

DESCENT RENEWAL AND SUSTAINABLE ENVIRONMENTAL CONSERVATION IN THE PERSPECTIVE OF ISLAMIC EDUCATIONAL PSYCHOLOGY

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ABSTRACT

This research aims to examine the urgency and strategy of hereditary renewal and sustainable environmental conservation in the perspective of Islamic educational psychology to form a strong Islamic character. Using a qualitative method of literature study with primary source analysis, this research identifies that individual development is influenced by fitrah (innate potential), heredity, and environment (family, school, community). The results show that Islamic educational psychology plays a central role through internalization of values from an early age, the formation of an Islamic educational environment, habituation of positive behavior, alignment of faith-science-amal, optimization of the role of parents and teachers, use of productive technology, and evaluation and counseling. This strategy is expected to give birth to a smart generation, strong in faith and morals, and able to become agents of change for the realization of Islamic civilization.

Keywords: Hereditary Renewal; Sustainable Environmental Conversation; Islamic Educational Psychology

INTRODUCTION

The modern era, with all its technological advances and the swift flow of information, has presented great challenges for humanity, including the Muslim community, in educating their children (Fauzi, 2025). The shift in values due to cultural openness and the penetration of foreign cultures that are contrary to Islamic principles through social media, television, the internet, and daily associations, has eroded the morality of the younger generation. The phenomenon of moral crisis, loss of life direction, and the fall of children and adolescents into negative behaviors such as promiscuity, individualism, materialism, even violence and juvenile delinquency, are clear indicators of weak character education in the family, school, and community. When education only focuses on cognitive aspects and academic achievement without regard to moral and spiritual formation, the result is individuals who are intellectually intelligent but emotionally and spiritually fragile. This condition raises deep concerns, especially for Muslims who carry the mandate to form a generation of faith, knowledge and noble character.

In this context, the crucial question arises how to instill Islamic values from an early age so that children grow into individuals who are not only intelligent, but also have strong character and morality? The answer lies in the urgency of Islamic education that touches the psychological aspects of children, namely through the Islamic

educational psychology approach. This approach holistically pays attention to the intellectual, emotional, social, and spiritual development of children, based on Islamic teachings. Islamic educational psychology emphasizes the importance of understanding children's developmental stages, providing love, being a good role model, and creating an environment conducive to Islamic character building. Education in Islam, in fact, is not only the transmission of knowledge, but the development of the hearts and souls of students (Rukajat, 2024) .

However, the implementation of this approach is still not optimal. Many parents do not fully understand how to educate children with an Islamic psychological approach, and educational institutions tend to focus on academic aspects alone, ignoring the formation of students' personalities (Nerizka et al., 2021) . The social environment also often does not support the growth and development of children's character because of the rampant behavior that contradicts Islamic values. Therefore, this research becomes very rational and urgent to do. An in-depth study of the strategy of applying Islamic educational psychology in various family, school and community environments is needed so that the development of generations and environmental improvement can run in an integrated and systematic manner. The ultimate goal of this strategy is to form a superior individual child as well as create a society that has Islamic nuances and is able to support the realization of Islamic civilization. Through the proper and comprehensive application of Islamic educational psychology, it is hoped that a generation will be born that is not only academically intelligent, but also strong in faith and morals, and able to play a role as an agent of change in society, in line with the goals of offspring renewal and sustainable environmental conservation in the perspective of Islamic educational psychology.

RESEARCH METHODS

This study is a qualitative study that specifically applies the literature study method (Fatimah. et al., 2025) . Within the framework of "Hereditary Renewal and Sustainable Environmental Conservation in the Perspective of Islamic Educational Psychology", this research relies on primary sources obtained through a series of crucial steps. The process began with the systematic identification and selection of relevant literature. For this purpose, comprehensive keywords related to the main topic were formulated, which then became the basis for searching articles, books, research reports and other academic sources. This search was conducted through various reputable online databases such as Google Scholar, Scopus, and Web of Science, as well as library catalogs and other reliable sources.

