

## THE CONTRIBUTION OF QUR'ANIC PSYCHOLOGY TO THE CONCEPT OF MODERN EDUCATIONAL PSYCHOLOGY ISLAMIC EDUCATION PERSPECTIVES

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**ABSTRACT:** *The Qur'an is the main source of religious and social sciences in Islam. The Qur'an was agreed upon by the Islamic scholars, not only discussing the issues of religion and morality, but also giving information and cues about science and science to humans. Among the sciences is the science of psychology, especially the psychology of human development. The purpose of this research is to explore and introduce the concept of developmental psychology in the Qur'an and As-Sunnah in order to be referenced by people who struggle in this field, including educators. The method used in this research is qualitative method with library research approach and descriptive analysis of the findings obtained from the library data. The results of this study explain that the soul in the Qur'an includes several understandings; Soul means Spirit, Soul means man as a whole consisting of spirit and body, Soul means potential human mind, Soul means heart (Qolb) and Soul means potential good and bad. The soul or human psychology has certain types and conditions according to God's creation and the soul or human psychology undergoes 3 (three) stages of development; weak, strong and weak the second.*

**Keywords:** *Psychology, Soul, Qur'an, Development*

### A. Introduction

The Qur'an is the most complete and detailed holy book discussing the human soul, there is no holy book that best understands the characteristics of man both regarding faith, psychology and psychology than the Qur'an. Almost every surah of the Qur'an talks about the theme of man, from all its facets and backgrounds, starting from before birth, when born, death



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and even after death. Evidence that the Qur'an is the holy book that best knows and animates man with all his life can be seen that the word "man" (*An-nas or Al-Insan*) in the Qur'an is mentioned almost 300 verses in the Qur'an, 200 verses are called *An-Naas*, 68 verses are called *Al-Insan* and *others are called Al-Basyar and Ibn Adam approximately 30 verses.*<sup>1</sup>

The Qur'an is the holy book that knows the soul and psychology of man of all time, the Qur'an is the first book that discusses the science of human psychology or psychology. The Qur'an explains that man is the most unique and most beautiful creature of his creation. At-Tin: 4), as man is the noblest and most special of all creatures (QS. Al-Isra': 70) and also as a being who can rule the earth and be the party who has the right to lead and prosper it (QS. Al-Baqarah: 30 and Shad: 26).

The philosophers of Plato's (427-347S) and Aristotle's (384-322S) have talked a lot about the human soul, but they are ambiguous and cannot ascertain the nature of human psychology. Even during the time of rationalism and empiricism such as Rene Dekrates (1596-1650), Immanuel Kant (1724-1804) and John Locke (1632-1704), there was still a long debate about the object of psychology and its nature.<sup>2</sup>

The Qur'an can explain exactly the abstract meaning of the human soul or psychology and classify it with the human spirit, soul, heart and mind. That human psychology has labile and changing conditions, as the soul or human psychology can also be identified into 3 (three) types, namely 'A calm soul, a sorry soul and an emotional soul. The nature of human psychology will be explained in detail in the following discussion.

## **B. Research Methodology**

The method used in this study is a qualitative method with a *Library research approach* and descriptive analysis of the findings obtained from the library data. Researchers also use the method of *Comparative Comparative Analysis*, when explaining the concept of soul or psychology in the Qur'an in Western psychological theories and concepts, especially those related to developmental psychology (*Psychology Development*).

The source of data in the study is the Main References of Islam, namely the Qur'an and As-Sunnah, as well as the views of the salaf contained in the books of Tafsir recognized by Islamic scholars such as; *Tafsir At-Thabari*, by *Imam Ibn Jarir At-Thabari*, *Tafsir Ibn Kathir*, by *Ibn Kathir* and *Tafsir Al-Qurthubi*, by *Muhammad bin Ahmad Al-Anshari Al-Quthubi* and

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<sup>1</sup> Muhammad bin Ahmad Al-Anshari Al-Quthubi, *Al-Jami' Liahkamil Qur'an/Tafsir Al-Qurthubi*, Kairo: Maktabah Al-Iman, 2004

<sup>2</sup> Calvin S. Hall & Gardner Lindzey, 1978, *Theories of Personality*, New York: John Wiley & Sons

the Book "*Al-Usus An-Nafsiyah Li An-Numuw*" (Basics of Developmental Psychology) by Fu'ad Al-Bahiy As-Sayid. As for data sources that explain modern developmental psychology, the author uses primary sources written by western developmental psychologists such as; *Child Development*, by Elizabeth B. Hurlock and *Life Span Development 13th ed*, by John W. Santrock.

