

LEARNING, PROCESS, PHASE AND GROWTH OF KNOWLEDGE IN ISLAMIC EDUCATIONAL PSYCHOLOGY

Fadhila Syahri Sya'ban¹, Anggi Winanda², Aminullah³

¹²³Islamic Education, Postgraduate Program IAIN Bone

Email:

¹syabanfadillasyahri20@gmail.com

²anggywinanda@gmail.com

³aminullahulla4475@gmail.com

ABSTRACT

This article aims to integrate the perspectives of Islamic educational psychology and the Qur'an in understanding the learning process and the periodization of human development. In Islamic educational psychology, learning is seen as a process of behavioral change and the acquisition of knowledge, skills, and attitudes, which is based on the theories of tazkiyah, tawhid, tarbiyah, tabi'ah, and fitrah learning. The learning process itself involves pre-learning, learning, and post-learning stages, and goes through the information, transformation, and evaluation phases. Furthermore, this article links the stages of psychological development with the periodization of development in the Qur'an. The Qur'an provides a basic framework for human development from conception to old age, with an emphasis on biological and spiritual aspects. Psychology complements this view by providing details of psychological, cognitive, social, and emotional development at each phase. Islamic education plays an important role in integrating religious values throughout the stages of development, starting from Islamic prenatal care, introduction of basic teachings in childhood, to strengthening understanding and practice of religion in adolescence as preparation for responsible adulthood. This integration provides a holistic understanding of human development that is in line with Islamic values.

Keywords: *Learning, Phase, Knowledge, Growth, Islamic Educational Psychology, Process*

INTRODUCTION

The level of competitiveness of a country is highly dependent on the quality of education it organizes. The better the quality of its educational institutions and systems, the greater its ability to produce superior human resources. This will ultimately strengthen the country's competitiveness position. Therefore, the implementation of quality education is the main key in building human resources that will play a role in the process of nation and state development. 1

Every individual with various potentials requires an educational process. In the context of Islamic education, a person's personality will appear clearly, forming him into "insan kamil" a human figure who is spiritually and physically intact, able to live

and develop naturally because of his piety to Allah SWT. This shows that Islamic education aims to create a person who is beneficial to himself and society, who likes to apply and develop Islamic teachings, both in his relationship with God and fellow humans. In addition, the individual is also expected to be able to utilize the universe optimally for life in the world and the hereafter.²

Learning is a complex internal process, involving all mental aspects, including the cognitive, affective and psychomotor domains. These three aspects are activated in the learning process that is focused on certain learning materials or materials.

In the view of Islam, learning is an obligation that must be carried out by every Muslim and Muslimah as an effort to gain knowledge in order to improve their degree of life. The learning process is understood as a change in behavior for the better, which is obtained through practice and experience. These changes are relatively permanent and occur after a long period of time. In Nidawati's research, the changes in question include various aspects of personality, both physical and psychological, such as improvements in understanding, problem-solving abilities, skills, abilities, and attitudes.³

Islamic educational psychology is one of the important concepts in the world of education that is very relevant to current needs. However, there are still many who do not understand the meaning of this concept or how to apply it in the learning process. In fact, both psychology and Islamic education have an important role in supporting teaching and learning activities as a whole.

Understanding psychology is very important for educators so that they can recognize the characteristics of students, both from the cognitive, affective and psychomotor aspects. This overall psychological knowledge contributes greatly to tailoring the educational process to students' attitudes, interests, motivations, aspirations and needs. That way, the learning process in the classroom can run more effectively and optimally.

In the Islamic view, education is a system that guides children to behave in accordance with the values of Islamic teachings. Therefore, psychology and Islamic education support and complement each other in carrying out the education process as a whole.⁴

RESEARCH METHOD

This study is a qualitative study using literature study as material and data in preparing it using primary sources. The crucial step taken is the identification and selection of relevant literature systematically. This process begins by formulating comprehensive keywords relevant to the topic of study, which are then used to search for articles, books, research reports, and other academic sources through various online databases (such as Google Scholar, Scopus, Web of Science), library catalogs, and other trusted sources.

Data collection in this desk study was done through systematic extraction of information from each selected source. Key information such as key concepts, relevant theories, previous research findings, methodologies used in other studies (if relevant for comparison), and important arguments were carefully recorded and documented using a synthesis matrix or reference management tool.

RESULTS AND DISCUSSION

Learning in the Perspective of Islamic Educational Psychology

Learning can be understood as an activity that leads to the transformation of behavior as well as the mastery of insights, skills, and attitudes. In the world of education, learning plays a central role because it is the main means of acquiring various forms of knowledge. E.L. Thorndike predicts that if human learning capacity is reduced by half, then the current civilization will be meaningless in the future.⁵

Thorndike also described learning as a process of interaction between stimuli and responses. Stimuli, such as emotions and thoughts, trigger learning activities, while responses are reactions that arise from students during the learning process. Skinner (1958) defines learning as a "progressive process of behavioral adaptation," which means that learning is a mechanism of behavioral adjustment that runs continuously and also develops.⁶

Learning is an action in the process of acquiring knowledge. James O. Whittaker states that learning is a mechanism that modifies behavior through experience. Meanwhile, according to Slameto, learning is an effort taken by individuals to change their behavior comprehensively, which is a consequence of personal experience in interacting with the environment.⁷

From a psychological point of view, learning is a fundamental process in the development of human life. Through learning, individuals can experience qualitative changes that allow the development of their behavior.⁸

Every element of life is always related to the learning process. Learning is not only limited to the mastery of new skills or academic-related matters, but also includes emotional development, social interaction, and even personality formation.⁹ Basically, learning is a process of increasing individual knowledge in various aspects of life.

