirmed that true education is that which “guides the heart toward Allah, subdues the passions, and refines character”.¹³ In the contemporary era, Malik Badri added that modern psychology understands the human being only partially, whereas Islamic psychology “must take the Qur’an and Sunnah as the framework for comprehensively understanding the human soul.¹⁴ Thus, these theories highlight the importance of integrating psychology with Islamic education in order to shape a complete human being, balanced between intellect, soul, and spirit.

Previous studies have emphasized the importance of holistic learning in Islamic education¹⁵, the integration of moral-spiritual formation¹⁶, and the role of psychology in optimizing the educational process.¹⁷ More recent works highlight the urgency of character education in addressing the challenges of modern society.¹⁸ However, most of these studies still treat Islamic education and psychology as parallel domains, with limited efforts to build a unified framework that merges both perspectives comprehensively. This study seeks to fill that gap.

⁸ Mubarak. “Urgensi Psikologi Islam dalam Pendidikan Islam.” *Jurnal Studia Insania* 5, no. 2 (2017): 2015-228.

⁹ Lira Husneti dan Wahidah Fitriani. “The Significance of Educational Psychology in Islamic Religious Education Learning.” *BESTARI: Jurnal Studi Pendidikan Islam* 20, no. 1 (2023): 35-42.

¹⁰ Apriani Sijabat, et al. “Literature Study: The Role of Educational Psychology in Learning Science.” *MULTIPLE: Journal of Global Multidisciplinari* 1, no. 1 (2023): 30-38.

¹¹ Ibn Sina, *Al-Shifa'* (1952).

¹² Abu Hamid Al-Ghazali, *Ayyuhal Walad*. (Solo: Pustaka Arafah, 2019)

¹³ Ibnul Qayyim Madarij Salikin.

¹⁴ Malik Badri. "The dilemma of Muslim Psychologists." (1979).

¹⁵ Hasan Langgulung. *Manusia dan Pendidikan; Suatu Analisa Psikologi, Filsafat, dan Sains Pendidikan*. Jakarta: Pustaka Al-Husna Baru, 2004.

¹⁶ Nuraini, Intan. Upaya Guru dalam Meningkatkan Kemampuan Critical Thinking Peserta Didik Pada Mata Pelajaran Fiqih di MTs An-Najah Petungkang Jakarta Selatan (Skripsi). Ciptat: Jurusan PAI Fakultas Tarbiyah dan Keguruan UIN Syarif Hidayatullah, 2022.

¹⁷ Mubarak. "Urgensi Psikologi Islam Dalam Pendidikan Islam." *Jurnal Studia Insania* (2017): 227.

¹⁸ Waliyuddin, M. Naufal. "Pendidikan Nilai Perspektif Psikosufistik (Integrasi Psikologi dan Tasawuf Dalam Mengembangkan Spiritualitas Dalam Pendidikan)." *Syifa al-Qulub: Jurnal Studi Psikoterapi Sufistik* (2021): 86-96.

The novelty of this article lies in offering a systematic approach to integrating psychology into Islamic education, not merely as an external support but as an intrinsic element of curriculum design, teaching methodology, and character development. Unlike prior research that addressed these aspects separately, this study highlights how psychological insights can directly strengthen Islamic educational goals by ensuring the balance between intellectual, emotional, spiritual, and social dimensions.

The contribution of this study to the development of science, particularly in the field of Islamic education, is threefold: (1) it offers a conceptual framework that bridges psychology and Islamic pedagogy; (2) it enriches theoretical discourse on curriculum development and holistic education models; and (3) it provides practical references for educators and policymakers in designing learning systems that are integrative, contextual, and responsive to contemporary challenges.

This article will therefore explore the urgency of psychology in education from an Islamic perspective and how its integration can enhance the holistic and comprehensive objectives of Islamic education. The research aims to yield substantial implications and benefits in both theoretical and practical aspects of Islamic education, including the creation of a more holistic curriculum, the optimization of learning processes, balanced character development, and improved teaching quality. Regarding Islamic education policy, the results of this study may serve as a valuable reference for policymakers in designing a more integrative and comprehensive educational system. By incorporating psychological elements into curriculum design and teaching methodologies, Islamic education can better address the challenges of contemporary society.