## C. Results and Discussion

### 1. Understanding Psychology

Psychology in terms of language, comes from Greek, from the root word *psyche* which means soul and *logos* which means Science, so literally Psychology means "Science of Soul".<sup>3</sup> In Arabic it is called "*Ilmu an-Nafs*" The science of the human soul.<sup>4</sup> Psychologists differ on whether this science discusses the soul, *mind* or human behavior. 16th century psychologists such as Rene Descartes (1596-1650 AD), argued that psychology or psychology is the science of consciousness, Descartes gave rise to a famous motto called *cogito ergo sum* which means "I think then I exist", he believed that everything in this world nothing can be ascertained except his own thoughts, the next generation was George Barkley (1685-1753), A British philosopher, he argued that psychology is the science of sensing (perception), therefore in psychology the most important thing according to it is sensing".<sup>5</sup> The school of psychology of Behaviorism such as Ivan Pavlov (1849-1936) argues that psychology is the science of reflexes or behavior".<sup>6</sup> In its development, psychology was defined as a science that studies the mind, but then *the* word mind changed to *behavior* so that picology is defined as a science that studies human and animal behavior at once.<sup>7</sup>

It seems that modern psychologists disagree whether this science is about the psyche or human behavior? Because the soul is basically unobservable and measurable, it is very difficult to understand the human soul because of its abstract nature. Therefore, the explanation of psychology according to terms that thoroughly explain the concept of psychology according to experts is very important in this discussion as follows. Ibn Sina (980-1037) was one of the Islamic philosophers who studied psychology in his book "*As-Shifa*" and other books that greatly explained psychology for humans, although Ibn Sina was also slightly influenced by

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<sup>3</sup> Alex Shobur, *Psikologi Umum*, Bandung: Pustaka Setia, 2011

<sup>4</sup> Said Riyadh, 2004 in Arif, K. M. (2022), Revisiting Behaviourism Theory Of Learning: An Outline With Islamic Education, *Tsaqafah, Jurnal Pendidikan Islam*, 18 (2), 292-314.

<sup>5</sup> Sarlito W. Sarwono, 2010 in Daniel Goleman, *Emotional Intelligence*, Alih Bahasa; T Hermaya, *Kecerdasan Emosional*, Jakarta: Gramedia, cet-ke 27, 2020.

<sup>6</sup> Ibid

<sup>7</sup> Alex Shobur, *Psikologi Umum*, Bandung: Pustaka Setia, 2011

the thoughts of Al-Farabi (872-951) and Al-Ghazali (1058-1111). Ibn Sina's psychological theories have influenced modern psychological theories, such as Albert, Saint Al-Aquini, Juum Defron, Roger Bacon, Don Scott, Decard and so on.<sup>8</sup>

Avicenna (980-1037) defined the soul, as defined by Aristotle that the soul is the initial perfection because with this soul the human physique becomes perfect and stands alone. The soul according to Ibn Sina is different from the human physique, the soul is the substance of reason and spiritual substance that can know rational things and know the condition of the soul without tools, this soul is called the soul which is the source of human movement and activity that can be separated from the human body. The soul according to Ibn Sina is divided into plant-plant souls, animal souls, human souls".<sup>9</sup> From this it can be said that the human soul according to Ibn Sina is the substance or spirit that moves the human body that can know rational things and can separate from the human physique.

According to Al-Kindi (801-873) the soul is "the natural physical complement of beings who have life and strength". It seems that Al-Kindi's definition was influenced by the opinion of Aritoteles who expressed almost the same understanding, namely that the soul is a physical drive. According to Ibn Maskawaih, that the soul is "a simple substance that cannot be seen by the five senses, it is not physical and not part of the physical nor a picture of the physical condition, it is something else according to its substance, characteristics and deeds".<sup>10</sup>

While according to Imam Al-Ghazali (1058-1111) it is almost the same as the understanding conveyed by previous experts, that the soul is "the initial perfection of the external body, which can grow, reproduce and develop. While Ibn Taymiyyah argues that the soul is different for each being, for the soul animal where the heart is, the soul plant is in the heart and humans are in the brain, for humans have three types of souls, namely the *Ammarah* soul which is dominated by the tendency to evil, the soul of *Lawwamah* is the soul that when sinful quickly realizes and repents, while the soul of *Muthma'innah* is a soul that loves goodness and virtue".<sup>11</sup>

From the understanding of the soul above, it can be concluded that psychology (soul) according to Islamic scholars is a science that studies the soul which is the initial substance of humans, the driving force of life and the core force that can understand something in the physical with consideration of human reason and mind.