Data collection involved the systematic extraction of information from each selected source. Key information that was carefully recorded and documented included key concepts, relevant theories, previous research findings, as well as methodologies used in other studies (where relevant for comparison), and key arguments. This recording utilized a synthesis matrix or reference management tool to ensure the accuracy and orderliness of the data collected, which then became the foundation for an in-depth analysis of how Islamic educational psychology plays a role in descent renewal and sustainable environmental conservation efforts.

RESULTS AND DISCUSSION

The Concept of Heredity and Environmental Renewal in the Perspective of Islamic Educational Psychology

Humans are created by Allah with a perfect structure consisting of physical and spiritual, equipped with innate potential (fitrah) to develop. In Islam, humans are the subject and object of science, capable of learning and teaching (homo educabile), and have the intellect to distinguish good and bad (Ahmad, 2025). Child development is influenced by fitrah, heredity, and environment, in line with convergence theory. Islamic educational psychology emphasizes the utilization of fitrah and psychological development for comprehensive educational reform. This includes a learner-centered approach that integrates spiritual values, the cultivation of Islamic character through the internalization of morals and tawhid, the Islamic use of technology by maintaining moral values, and the reconstruction of Islamic education goals oriented towards the world and the hereafter. This renewal is not just a curriculum change, but a means of strengthening the values of the Qur'an in a contextual manner.

Environment is a crucial external factor in education, as emphasized in general psychology and Islamic teachings, which remind us to choose friends because of their influence. The educational environment is the collective responsibility of the family, school and society.

1. The family environment is the main foundation for the formation of a child's character and basic values, where parents act as caregivers who guide and nurture. Parenting patterns (authoritarian, democratic, permissive) greatly influence a child's personality, with democratic parenting considered the most ideal. Parenting mistakes such as lack of affection or violence can negatively impact a child's emotional intelligence. Families that fail to perform their functions can create a generation of weak characters.
2. The school environment acts as a continuation of family education, serving to transfer knowledge, form moral awareness, and develop personality. Teachers are important role models in this process. The school is not only a place of learning, but also a place of morality and skill formation, contributing to cultural transmission, social role formation, social integration and innovation.
3. The community environment, as the third educational environment, has a wider scope and diverse culture. Community participation is very important in strengthening the education system, both through the utilization of services, passive participation, contribution of resources, involvement in the learning process, to the implementation of delegative activities. The active involvement of the community will shape a generation that is more qualified socially and spiritually.

Psychological Aspects of Islamic Education in Hereditary Development and the Establishment of a Conducive Environment

In the perspective of Islamic educational psychology, there are several crucial aspects that play an active role in fostering offspring and forming a conducive environment. These aspects are interrelated to achieve the goal of forming individuals with faith, knowledge and noble character. These aspects of Islamic educational psychology collaborate to ensure that the nurturing of offspring produces a generation that is not only intelligent, but also mentally and spiritually strong, and able to create and maintain an environment conducive to the development of Islamic civilization.

Offspring development is a holistic process of shaping children's character from an early age based on Islamic values, by viewing children as biological and spiritual beings who have fitrah (innate potential for faith) that needs to be developed. This

fitrah is the foundation of education that directs humans to monotheism, as affirmed in the Qur'an and Prophetic Hadith (Surahman, 2024) . This potential will not develop optimally without educational intervention and a supportive environment. Therefore, Islamic education is responsible for growing and developing this fitrah. Islamic educational psychology also pays attention to the stages of child development, from early childhood (0-7 years) with an approach of affection and play, tamyiz age (7-14 years) for habituation of worship and discipline, to adolescence (14 years and over) which focuses on independence and moral responsibility. In addition, moral and emotional education is crucial, emphasizing emotional control, patience, compassion, and empathy.

Furthermore, building a conducive environment is very important. The family environment is the first center of education where parents serve as role models, implement Islamic communication, and create a spiritual atmosphere through corporate worship. The ideal Islamic school environment not only focuses on academics, but also integrates character education, fosters teacher-student emotional bonds and instills social responsibility. Finally, the social environment requires wise supervision of media influences and popular culture so that children avoid values that contradict Islamic teachings and are in a community that upholds goodness.