RESEARCH METHODOLOGY

This study adopts a qualitative research design using a literature review approach as its primary method. The qualitative design allows for an in-depth exploration of concepts, meanings, and relationships between psychology and Islamic education in a naturalistic and interpretive manner.¹⁹ A literature-based qualitative approach was selected because it facilitates a conceptual synthesis of existing theories and findings from previous works, including scholarly books, journal articles, and authoritative writings by figures in Islamic education and Muslim psychology. To ensure analytical rigor, the study applies the six-phase thematic analysis model developed by Braun and Clarke.²⁰ Thematic analysis is particularly appropriate for this research as it enables the identification, organization, and interpretation of recurring patterns or themes across textual data, helping to construct a cohesive understanding of how psychology functions as a foundational dimension within Islamic education.

Following Creswell, qualitative data analysis involves iterative engagement with the data reading, re-reading, coding, and thematic categorization to generate meaning grounded in context rather than numerical generalization.²¹ In this study, the process began with familiarization with

¹⁹ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2018), 42–45.

²⁰ Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101.

²¹ Creswell, *Qualitative Inquiry and Research Design*, 2018) 181–183.

the data, involving extensive reading of selected literature to build familiarity and sensitivity to conceptual nuances. The second stage, initial coding, entailed identifying meaningful segments of text that relate to the relationship between psychology and Islamic education. Next, the searching for themes phase grouped related codes into broader conceptual clusters that represented the main themes emerging from the data. During reviewing themes, the researcher evaluated these clusters for internal consistency and alignment with the study's objectives. In the defining and naming themes stage, the themes were refined, clarified, and labeled to ensure conceptual precision. Finally, in the writing and interpretation phase, the themes were synthesized into a coherent narrative addressing the urgency of psychology in Islamic education and its relevance to a holistic educational paradigm that integrates cognitive, affective, and spiritual domains.²²

To enhance the trustworthiness of interpretation, the researcher followed Miles, Huberman, and Saldaña in applying cyclical processes of data condensation, data display, and conclusion drawing/verification, ensuring analytical depth and internal coherence.²³ Additionally, in line with Patton's emphasis on reflexivity and analytical transparency, interpretive reasoning was guided by continuous reflection on the researcher's theoretical standpoint and the contextual meaning of the data.²⁴ Through this methodological framework, the study aims not only to identify thematic connections but also to produce a theoretically grounded interpretation that illuminates the significance of psychology as a core foundation for Islamic educational theory and practice.

RESULTS AND DISCUSSION

Psychology plays a vital role in education, acting as a foundational element for shaping various aspects, including objectives, curriculum, processes, methods, and learning strategies. As stated by Suralaga, psychology can serve as a guide for developing curricula, teaching materials, instructional strategies, media, and assessments that align with students' potentials and abilities.²⁵ By employing a psychological approach, essential elements in education can be comprehended and implemented effectively, thereby maximizing the achievement of educational goals.

The Urgency of Psychology in Defining Educational Objectives

Psychology plays a critical role in establishing educational and learning objectives. Through psychological understanding, the mental and emotional conditions of students, who are central to the educational process, can be more deeply identified. The objectives of education are broad but generally encompass: imparting knowledge, nurturing a growth mindset, improving confidence, enhancing personal growth and bettering wider society. If teachers and educators are to meet these objectives – and, ultimately, give students the best possible chances of success across

²² Braun and Clarke, "Using Thematic Analysis in Psychology," 85–90.

²³ Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2020), 7–12.

²⁴ Michael Quinn Patton, *Qualitative Research & Evaluation Methods*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2015), 59–61.