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<sup>8</sup> Said Riyadh, 2004 in Arif, K. M. (2022), Revisiting Behaviourism Theory Of Learning: An Outline With Islamic Education, *Tsaqafah, Jurnal Pendidikan Islam*, 18 (2), 292-314.

<sup>9</sup> Ibid

<sup>10</sup> Ibid

<sup>11</sup> Ibid

## 2. The Concept of the Soul in Islam

The soul etymologically has several meanings, the most prominent of which are *first*: Soul means spirit, it is said that the soul comes out the meaning is the spirit and *second*: The soul means something and the essence of the soul is said 'He kills his soul and perishes his soul. As for *an-nafs* in Indonesian called breath which means air coming out of the nose and mouth, the form of worship is *anas*.<sup>12</sup> The soul in the sense of the term can be seen in several verses of the Qur'an as found by Anas Ahmad Karzun (2010) there are several meanings including:<sup>13</sup>

- a. Soul means spirit, as Allah says: *"If you see when the unjust are in the pressure of death, the angels beat with their hands, (saying): "Take out your life" (Al-An'am, verse: 93.*
- b. Soul means a whole person consisting of spirit and body, Allah's firmana: *"Allah did not create and raise you (from the grave) but only as (created and raised) one soul only. Verily, Allah hears again, sees."* (QS: Luqman, verse 28).
- c. The soul means the potential of the human mind, the word of God; *"And they deny it because of (their) tyranny and pride when their hearts believe in it. Then see how the end of those who perish."* (QS: An-naml, verse 14).
- d. Soul means heart (Qolb), the word of God; *"And call upon your Lord in your hearts with humility and fear, and with not raising your voice, in the morning and evening, and do not be among those who are negligent."* (Al-A'raf: 205).
- e. The soul means potential good and bad, says God: *"And verily we have created man, and know what his heart whispers, and we are nearer to him than the veins of his neck".* (QS: Qaaf: 16)

From this can be limited the definition of the soul from the last two purposes, namely something contained in man that cannot be known in existence that can receive trust to good and bad and has various human traits and characters that have a real influence on human behavior. The soul with this meaning includes the spirit and heart of everything that exists in man which consists of the potential knowledge that makes him able to choose good and bad.

## 3. The Concept of Developmental Psychology in Islamic Education

"Development" according to Fu'ad Al-Bahi As-Syaid (1956) in his book *"Al-Usus An-Nafsiyah Li An-Numuw"* (Basics of Developmental Psychology) is "a consistent episode or series towards change in which one goal is the perfection of maturity continuously". Therefore,

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<sup>12</sup> Alex Shobur, *Psikologi Umum*, Bandung: Pustaka Setia, 2011

<sup>13</sup> Ibid

"Developmental Psychology" according to Sarlito W. Sarwono (2010) is "Developmental Psychology is psychology that discusses human psychic from infancy to old age".<sup>14</sup>

Ibn Qayim Al-Jauziyah (1994) argues that there are 3 types of human soul;

- a. The soul of *Muthma'innah*, that is, a soul that is calm to its god, calm with worship to Him, loves Him, returns to Him and has faith and pleasure in Him, says Allah Surah Al-Fajr verse 27: "O calm soul". and Sura Ar-ra'du, verse: 28: "(i.e.) believers and their hearts are at peace with the remembrance of Allah. Remember, it is only by remembering God that the heart is at peace."
- b. The soul of *Lawwamah* is a soul that does not have a certain condition, the word "*talawwum*" means "*taraddud*" which is doubtful and changeable and colorful, according to Hasan Al-Bashri (642-728) in (Ibn Qayim Al-Jauziyah, 1994) the meaning of Lawwamah is the heart of the believer who always regrets what he has done, such as: why I did this, that and so on, other opinions say that lawwamah is the regret of the soul in the doomsday for what is he has done in the world". Word of Allah Surah Al-Qiyamah, verse: 2: "And I swear by a soul that is deeply sorry (itself)".
- c. The soul of *Ammarah bi As-su'*, that is, the despicable soul, which always attracts and commands evil and evil, this soul continues to derail people except those instructed by Allah Almighty" (Ibn Qayim Al-Jauziyah, 1994). Word of God surah Joseph verse: 53: "*And I do not absolve myself (from guilt), For verily lust always leads to evil, except lust which is given mercy by my Lord. Verily, my Lord is merciful, the most forgiving.*"