There are several concepts of learning, namely:

- a. Tazkiyah Learning Theory. Learning focuses on character building and noble morals through purifying the soul and increasing piety. The process involves religious understanding, life experience, and self-reflection.
- b. Tawhid Learning Theory. Learning is based on understanding the oneness of God. The aim is to instill awareness of the existence of God and the importance of knowledge and skills that are beneficial to oneself and others. The approach includes the development of understanding (cognitive), appreciation (affective through worship), and practice (psychomotor in real action).

- c. Tarbiyah Learning Theory. Learning focuses on the holistic (moral, social, and spiritual) formation of students' personalities. This theory integrates various other learning theories:
- 1) Behavioristic, which is the formation of behavior through interaction with the environment and stimulus.
 - 2) Cognitive, which is the importance of understanding and managing information in learning.
 - 3) Humanistic, which prioritizes personal experience and internalization in the learning process, encouraging potential and creativity.
 - 4) Constructivist, where knowledge is actively built by individuals through social interaction.
- d. Tabi'ah Learning Theory. Learning emphasizes human relationships with nature and the surrounding environment, aiming to foster awareness of the importance of environmental conservation.
- e. Fitrah Learning Theory. Learning is based on the innate human potential to learn and develop. Fitrah is the basic nature that becomes the foundation of individual abilities and talents from birth.

Learning Process in the Perspective of Islamic Educational Psychology

The learning process from the perspective of Islamic educational psychology involves 3 stages, namely:

1. Pre-learning stage, this stage includes motivation to learn with mental preparation every time learning begins.
2. The learning stage, sharpening the brain in receiving and managing information properly.
3. Post-learning stage, applying the understanding and information obtained in situations and conditions found in real life.¹⁰

The learning process in the perspective of Islamic educational psychology includes understanding the most effective methods in teaching Islamic principles to students, as well as how students can absorb and also implement these teachings in their lives. In this context, the learning process also involves using teaching techniques that are not only effective, but also aligned with Islamic values. In addition, it is important to understand the characteristics of students, instill Islamic moral and ethical values, and conduct evaluations to ensure the success of the learning process experienced by students.

Learning Phases in the Perspective of Islamic Educational Psychology

According to Jerome S. Bruner, there are three phases that students go through, namely:

1. The information reception stage, students in the learning process obtain a number of information related to the material being studied.
2. The transformation stage, the information obtained is developed by students and analyzed into more conceptual things so that the information is useful in the future.

3. Evaluation stage, learners are able to assess the extent to which the information can be transformed and can be useful when facing real-life situations.

There are also three phases of the learning process in the perspective of Islamic educational psychology, namely:

1. The preparation stage (tarbiyah), an effort to increase faith and piety.
2. The understanding stage (tafakkur), an effort to obtain in-depth material related to religious teachings.
3. The implementation stage (amal), an effort to apply religious teachings in everyday life.¹¹

Knowledge Growth in the Perspective of Islamic Education Psychology

Knowledge growth in psychology is a gradual process that involves increasing an individual's cognitive capacity, namely the ability to receive, process, understand, store, and apply information. This process develops along with factors such as age, experience, and interaction with the social and cultural environment. Thus, knowledge growth reflects progressive changes in the way individuals think, understand and learn over time.

Knowledge growth in the perspective of Islamic educational psychology is an integration between aspects of psychology and Islamic values to understand the process of how humans acquire, develop and expand their knowledge.

The periodization of human development aims to categorize and facilitate understanding of the nature of development itself. In general, human development is described in various periods or stages. These stages are well known to the general public, including the prenatal period, infancy, early childhood, middle childhood, and adolescence.¹²

In general, the periodization of human development described in psychology aligns with the stages mentioned in the Qur'an, albeit with different emphases and details.¹³

1. The prenatal period (prenatal peroid) and the period from the start of fertilization of the ovum by the sperm (QS. Al-Hajj: 5)

In Psychology, the prenatal period emphasizes development from conception to birth, highlighting the fetus' response to the environment and the importance of the mother's condition. In the Qur'an surah Al-Hajj verse 5 explicitly mentions the stages of embryonic development in sequence: nutfah (a drop of semen), alaqah (a clot of blood), mughah (a lump of flesh), to the inhalation of the spirit.