²⁵ Suralaga Fadhilah. *Psikologi Pendidikan Implikasi dalam Pembelajaran*. Disunting oleh Solicha. Depok: Rajawali Pers, 2021.

their lifespan – acknowledging the important role that psychology plays in learning environments is key essential.²⁶

In the framework of Islamic education, the primary objective is to develop individuals who are faithful (*beriman*), devout (*takwa*), and exhibit good character (*akhlak*), enabling them to live according to Sharia principles. Psychology plays a significant role in achieving these goals by understanding human nature, maintaining and enhancing emotional balance, fostering character and ethics, employing individualized learning approaches, recognizing and nurturing students' interests, and managing their emotions and mental well-being. Thus, the significance of psychology in education is paramount, as it forms a foundational aspect of the educational process. Educational psychology serves as a resource for educators to understand the behaviors and attitudes of their students.²⁷

According to Islamic teachings, humans are created with a natural disposition, referred to as *fitrah*, which inclines them toward goodness. This includes tendencies to have faith, be devout, and display good character. The primary function of education is to nurture and guide this *fitrah*, ensuring it remains in accordance with the principles of Allah's Sharia.²⁸ In this regard, psychology plays an essential role in understanding the dynamics of human development, including how this *fitrah* can be nurtured and developed alongside the growth and psychological stages of learners. Psychology helps educators identify the emotional, mental, and intellectual needs of students throughout different stages of their lives. Consequently, education aims not only to impart knowledge but also to foster personality traits that support the comprehensive development of human *fitrah*.

The importance of psychology in determining educational goals within the framework of Islam is crucial, as it facilitates a balance between the education of the soul and the body. In Islam, spiritual education (*tarbiyah ruhiyah*) is an integral component that is inseparable from physical education, to shape individuals who are pious and possess emotional, mental, and spiritual equilibrium. Psychology contributes to understanding the psychological development of learners at each stage of their lives, enabling the curriculum to be adapted to their specific needs to achieve the ideal educational objectives outlined by Islam.²⁹

In this context, classical Islamic psychology provides essential insights. Ibn Sina emphasized that education must perfect the intellect (*'aql*) and lead humans toward true happiness, while Al-Ghazali stressed that knowledge must be accompanied by purification of the soul (*tazkiyatun nafs*). Ibn Qayyim reinforced this by affirming that education must guide the heart to Allah and refine character. These perspectives strengthen the view that psychological

²⁶ Ben Nancholas. *The importance of educational psychology for teachers and educators*. September 8, 2023. <https://online.wrexham.ac.uk/the-importance-of-educational-psychology-for-teachers-and-educators/> (accessed September 18, 2024).

²⁷ Susilawati, Sinta Yuni. "Sejarah Perkembangan Psikologi Pendidikan." Dalam *Psikologi Pendidikan*, oleh Hardika, Yuliaty Hotifah, Sinta Yuni Susilawati, & Imam Gunawan Nur Hidayah, 13. Malang: Universitas Negeri Malang: Penerbit & Percetakan, 2017.

²⁸ Samsuddin, et.al. "Pemikiran Pendidikan Hasan Langgulung Tentang Tujuan Pendidikan Dan Relevansinya Dengan Tujuan Pendidikan Nasional." *Cons Iedu: Islamic Guidance dan Counseling Journal* 4, no. 1 (Juni 2024): 51.

²⁹ Zakiyah Darajat. *Ilmu Pendidikan Islam*. Jakarta: Bulan Bintang, 2004; Langgulung, 2004,...Sagala 2018 ...

development in education cannot be separated from spiritual goals. From the naqliyah perspective, the Qur'an emphasizes a holistic balance of human potential: "Indeed, successful is the one who purifies the soul, and ruined is the one who corrupts it" (Q.S. Ash-Shams: 9-10). This verse illustrates that education must target not only cognition but also spiritual purification. Aqliyah reasoning also affirms this: an education that only develops intellect without spiritual grounding risks producing individuals who are intelligent but morally bankrupt. Therefore, psychology and Islamic spirituality must be integrated to achieve the concept of *insan kamil*.