The three types of souls must be possessed by humans, but everyone has a different soul and character, a person may have a calm soul, but can turn into a soul that tends to evil, if one does not maintain the good soul he has. Ibn Qayim Al-Jauziyah (1994) emphasizes that "basically the human soul is one, but it is the nature of the soul that makes the type of soul different according to its character as mentioned above, the heart never gets true tranquility, except by remembering Allah Almighty, peace of mind other than because Allah is a pseudo-*tranquility that is not original and true*".<sup>15</sup>

Man's psychological condition is not always always in a state of goodness, sometimes man is derailed by worldly seductions and always fulfills his passions. A soul that can accept good and bad, God has given man the characteristics of the ability to know good and bad and the ability to discern them and the readiness to practice both. Says Allah in Sura Ash-Shams:1-8: *For the sake of the sun and its light in the morning, And the moon when it accompanies it, And the day when it appears, And the night when it covers it, And the heavens and their*

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<sup>14</sup> Sarlito W. Sarwono, 2010 in Daniel Goleman, *Emotional Intelligence*, Alih Bahasa; T Hermaya, *Kecerdasan Emosional*, Jakarta: Gramedia, cet-ke 27, 2020.

<sup>15</sup> Ibnu Qayim Al-jauziyah, *Ar-ruh*, Jeddah: Daar Al-Madani, 1984

*construction, And the earth and its scattering, And the soul and its perfection (creation), Then Allah inspires to the soul (the way) of ungodliness and piety.*

The Qur'an describes many psychological conditions of man perfectly and scientifically, among them are:

**First:** Labile psychology cannot survive in one condition. The Qur'an explains that the human soul is very unstable, easily changing from one condition to another. The human soul will become happy, proud and stingy when given favor by Allah Almighty or if it is in a spacious, happy and happy condition, otherwise the human soul can easily turn into sad, upset and complaining, if it gets problems and calamities and narrowness of life. Allah (swt) said: *Verily man was created to be complaining and miserly. When he is afflicted with distress he complains. And when he finds good he is very miserly*" (QS: Al-Ma'arij: 19-21). Muhammad Al-Qurtubi (2004) interprets these verses to say: "People are indeed impatient with good and bad unless they do it or violate both". In Tafsir An-nasafi it is explained that human character or character is indeed unstable, complaining and upset when his life is narrow and difficult, on the contrary being stingy, forgetting himself and preventing himself from doing good when he is in a happy and airy condition". The Qur'an also explains that man when he is hit by difficulties and gets into trouble, he will be upset and immediately beg and lament Allah, but when the problem is over, man immediately forgets Allah and his previous condition, says Allah: *"And when man is afflicted with danger he prays to us lying down, sitting or standing, but after we have removed the danger from it, he (returned) through (his perverted path), as if he had never prayed to us to (eliminate) the danger that Had befallen him. that's how those who transgress that limit look favorably at what they have always done"* (Jonah: 12).<sup>16</sup>

Ibn Katsir (1994) said: Man is restless and agitated when misfortune is afflicted as Alah said in another verse, Allah said: *"And when we give favor to men, he turns away and abstains; but when it is afflicted by calamity, then he prays a lot"* (QS: Fushilat: 51), that is, prays a lot when it comes to misfortune, which means they are galau and worried, but when Allah delivers them from the hardships and hardships of what they face, then immediately people forget and turn away and be arrogant to Allah swt."<sup>17</sup>

**Second:** Human psychology has conflicting properties. According to Ahmad Karzon (2010), the human soul has conflicting characteristics including love and hate, mercy and hope, positive and negative. Allah has instructed man with Qur'anic verses regarding these psychological conditions.<sup>18</sup>

The Qur'an also frees the soul from destructive fear and distorted expectations, and submits it to the right orientation to live a life and to be calm in accepting Allah's provisions.