Both perspectives recognize this initial period of life as beginning at conception. The Qur'ān provides specific details regarding biological development, while prenatal psychology focuses on the influence of the mother's environment on the psychological development of the fetus, including responses to sounds such as Qur'ānic chanting mentioned in psychological materials. The prenatal stage is the foundation period. The mother's physical and psychological

health, including listening to the Qur'an, can provide positive stimulation for fetal development according to both perspectives.

2. Infancy, Early Childhood, Middle and Late Childhood and Birth to Death Period (QS. Ar-Rum: 54)

The infant period emphasizes dependence, the emergence of speech, sensory-motor skills, and learning through interaction. Early childhood is characterized by early independence, pre-operational, and the introduction of basics. Middle and late childhood focus on mastery of basic skills, concrete logical thinking, and the world of school. Surah Ar-Rum verse 54 mentions the phases of *dha'f* (weak/child), *quwwah* (strong/older), and again *dha'f wa shayibah* (weak and graying/older). The *thifl* (infant/child) phase is also mentioned in the explanation of the verse Al-Hajj.

The *dha'f* phase in the Qur'an covers the infant and early childhood periods in psychology, where the individual is in an immature physical and cognitive state and is highly dependent on others. The *quwwah* phase corresponds to middle and late childhood and early adolescence, where physical strength and cognitive abilities develop rapidly, including the mastery of basic skills and concrete logical thinking mentioned in psychology. Islamic education in the childhood phase (introduction of short surahs and prayers) is in line with the importance of cognitive and spiritual stimulation at an early age.

3. Adolescence and the Period from Birth to Death (QS. Ar-Rum: 54)

Adolescence is a transition to adulthood, characterized by physical changes, identity search, abstract, idealistic, and rational thinking. The *quwwah* phase can continue to include adolescence, where individuals reach physical and intellectual maturity. Islamic education during this period emphasizes the strengthening of reason, value analysis, and self-control. Both perspectives see this as a period of higher cognitive development (abstract thinking in psychology, value analysis in Islam) and preparation for adulthood. Islamic education equips adolescents with a strong spiritual and moral foundation to face challenges.

CONCLUSION

Learning is the process of changing behavior and gaining knowledge, skills, and attitudes. Learning theories in the perspective of Islamic educational psychology are tazkiyah learning theory, tawhid learning theory, Tarbiyah learning theory, Tabi'ah learning theory, and fitrah learning theory.

The learning process is a series of stages that cause changes in cognitive, affective, and psychomotor behavior in individuals. The learning process in Islamic educational psychology involves three stages, namely the pre-learning stage, the learning stage, and the post-learning stage. Then the learning phases take three phases in the learning process, namely, the information stage, the transformation stage, and the evaluation stage.

The Qur'an provides a basic framework for the periodization of human development from before birth to old age, focusing on the biological and spiritual stages. Psychology complements this view by providing details on psychological, cognitive, social and emotional development at each stage. Islamic education

integrates religious values in every phase of development, from maintaining the condition of pregnant women, introducing the basics of religion in childhood, to strengthening the understanding and practice of religion in adolescence as a provision for responsible adulthood.

ACKNOWLEDGMENTS

The authors would like to express their deepest gratitude to the readers for their interest and time in reviewing this research article. The contribution of readers in disseminating and discussing the results of this research is highly appreciated and is expected to encourage further progress in the field of Educational Psychology.

REFERENCES

- Djamarah, Syaifu Bahri. "Psychology of Learning." Jakarta: Rineka Cipta, 2011.
- Hadziq, Achmad Faizal. "The Concept of Islamic Educational Psychology in the Perspective of Prof. Dr. Zakiah Darajat." *Journal of Aksioma Ad-Diniyyah: The Indonesian Journal of Islamic Studies* 7, no. 2 (2019).
- Hosaini, H. "Behauvioristic Basid Learning in the Frame of Islamic Education in the Perspective of Al-Ghazali." *Education: Journal of Islamic Thought* 3, no. 1 (2019): 23-45.
- Jambak, Maryam. "Human Growth and Development According to Developmental Psychology and the Qur'an." *Pavaja: Journal of Early Childhood Islamic Education* 6, no. 1 (2024): 32.
- Latifa, Eva. *Introduction to Educational Psychology*. Yogyakarta: PT Insan Madani Library, 2012.
- Maharani, Dewi. "Child Education from the Perspective of Psychology and Islamic Education." *IQ (Qur'anic Science): Journal of Islamic Education* 1, no. 1 (2018): 43-44.
- Mansir, Firman. "Psychic." *Journal of Islamic Psychology* 4 (2018).
<https://doi.org/10.19109/psikis.v4i1.2042>.
- Mulyadi, Setyo. *Psychology of Education*. Depok: PT Raja Grafindo, 2018.
- Nidawati. "Learning in the Perspective of Psychology and Religion." *Pioneer Journal* 1, no. 1 (2013).
- Shakila. "Learning in Islamic Perspective in Relation to Psychology of Learning." *Potensia Journal* 14, no. 1 (2015).
- Sobry, Muhammad. "Stages of Learning in Islamic Education According to Al-Zurnuji: A Literature Review." *JUPE: Journal of Mandala Education* 7, no. 3 (2022): 12.