The Interaction of Heredity, Environment, and Individual Psychological Development According to Islamic Educational Psychology

In the perspective of Islamic educational psychology, the development of a person's personality is the result of a complex relationship between heredity (biological inheritance including physical, temperament, intelligence, and spiritual tendencies), environment (external factors such as family, social, and formal education), and the educational process (tarbiyah) (Apriantia, 2024) . Heredity not only includes physical traits, but also influences an individual's temperament, intelligence and spiritual inclinations. However, this is not absolutely decisive; the innate potential needs to be directed so that it can develop optimally through education and a supportive environment.

1. The role of descent (wirasat/nasab) in Islam. In Islamic studies, heredity does not only include physical characteristics such as skin color, body shape, or facial (Syahid & Kamaruddin, 2022) . It also includes aspects of personality such as temperament, emotional tendencies, level of intelligence, and spiritual tendencies. However, in Islam, this genetic inheritance is not considered an absolute determinant. Islam rejects the biologically deterministic view that human beings are completely controlled by genes. Instead, hereditary potential is seen as an initial provision that can develop optimally if directed through proper education and a supportive environment.
2. Environment (Bi'ah) as an external shaping factor. The environment has a major influence in the formation of a person's morals and personality according to Islamic teachings. This environmental factor includes the family, which is the first place of education for children. In Islam, parents have the responsibility as murabbi (educators) who form the moral and spiritual basis of children from an early age. The social environment, including peers, the surrounding community, and popular culture, shapes the way children think and behave. The formal education environment, such as school or boarding school, which provides a learning structure and instills moral and religious values. A supportive environment that is loving, disciplined and based on Islamic values will

encourage positive growth. Conversely, if the environment is bad, then the positive potential in children can be disrupted or even damaged.

3. The process of psychological development in Islam. Psychological development in Islam covers various dimensions, namely physical, intellectual, emotional-spiritual, and spiritual. It is based on the principles of fitrah, which is the natural human inclination towards truth; taklif, which is the ability to be morally responsible; and tarbiyah Islamiyah, which aims to develop all aspects of humanity in a balanced manner.
4. The synergy of heredity and environment in the educational process. Although there is an interaction between heredity and environment, Islam also emphasizes the freedom of choice (ikhtiyar) in humans. Therefore, Islamic education has a very important role. Its role is to develop the positive potential that comes from heredity, neutralize negative tendencies, and create an environment that is conducive to the inculcation of Islamic values as a whole in each individual. In this context, Islamic education acts as a means to develop the good potential inherited genetically, while directing or neutralizing negative tendencies. Education is also tasked with creating an environment that supports the growth of Islamic values in children as a whole.

The Role of Islamic Educational Psychology in the Renewal of Heredity and Environment for the Mental and Spiritual Development of Children

In the context of the Role of Islamic Educational Psychology in the Renewal of Heredity and Environment for Mental and Spiritual Development of Children, Islamic education holds a central function in shaping the child's personality as a whole, including cognitive, emotional, and spiritual aspects (Nurhaliza, 2024) . To achieve the renewal of offspring and the environment, Islamic education acts as a tool for value transformation as well as forming a social-family system that supports the growth of children in a balanced manner.

1. First, descent reform focuses on improving the quality of the generation (Chirzin, 2024) . This is done through instilling the value of tawhid as a strong character foundation, fostering noble morals such as honesty, trustworthiness, patience, and compassion, as well as organizing family education based on the Qur'an and Sunnah. The goal is to produce a generation that is pious, intelligent, and has spiritual depth.
2. Second, environmental reform is very important because the environment has a major impact on personality formation. Islamic education encourages the creation of a religious environment, namely an atmosphere that supports the practice of Islamic teachings in daily life. This environment must also be humanist and ethical, building a culture of compassion, tolerance and justice, as well as being inclusive and participatory, by actively involving children in the educational process as well as social and religious activities. Thus, Islamic values can be integrated in all aspects of life and learning. This involves strengthening the education system, adjusting the curriculum and synergizing schools, families and communities.
3. This approach has a very significant impact on child development. Mentally, Islamic education not only hones thinking skills (cognitive) through the study of religious knowledge, but also teaches emotional management, empathy, and tolerance. Meanwhile, spiritually, the habituation of worship, understanding of destiny, and direct religious experiences (such as flash Islamic boarding schools)

will shape children's closeness to God, strengthen their faith, and increase their piety.