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<sup>16</sup> Muhammad bin Ahmad Al-Anshari Al-Quthubi, *Al-Jami' Liahkamil Qur'an/Tafsir Al-Qurtubi*, Kairo: Maktabah Al-Iman, 2004

<sup>17</sup> Ibnu Katsir, *Tafsir Al-Qur'an Al-Adzim*, Beirut: Daarul Fikr, 1994

<sup>18</sup> Anas Ahmad Karzon, *Manhajul Islam fi Tazkiyatinnafs*, alih bahasa: Emiel Threeska, Jakarta: Akbar Media, 2010

Psychologists, man loves himself, also loves something that can please him and satisfy his desires and also be miserly about his property, and hates the obstacles that can stop him and satisfy his lust. *"Verily man is very disobedient, ungrateful to his God, and Verily man witnessed (himself) his disobedience, And Verily he is very filial because of his love for property"* (QS: Al-adiyat: 6-8). Allah explains that man should hold fast to God's law, because attachment to martyrdom can destroy and destroy the soul. The essential love for the soul is to carry out directions that can make it happy in this world and in the hereafter, and to guard it from the low servitude of shahwat. *"And as for those who fear the greatness of their Lord and refrain from the desires of their passions. Then verily heaven is (his) abode"*. (An-Naazi'at, verses: 40-41).

**Third:** Human psychology has different levels of knowledge. The level of knowledge varies from one soul to another, this can be seen from the reality of everyday human life, there are high-knowledge, medium and unknowledgeable, although this is due to the intensity of learning carried out by humans. "According to Ahmad Karzon (2010) that the verses of the Qur'an prove that knowledge in the human soul has different levels and it is one of human nature, at the level of certain". The Qur'an has warned of this psychological condition for Pharaoh and his people in the presence of verses brought by Moses (as). Word of Allah Almighty An-.Naml, ayat : 14<sup>19</sup>

*"And they deny it because of (their) tyranny and pride when their hearts believe in it. Then see how the end of those who perish."* (QS: An-.Naml: 14). At the level of prejudice (zhan) the vanity of the Qur'an reminds of the condition of the hypocrites at the battle of Uhud. Word of Allah in Sura Ali Imran: 154. *"Then when you have sorrowd, Allah sends down to you a security (in the form of) sleepiness which includes one class of you, while another class. Worried by themselves, they thought that it was not right for Allah as the ignorant had hoped.* (QS: Ali Imran: 154).

Ibn Kathir (1994) quotes Abu Talha (585-654), interpreting that "if believers know that sleepiness and others are all from Allah Almighty, then hypocrites have different souls and psychologicals, they have no other concern except for themselves, they are very cowardly, timid and disdain the truth and lie to it, they are doubters and doubters".

In another verse Allah explains that there is an intelligent man there is a foolish man, a stupid human soul is a soul that does not use the facilities of its five senses to think and study the verses of Allah (swt) (Natural Science). Says Allah in Sura Al-A'raf, verse 179: *"And verily we made for (the hell of Jahannam) most of the jinns and men, they have hearts, but they are not used to understand (the verses of Allah) and they have eyes (but) they are not used to see*

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<sup>19</sup> Ibid



*(signs of Allah's power), and they have ears (but) they are not used to hear (the verses of Allah). They are as cattle, even more perverted. They Those are the negligent people. (Al-A'raf: 179).*

In another verse Allah explains how the condition of the human soul is able to show and hide what is in his soul, so that this psychological condition is still Allah knows, says Allah Almighty: *"Allah belongs to everything in the heavens and what is on earth. and if you give birth to what is in your heart or you hide, surely Allah will make a calculation with you about your deeds. So God forgave whom He relied upon and tormented whom He willed; and Allah is almighty over all things"* (QS: Al-Baqarah: 184)

Sayid Qutb (1995) when interpreting this verse said, .." So is man weak, inattentive, his age limited, his knowledge limited, his ideas and visions limited, his soul changeable, not settled for one condition, and always going to converge two different things in his views, in his ideas and knowledge? Where will humanity go from its God?, when it is its God who created Him and knows who He created. Allah knows very well the condition of the human soul that hides something in his soul, thoughts and ideas, there is nothing hidden to Allah because He knows the ins and outs of His created man".

The Qur'an explains scientifically the development of human psychology, that humans go through different phases of psychological development as experienced by the development and growth of their bodies. This process and phase of development of human psychology is described in the Qur'an Sura Ar-Rum verse: 54: *"Allah, it was he who created you from a weak state, Then he made (you) after the weak state become strong, Then he made (you) after the Strong weak (again) and gray. he created what he willed, and he is the one who knows the almighty."* (QS: Ar-Rum: 54).