Consequently, the integration of psychology into Islamic education creates a holistic approach that enhances intellectual, emotional, and spiritual intelligence in a balanced way. Likewise, the significance and role of psychology in setting educational objectives focused on moral development and character building are crucial. Psychology offers a deeper insight into the various factors influencing the development of moral character, including the environment, learning experiences, and emotional growth. In Islamic education, where the main goal is to cultivate the concept of *insan kamil*, or the ideal human being, moral development and character formation are at the core of the educational process. Exemplary character not only strengthens an individual's connection with Allah (*habl min Allah*) but also reinforces social relationships and responsibilities among fellow humans (*habl min al-nas*). Psychology aids this approach by providing effective methods to comprehend and instill moral and ethical values as the foundation of character in accordance with Islamic principles.³⁰

Thus, Islamic psychology bridges the cognitive and affective dimensions within spirituality: the cognitive aspect relates to developing reason and knowledge (*'ilm*), while the affective aspect ensures emotional balance, sincerity, and moral disposition (*akhlaq*). Both aspects converge in spiritual awareness, which strengthens devotion (*ibadah*) and responsibility as caliphs on earth.

Thus, effective psychological approaches to formulating educational goals include: (1) The developmental approach, which aligns goals with the age stages and cognitive-affective maturity of students³¹; (2) The differential approach, which recognizes individual differences in talents, interests, and learning styles, making goals more realistic and applicable³²; (3) The transpersonal (spiritual) approach, which focuses on the development of self-awareness, the meaning of life, and the relationship with Allah SWT as the primary foundation for achieving *insan kamil*. Consequently, educational goals are not only normative but also contextual and adaptive to human nature.³³ By integrating these three approaches, the learning process in Islamic education can be designed holistically, not only to enhance cognitive understanding but also to shape noble character and morals in accordance with Islamic teachings.

³⁰ Bahri. "Pendidikan Agama Islam Berbasis Iq, Eq, Dan Sq." *Tarbawi: Jurnal Pendidikan dan Keagamaan* 10, no. 1 (2022): 43-62.

³¹ Devid Dwi Erwahyudin, Muhammad Muzakki, & Ardiansyah Mustofa Latief. "The Concept of Nafs in Islamic Psychology and its Relevance to Student Development." *AL MISKAT: Journal of Islamic Psychology* 1, no. 1 (2023): 84-96.

³² Howard Gardner. *Multiple intelligences: The theory in practice*. Basic Books, 1993.

³³ Hasan Langgulang. *Manusia dan Pendidikan; Suatu Analisa Psikologi, Filsafat, dan Sains Pendidikan*. Jakarta: Pustaka Al-Husna Baru, 2004.

Formulating an Educational Curriculum that Supports the Holistic Development of Students

Substantively, the educational curriculum refers to the entirety of experiences encountered and the processes undergone by students in achieving educational goals. Husaini explains that the curriculum encompasses not only classroom subjects but also all activities shaping learning experiences, including teaching methods, social interactions, learning environments, and value transmission.³⁴ In line with this, emphasize that integrating psychological foundations into the curriculum creates more effective and meaningful learning, tailored to students' psychological characteristics and motivating them to deepen their understanding within a positive learning environment.³⁵

In this regard, psychology plays a vital role in ensuring that every component of the curriculum aligns with students' developmental stages, thereby supporting the formation of character, knowledge, and skills required to achieve holistic educational goals. Thus, the curriculum does not merely focus on academic achievement but also facilitates moral, emotional, and social development, aiming to shape virtuous, intelligent individuals who can contribute positively to society.³⁶ Therefore, the contribution of psychology in curriculum design is fundamental, as it offers scientific and practical foundations for understanding how learners grow, learn, and interact with educational settings. Among the crucial roles of psychology are: (1) understanding developmental stages, (2) creating effective learning designs, (3) emphasizing learner motivation and engagement, (4) fostering social emotional and spiritual growth, (5) promoting inclusive and personalized education, and (6) providing the basis for fair and meaningful assessment.³⁷