Strategies for Implementing Islamic Educational Psychology to Renew Heredity and Environment

The strategy of applying Islamic educational psychology centers on the formation of a strong Islamic character, starting from the following stages (Nerizka et al., 2021) :

1. Internalization of values from an early age (golden age). During this period, parents act as the main role model, familiarizing children with tawhid, morals, and adab through prophet stories and educational games. Education of basic Islamic values such as tawhid, noble morals, and manners is applied since child Located at age golden age (0-7 years). Parents become the main role models by familiarizing children with Islamic activities, such as reading prophet stories and educational games with moral values.
2. Creating an Islamic educational environment at home, school and in the community, by keeping children away from negative content, providing Islamic literature, and accustoming a culture of mutual advice. Building a home, school and community atmosphere that supports the development of Islamic values. Based on behavioristic theory, the environment determines children's behavior patterns. Keeping children away from negative content, providing Islamic literature and media, and creating a culture of advising each other in goodness.
3. Character building also involves consistently practicing and reinforcing positive behaviors, such as praying on time and honesty, supported by the concept of *mujahadah an-nafs* and non-material rewards. Consistently training children in good habits such as praying on time, honesty and politeness The concept of *mujahadah an-nafs* emphasizes the importance of continuous spiritual practice. Using non-material rewards such as praise and attention as motivation for character building.
4. Education should harmonize faith, knowledge and charity, through active learning that encourages the practice of worship and social contribution. Providing balanced religious and general education, emphasizing that knowledge must be practiced. Using active learning methods that encourage direct practice of worship and social contribution in daily life.
5. Optimizing the role of parents and teachers as coaches (*murabbi*) is crucial, supported by *secure attachment* and Islamic *parenting* training programs and teacher competency development. Increase the capacity of parents and teachers as character builders with psychological and spiritual approaches. *Secure emotional attachment* between children and educators is key to healthy development. Conduct Islamic parenting training and teacher competency development programs as role models.
6. Productive and Islamic use of technology is encouraged, utilizing educational applications and digital da'wah content with parental supervision. Directing the use of digital technology to support the process of education and entertainment in accordance with Sharia. Utilizing Islamic educational applications, children's dakwah content in digital media, and parental supervision of internet use.
7. Periodic evaluations and Islamic counseling services are needed to monitor character development and provide psychological-religious guidance, as well as activate deliberation forums in the family. Conduct regular assessments of children's character development, and provide religious and psychological

guidance when necessary. Provide Islamic counseling facilities in schools or communities, and activate deliberative forums in families.

CONCLUSION

Based on the discussion of the Concept of Heredity and Environmental Renewal in the Perspective of Islamic Educational Psychology, it can be concluded that the main objective of this strategy, which is to form a superior individual child as well as create an Islamic society and be able to support the realization of Islamic civilization, can be achieved through a holistic approach. Humans, with fitrah as an innate potential to believe and develop, need a conducive environment-including family, school, and society to optimize their potential.

Islamic educational psychology offers a comprehensive framework for offspring reform through character development based on tawhid and noble morals from an early age (*golden age*), in line with the stages of children's psychological development. This includes moral and emotional education, as well as contextualization of Islamic values, not just curriculum changes.

Meanwhile, sustainable environmental conservation is realized by creating a religious, humanist, and participatory educational ecosystem, where Islamic values are fully integrated. This is supported by an implementation strategy that includes the internalization of values from an early age, the creation of an Islamic educational environment, the habituation of positive behavior, the alignment of faith-science-analogy, the optimization of the role of parents and teachers as *murabbi*, the productive and Islamic use of technology, and periodic evaluation and counseling services.

Through the proper and comprehensive application of Islamic education psychology, as outlined in the concepts and strategies, it is hoped that a generation will be born that is not only academically intelligent, but also strong in faith and morals, and has the ability to act as an agent of change in society, while contributing to the creation of a sustainable environment that is in accordance with Islamic values. This confirms that Islamic education has a central role in the transformation of individuals and sustainable civilization.

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