Ibn Jarir At-Thabari (2004) when interpreting this verse says: "That weak (*Dha'fin*) in this verse is when man is in the phase of humble sperm or semen and in infancy, then grows into a perfect man, then Allah makes man strong (*Quwwah*) to work and do something after (adolescent and adult phase) which was previously weak man, then people continue towards old age and estrangement (*Dha'fan*) who are no longer able to do anything once they are strong in adulthood and adolescence. Allah has the power to make and shape man from phase to phase weak, strong then weak again, verily Allah is omniscient and powerful". In this interpretation of At-Thabari, what is meant by the first weak phase is when humans are still in the type of sperm and infancy at the same time, both times humans are in a very weak state especially in the sperm phase, the strong period according to At-Thabari is adolescence and the second weak

period, this phase is old age where humans are weak physically and psychologically in this period.

Ibn Kathir (1994) interprets this verse as saying: "That in this verse Allah explains about the process of creation and development of man and his growth from one stage to another, which starts from the essence of the soil, then turns into *Nuthfah* (Sperm) then becomes *Alaqah* (a clot of blood) then becomes *Mudhgah* (a lump of flesh) then becomes a bone wrapped in flesh and then blown by the spirit, then comes out of the mother's womb in a weak and thin state, then grows into children and grows into adolescence, then adulthood, this is the strength after humans are weak, then continues to develop into weakness again that is, old and old this is the weakness of humans after going through the strong period of adolescence and adulthood".

Ar-Raghib Al-Ashfahani (2013) says: "What is meant by Weak in this verse is *Nuthfah* i.e. sperm from the ground, the second is weak when in condition and as a baby". According to Muhammad Al-Qurtubi (2004) what is meant by "*Dha'fin*" (the first weak) is the condition of a weak *Nuthfah* (Sperm) that has no strength, or the phase of a weak Baby, strong referred to by Allah in this verse is the phase of adolescence and adulthood, while what is meant by weakness the second in this verse is old age".

As for according to Wahbah Adz-zuhailiy (2009) in the tafsir Al-Munir "That Allah Almighty created *mansuia* through step by stage the beginning of its creation from the ground then from sperm, then from a lump of blood and flesh, then into bones and the bones were wrapped by flesh and then blown by the spirit and born from the belly of a mother in a very weak condition, Allah calls from a weak condition, It means that from this weak initial phase, then the process gradually becomes strong, namely in the adolescent and adult phases from previously weak (infants), then turns into weak again in the old, old and elderly phases, called weak because of changes in spirit, movement and nature both physical and non-physical".<sup>20</sup>

John W. Santrock (2004) describes the period of human development based on periods as follows: *First*: Infancy, is the period from birth to 24 months of age. This is a time when children are very dependent on their parents. *Early* childhood (also called preschool) is the period from late infancy to 5 or 6 years of age. At this age, children become more independent, ready to go to school and spend a lot of time with their friends. *Third*: Middle and late childhood (elementary school period), this period starts from the age of 6-11 years. In this period the child begins to master the skills of reading, writing and counting. Achievement

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<sup>20</sup> Wahbah Musthafa Adz-zuhailiy, *Tafsir Al-Munir, Fi As-syari'ah, wa lakidah wal manhaj*, Damaskus: Darul Fikr Al-Mua'ashir, 1418

becomes the main theme of a child's life. *Fourth:* Adolescence (adolescence) is the transition from childhood to adulthood aged 12-18 years. At this age adolescents have rapid physical development, including increasing height and weight including the developmental function of sexual function. *Fifth:* Early adulthood, starting from late adolescence or the age of 20-30 years, at this age individuals begin to determine careers and look for partners. *Sixth:* middle adulthood and late adulthood. Old and old age periods where individuals experience old age and a decrease in predictivity.<sup>21</sup>

In Islam, the word education according to Ar-Raghib Al-Ishfahani (died: 1105) called *At-Tarbiyah* comes from the word *Ar-Rabbu* ((الرب which means to deliver something to its perfection little by little, gradually to the limit of perfection"<sup>22</sup>. Ibn Qayim Al-Jauziyah (1292-1350) argued that the word education (التربية) comes from the root word (رب - يربى - ربا) which means to develop knowledge in order to be perfect and commitment to it, as the entrepreneur develops his capital, this word comes from the word of Allah Sura Al-Isra': 24.<sup>23</sup>

وَاحْفَظْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ۝ ٢٤

"And humble yourselves towards them both with great love and say: 'O my Lord, love them both, as they both educated me as a child' (Al-Isra': 24).