In this context, an effective curriculum formulation can integrate several psychological approaches. First, the constructivist approach, which positions students as active subjects who build their own knowledge through experience, reflection, and social interaction. Second, the humanistic approach, which focuses on self-actualization, the fulfillment of affective needs, and the strengthening of intrinsic motivation.³⁸ Third, the integrative-spiritual approach, which combines general knowledge with the values of *tawhid* (Oneness of God) and Islamic morality. As affirmed by Ibn Qayyim, knowledge separated from faith only leads to destruction. By adopting a combination of these approaches, the curriculum functions not only as an academic instrument but also as a holistic vehicle for shaping Islamic personality and morality.³⁹

³⁴ Adian Husaini. *Pendidikan Islam: Mewujudkan Generasi Gemilang Menuju Negara Adidaya 2025*. Depok: Yayasan Pendidikan Islam At-Taqwa Depok, 2018.

³⁵ Priani Sijabat, et.al. "Literature Study: The Role of Educational Psychology in Learning Science." *MULTIPLE: Journal of Global Multidisciplinari* 1, no. 1 (2023): 30-38.

³⁶ Komara, et.al. "Peran Psikologi Pendidikan untuk Meningkatkan Hasil Belajar Melalui Pelajaran Berdiferensiasi dalam Implementasi Kurikulum Merdeka di Sekolah Dasar." *Jurnal Abdimas Bina Bangsa* 4, no. 2 (2023): 1686-1690.

³⁷ Kulsum. "Peran Psikologi Pendidikan Bagi Pembelajaran." *Jurnal Mubtadiin* 7, no. 1 (2021): 100-122....

³⁸ Kevin Click, et.al. "Educational Psychology: Learning and Instruction." *International Handbook and of Psychology Learning and Teaching, Springer International Handbooks of Education*, May 29, 2022: 1-35.

³⁹ Kate Jacobs. *Educational And Developmental Psychology*. 24 April 2024. Ibn Qayyim.... Abudin Nata ...

Adjusting teaching materials and methods according to students' cognitive, emotional, and social development is central to curriculum effectiveness.⁴⁰ Through psychological insights, students' holistic needs can be addressed, ensuring that learning remains relevant and impactful. Psychology thus ensures that curricula not only address academic competencies but also intellectual, moral, emotional, and spiritual dimensions.⁴¹ The importance of aligning curriculum with developmental psychology is also reflected in Western theories. Piaget's stages of cognitive development highlight the need for curricula adapted to each phase of children's thinking, while Vygotsky underscores the role of social and cultural contexts, stressing the importance of interactive and collaborative learning designs.⁴²

From an Islamic psychology perspective, classical scholars offered profound insights. Ibn Sina stressed that education must be tailored to developmental stages—beginning with physical training, then intellectual cultivation, and culminating in spiritual guidance. Al-Ghazali emphasized integrating moral and spiritual education with rational sciences to purify the heart. Ibn Qayyim insisted on knowledge that humbles the soul before Allah, rejecting curricula that chase worldly success without moral grounding. In modern times, Badri criticized secularized curricula for fragmenting human development and called for education rooted in Qur'an and Sunnah to nurture the soul holistically.⁴³

From the naqliyah foundation, the Qur'an positions itself as the ultimate curriculum guide: *"This is the Book about which there is no doubt, a guidance for those conscious of Allah"* (Q.S. Al-Baqarah: 2). This highlights the Qur'an not only as a source of knowledge but also as the axis of character formation. From the 'aqliyah dimension, reason dictates that neglecting spirituality produces unbalanced individuals knowledgeable but morally weak. In sum, psychology contributes by ensuring that curricula are adapted to cognitive readiness, while Islamic psychology integrates affective and spiritual formation. The synergy of both establishes a curriculum that nurtures insan kamil, harmonizing reason ('aql), soul (nafs), and spirit (ruh).