In terms of Islamic educators according to Ibn Qayim Al-Jauziyah (1292-1350) is "the activity of teaching, giving moral values and maintenance, given by parents and teachers to children, to gain knowledge and perfection of their person with a gradual pattern from certain behaviors to other behaviors, from bad character to better and so on, so as to become a perfect person".<sup>24</sup> Modern Islamic education experts define Islamic education as "All interrelated and integrated concepts based on Islamic principles and values, in the form of practical processes and methods aimed at students to have certain behaviors in accordance with the Islamic creed".<sup>25</sup> According to An-Nahlawi, Islamic education is "an effort that has a purpose, planning, gradual and systematic to nurture students towards dynamic development, gradually in accordance with the sharia of Allah Almighty".<sup>26</sup>

From the understanding of ijtiḥad and Islamic education above, it can be concluded that what is meant by the new ijtiḥad of Islamic education is; A serious effort of an educator in

<sup>21</sup> John W. Santrock, *Life Span Development 13<sup>th</sup> ed*, vol 1, New York, The McGraw-Hill Companies inc. 2011

<sup>22</sup> Ar-Raghib Al-Ashfahani, 2013, *Mu'jam Mufradat Al-zfadz Al-Qur'an*, (Beirut: Daar Al-Kutub Al-Ilmiah), p 209

<sup>23</sup> Khairan Muhammad Arif, 2005, *Al-Araa at-tarbawiyah inda Al-Imam Ibnu Qayim Al-Jauziyah*, (Kairo: Liga Arab) h. 118

<sup>24</sup> Khairan Muhammad Arif, *Al-Araa at-tarbawiyah*, p 118

<sup>25</sup> Said Ismail Ali, *Ushul At-tarbiyah Islamiyah*, (kairo: Daar As-tsaqafah, 1978), h 6

<sup>26</sup> Abdurrahman An-Nahlawi, 2007 *Ushul tarbiyah Islamiyah Waasaaliibiha fi Al-Baiti Walmadrasah walmujtama'* (Beirut: Daarul Fikri), p 17

exerting all his thinking power and knowledge in exploring new theories and concepts based on the Qur'an and Al-Hadith, about how to develop human potential as a whole, gradually and systematically, in order to answer and respond to educational developments according to his era.

#### **D. Conclusion**

The Qur'an explains that what psychology means is the human soul as a whole and comprehensively in the form of spirit, heart, mind and good and bad human values or human behavior. This human psychology (soul) when viewed from its nature or type can be divided into 3 (three) types:

1. Psychology (soul) that tends towards negative or bad called *An-Lust Al-Ammarah bi As-Su'* (QS. Joseph: 53). This type of psychology is psychology or psyche that is influenced by the environment, especially the family environment. Souls that have not received coaching and education tend to become negative and cause bad things in the life of the organism. Therefore the human soul according to the Qur'an must be nurtured and educated and cleansed (*tazkiyah an-nafs*). "*It has been fortunate for him to cleanse his soul and to have lost to him who pollutes his soul*" (QS. As-Shams: 9-10)
2. *Lawwamah (regretful) psychology*, which is psychology that is in an intermediate position between the desire to do good and bad. He will be good and positive when he is in an environment that is conducive to doing positive things, on the contrary it becomes bad and negative, when he is in a negative environment or whispers of negative emotions. This level of soul consciousness is greater than that of the first type of soul, so it quickly regrets its shortcomings and ugliness. (QS. Al-Qiyamah: 2)
3. Psychology (soul) *Muthma'innah* (calm), that is, a mature and perfect soul or psychology. The Qur'an calls it a calm soul, because of its perfect nature and kind, mature and mature facing all problems in life. This type of psychology is psychology that has been built and educated and experienced good and perfect learning, so that it is always calm in positive things. He will calm down when he has worshipped and worked, on the contrary will feel restless when doing bad things.

The soul according to the Qur'an has certain abilities and conditions, including: The soul or human psychology is basically very labile cannot survive in one condition. That the human soul is fundamentally labile and therefore easily influenced and colored by its environment, except that which is able to connect its soul with its creator (faith and worship). God said, "*Behold, man was created to be complaining and miserly. When he is afflicted with distress he complains. And when he gets good he is very miserly*", except for those who always pray (worship) (QS: Al-Ma'arij: 19-22).