The Importance of Psychology in the Educational and Learning Process

The educational process refers to the various activities and interactions that occur during learning, including teaching methods, strategies, and assessments. Psychology provides insight into how students learn, which methods are effective, and how to manage classroom dynamics. For instance, behaviorist theories highlight reinforcement in shaping behavior, while constructivist theories emphasize active student participation in knowledge construction.

⁴⁰ Tiara Nur Fitria. "Understanding the Educational Psychology and English Language Teaching: Insights for Both EFL and Non-EFL Learners." *Journal of English Language Teaching, Linguistic and Literature* 4, no. 1 (2024): 37-53.

⁴¹ Solekan. *Implementasi Pendidikan Holistik dalam Pembelajaran Pendidikan Agama Islam di MTs Miftahunnajah Gamping Sleman Yogyakarta (Tesis S2)*. Yogyakarta: Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga, 2022.

⁴² Slavin. (2018). *Educational psychology: Theory and practice* (12th ed.). New York: Pearson.

⁴³ Badri. (1979). *The dilemma of Muslim psychologists*. London: MWH.

Educational psychology thus serves as a critical foundation for determining teaching methods that are relevant and effective for student development.⁴⁴

From an Islamic perspective, the educational process is not merely about transferring information but also about instilling values and purifying the heart. Ibn Sina highlighted that teaching must stimulate reasoning while nurturing ethical conduct. Al-Ghazali underscored the role of teachers as moral exemplars, stating that education should be a process of guiding students toward closeness to Allah. Ibn Qayyim insisted that learning must engage the heart, refining it from destructive desires, and directing it to worship. Malik Badri added that Islamic education should reform the process of teaching itself, ensuring it is spiritually meaningful rather than being reduced to technical knowledge transfer.⁴⁵

Naqliyah evidence emphasizes that the Prophet Muhammad ﷺ himself was the best educator, as the Qur'an states: "Indeed, in the Messenger of Allah you have an excellent example" (Q.S. Al-Ahzab: 21). The Prophet's teaching process combined instruction, example, and spiritual nurturing. Aqliyah reasoning also affirms this: an educational process that ignores values may produce technically competent individuals but fails to develop their humanity and spirituality. Therefore, the integration of psychology into the educational process ensures that teaching methods are responsive to cognitive and emotional needs, while Islamic psychology guarantees the nurturing of spirituality and morality. The cognitive aspect ensures comprehension of knowledge, the affective aspect develops attitudes and emotional balance, and the spiritual aspect deepens faith and sincerity. Together, these make the educational process holistic, producing learners who are intellectually sharp, emotionally stable, and spiritually devoted.⁴⁶

The choice of methods and learning strategies plays a decisive role in achieving educational goals. Psychology offers valuable insights into how students learn best, enabling teachers to apply effective strategies. For example, behaviorist theories emphasize the use of reinforcement and repetition to shape student behavior, while cognitive theories highlight the importance of understanding how information is processed and stored in memory. Constructivist theories encourage active learning, where students construct knowledge through experience, discussion, and reflection.⁴⁷

From an Islamic psychological perspective, classical scholars stressed that methods of teaching must integrate intellectual, moral, and spiritual dimensions. Ibn Sina emphasized gradual teaching methods, suited to the intellectual maturity of students, while also encouraging practical exercises to strengthen understanding. Al-Ghazali argued that effective learning strategies should include *mujahadah* (discipline), *riyadah* (training), and *tazkiyah* (purification), ensuring that

⁴⁴ Hammond, Z., Hyler, M. E., & Darling-Hammond, L. (2020). *Preparing teachers for deeper learning*. Cambridge, MA: Harvard Education Press.

⁴⁵ Suaidi, Suid. "The Role Of Education Psychology For Learning." *Journal of Positive Psychology & Wellbeing* 6, no. 1 (2022): 1946-1953.

⁴⁶ Refika. "Urgensi Ilmu Psikologi Dalam Proses Pembelajaran Pendidikan Agama Islam." *Jurnal Nathiqiyah* 2, no. 1 (2019): 13-25.