The human psyche has conflicting properties. The point is that the human soul or psychology does not exist in one state. The human soul is always in two states that alternate,

between sad and happy, gentle and rude, believing and disobeying, good and bad and so on. So that the soul always exists between these two states. The soul or human psychology has different levels of knowledge, because the soul is in the ability to think, reason and process its external objects differently. So that we can see the types of people, some intelligent and some ignorant, depending on the ability of the soul to think of its sensory objects. In another verse the Qur'an explains that there is an intelligent human being there is a foolish man, a stupid human soul is a soul that does not use the facilities of its five senses to think and study the verses of Allah (swt) (*Natural Science*). Says Allah in Sura Al-A'raf, verse 179: "*And verily we made for (the hell of Jahannam) most of the jinns and men, they have hearts, but they are not used to understand (the verses of Allah) and they have eyes (but) they are not used to see (signs of Allah's power), and they have ears (but) they are not used to hear (the verses of Allah). They are as cattle, even more perverted. They Those are the negligent people.* (Al-A'raf: 179).

The human psyche or psychology has the ability to hide and restrain feelings or emotions. So that the ability of organisms to retain, control and suppress their feelings and emotions is called emotional intelligence. Before Daniel Goleman (born; 1946) in discovering Emotional Intelligence<sup>27</sup>. The Qur'an has made it clear long before that the most successful person is the one who is able to control and cleanse his soul. As-Shams: 9-10).

There are 3 (three) phases of human soul development (psychology) according to the Qur'an:

- a. Weak Phase: according to the Qur'an, the development of human psychology begins at birth (0 years), then in infancy (0-5 years) which is called the weak phase (*Ad-dha'f*).
- b. Strong phase, this phase according to the Qur'an humans grow into adolescents and adults (between 6 to 50 years). The Qur'an does not mention the age of each of these periods, because the development of human psychology follows the development of his physique. In this phase the Qur'an calls the development of human psychology the Strong phase (*Al-Quwwah*).
- c. The second weak return phase (*Ad-Dha'f*) or weak the second (about 60-80 years). In this phase the Qur'an also calls it by the term old old (*Shaybah*). Old age in humans is an unproductive age, where human psychology in this phase is very weak, namely weak memory (*memory*), weak sense (*cognitive*) and weak skills (*motor sensors*).

In line with the experts of the interpretation above, the psychologists of human development explain that: "The condition of the prenatal fetus is very vulnerable to danger because of its weakness, the danger that is vulnerable to occur in the prenatal fetus is in the

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<sup>27</sup> Daniel Goleman, *Emotional Intelligence*, Translation; T Hermaya, *Emotional Intelligence*, (Jakarta: Gramedia, cet-ke 27, 2020), p 43

form of physical and psychological dangers, among the physical dangers that occur in the fetal period is the possibility of miscarriage, premature birth with implications with the possibility of death, possible complications of the birth process due to post-maturity, poor fetal position in the womb due to stress experienced by a mother, instability of fetal development after birth due to fetal embryonic conditions" (Elizabeth B. Hurlock, 1997).

In infancy and childhood as well as humans in weakened conditions who are very vulnerable and vulnerable to danger, developmental psychologists found in their research that vulnerable dangers in childhood have physical and psychological causes. "Among the dangers of childhood is balance disorders, the cause can be physical such as changes in growth hormone, or because certain illnesses can also be caused by psychological factors such as children living in an environment in a family that is too demanding to cause emotional tension, among the great dangers that children are vulnerable to is death, this factor is the greatest danger in the first year compared to later age, for the first two weeks after birth are days of danger" (Elizabeth B. Hurlock, 1997).

The findings of the psychologists above show that indeed the fetal period (*prenatal period*) is the period from conception to birth which lasts for nine months, "then infancy (*Infancy*) is a period of development that begins from birth to the age of 24 months, in this period humans are very dependent on others and very weak" (John W. Santrock, 2011). During this weak period, humans are very vulnerable to danger, which is in the form of illness, paralysis and even death, because humans are structurally physically and psychologically at a weak point as explained in verse 54 of Sura Ar-rum above.

After that, according to Santrock (2011), "humans move to the period of early *childhood*, which is a period of development that lasts from the end of infancy to the age of 5 or 6 years, in this period children begin to learn to care for themselves, school readiness skills, and spend a lot of time in play. In the next development the child enters the middle and late childhood period (*middle and late childhood*) which lasts between the ages of 6 to 11 years, in this period the child learns to master basic skills such as reading, writing and counting or arithmetic". Thus, the Qur'an has explained scientifically, in detail and accurately the periodization of human psychological development since the 6th century AD, with explanations recognized by modern psychologists.

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