⁴⁷ Regina Sipayung, et.al. "Peran Psikologi Pendidikan dalam Pembelajaran di Sekolah Dasar." *Jurnal Yudistira : Publikasi Riset Ilmu Pendidikan dan Bahasa* 2, no. 2 (2024): 156-161. Slavin.(2018). *Educational psychology: Theory and practice* (12th ed.). New York: Pearson; Jeanne Ellis Ormrod. *Essentials of educational psychology*. Essex: Pearson Merrill Prentice Hall, 2006.

knowledge leads to action and transformation of character. Ibn Qayyim highlighted that the most effective method is one that engages the heart, softens it with remembrance of Allah, and connects knowledge to worship. In the modern era, Malik Badri critiqued Western-derived methods for being overly mechanistic and argued that Islamic learning strategies must reorient toward Qur'an and Sunnah as sources of guidance, making learning spiritually nourishing and not just cognitively stimulating.⁴⁸

Naqliyah references strongly support this integrated view. The Qur'an emphasizes reflective learning: "*Do they not reflect upon the Qur'an, or are there locks upon their hearts?*" (Q.S. Muhammad: 24), which underscores that learning strategies should promote deep contemplation rather than rote memorization alone. The Prophet Muhammad ﷺ also modeled diverse strategies dialogue, questioning, storytelling, and practical demonstration—making his methods highly adaptive to the learner's needs. Aqliyah reasoning likewise indicates that methods focusing solely on rote memorization without reflection may hinder creativity, while strategies ignoring spirituality may foster arrogance rather than humility.⁴⁹

Therefore, integrating psychology with Islamic psychology ensures that methods and learning strategies not only address cognitive efficiency but also cultivate affective balance and spiritual depth. The cognitive aspect is supported through structured explanations and active engagement, the affective aspect through encouragement, empathy, and collaboration, and the spiritual aspect through remembrance of Allah, moral exemplars, and purposeful connection of knowledge to worship. In this way, learning strategies become holistic, shaping learners who are knowledgeable, virtuous, and God-conscious.⁵⁰

CONCLUSION

Psychology plays a crucial role in Islamic education by helping to formulate holistic goals, curricula, and teaching methods. Through a psychological approach, the intellectual, emotional, moral, and spiritual aspects of students can be developed in a balanced manner. Psychology enables educators to understand the individual needs of students and their developmental stages, allowing learning to be tailored to their mental and emotional conditions. Thus, Islamic education can achieve its main goal of shaping individuals who are faithful, pious, morally upright, and intellectually and emotionally intelligent. The integration of psychology and education helps create a learning environment that supports the optimal development of students in various aspects of life, fostering a balanced growth that aligns with the objectives of Islamic education. This holistic approach ensures that students are not only equipped with knowledge but also with the character and values necessary to contribute positively to society and live in accordance with Islamic principles.

⁴⁸ Prananda, Gingga. *Psikologi Perkembangan Siswa Sekolah Dasar*. CV. Sketsa Media, 2024.

⁴⁹ Nurhidayah, et.al. *Psikologi Pendidikan*. Malang: Universitas Negeri Malang, 2017.

⁵⁰ M. Jufri & N. Aeni. "The Contribution of Educational Psychology in Teaching Millennial Students." *The 1st International Conference on Education, Social Sciences and Humanities*. Global Conference Series and RedWhite Press, 2019. 155-160.

As an implication, this research contributes to the development of a more holistic Islamic education by incorporating a psychological approach into the formulation of goals, curriculum, and teaching methods. Through this integration, educators can better understand the individual needs and development of students, enabling them to create a learning process that not only focuses on intellectual achievement but also on moral, emotional, and spiritual development. This is expected to produce graduates who have a balance in the aspects of knowledge, morality, and spirituality, and who are able. This research may be limited to certain aspects and contexts studied using qualitative methods; therefore, subsequent research is recommended to encompass various contexts and use mixed methods to provide a more comprehensive understanding. to make positive contributions to society in accordance with the principles of Islamic teachings.

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