

The Role of Islamic Educational Methods on the Cultivation of Religious Awareness in Islamic Psychology

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Abstract:

Observation of the conditions and situations of people's lives from the psychological aspect through Islamic education methods has not found satisfaction with religious awareness. In fact, the prophet Muhammad SAW. In guiding and directing the lives of his people, he always emphasizes psychological factors that are in accordance with the methods and trends of progress in the development of society. This research is inspired by the problems that are now emerging. Related to the problem of the method of Islamic education which in fact conveys the values of *akhlakul karimah* but the approach does not pay attention to psychological aspects. Therefore, this study will attempt to reveal the role of Islamic education methods in inculcating religious awareness in Islamic psychology. This research is library research through data collection with a variety of literature. The data that has been collected is analyzed using content analysis as an analytical tool so that a variety of views can be found that can complement each other between disciplines that the researcher wants to explore. The results found in this study are that Islamic education has a psychological foundation that is Islamic-oriented which is guided by the Qur'an and al-Hadith as its source. So that the end of the purpose of the role of Islamic education methods in instilling religious awareness in Islamic psychology is that it can be realized and create happy human beings in the world and the hereafter. The gap in this research is that regarding the concept of views and the direction of trends in community development, it is necessary to direct the psychological aspects towards the

safety of their lives, although the success or failure of the method has not been determined.

Keywords: Educational Psychology, Islamic Educational Methods, Religious Awareness

A. INTRODUCTION

Islamic education is a process of exploring, forming, utilizing, and developing human thought, remembrance, and creation, through teaching, guidance, training, and devotion. This is based on the values of Islamic teachings, so that a true Muslim person is formed, able to control, regulate, and feel that life is carried out throughout the ages with full responsibility solely to worship Allah SWT (Bawani, 1991; Jumahir, 2020).

Psychological meaning is briefly defined, namely the study of behavior and relationships between humans (Syamsi, 2018). An individual's behavior does not only consist of actions that can be seen but are all reactions to all conditions within and the influence of various environmental factors. Human organization is very complex, environmental factors that can affect organisms include all human beings. Objects, situations and conditions which are the external world of an individual's life (Fathurrohman, 2016; Kasijan, 1984).

Islamic education and psychology cannot be separated, the term personality in Islamic studies is better known as the term al-Shakhsyah. Syakhsyah comes from the word Shakh which means personal, the word is given a yes nisbath so that it becomes an artificial noun (masdar Shina'y) Syakhsyah which means personality. In the history of mankind, there have always been prominent thinkers and have had a huge influence on the development trend of their respective societies. Because they have succeeded in observing the conditions and situations of people's lives, among others, from the psychological aspects from which Islamic education methods were initiated regarding the concept of views and the direction of trends in community development towards the safety of their lives, although some of them were successful and some of them met dissatisfaction (Hariyani, 2019; Kasijan, 1984).

Even the prophets like the prophet Muhammad saw. In guiding and directing the lives of his people, he always emphasizes on psychological factors that are

in accordance with the methods and trends of progress in the development of society. Every teaching revelation given to him contains psychological aspects that apply at that time. That is why, among other things, the Qur'an was not revealed all at once in one period, but according to the conditions and situations of the dynamics of development. Besides that, how to convey revelation to the people, the prophet also based on appropriate educational methods and psychological factors both individually and in social groups and so on (Arifin, 1995; Imaduddin & Zainal Abidin, 2020).

This research is inspired by the problems that are now emerging related to the problem of Islamic education methods in giving birth to personality in the description of the character, nature, and unique behavior of individuals so that they have good morals with more emphasis on aspects of their assessment of the good and bad of a behavior. Islamic education which in fact conveys and conveys values but the approach pays less attention to psychology. Therefore, this study will attempt to reveal the role of Islamic education methods on the cultivation of religious awareness in Islamic psychology

B. RESEARCH METHOD

This research is a library research study in which the researcher collects a variety of literature from various disciplines in order to provide a broad view of education. The data that has been collected is then analyzed using content analysis as an analytical tool so that a variety of views can be found that can complement each other between disciplines that the researcher wants to explore (Darmalaksana, 2020).

C. FINDINGS AND DISCUSSION

1. Educational Methods in Islamic Education

The educational method can be interpreted as a way or path taken by every educator in carrying out educational activities in order to achieve the expected goals and at the same time serve to facilitate educators in carrying out the educational process (Armai, 2002; Syaparuddin et al., 2020). To realize the implementation of educational activities in achieving results in accordance with educational goals, educators should always look for various effective methods, in accordance with growth, both mentally and morally, spiritually and socially ethos. Based on the Qur'an and Hadith, there are several methods of Islamic education that can and should be applied to educational activities. The methods in question are as follows:

- a. The Exemplary Method (Uswah)

In the big Indonesian dictionary, exemplary is defined as "deeds that should be imitated and imitated". Exemplary becomes a very dominant thing in educating children. Basically, the child will imitate whatever is done by the people around him, especially his close family, in this case the parents. Therefore, if parents want to teach about the meaning of spiritual intelligence in children, then parents should have spiritual intelligence as well (Supardi & Aqila, 2010). Thus, the child does not only feel ordered by the parent or teacher, but he or she sees the parent or teacher directly doing this.

b. Educate through Games and Stories

In accordance with his growth, a child is indeed fond of playing various games that are interesting to him. In this regard, education through games is an interesting method applied in children's education. Of course the game is positive and can develop children's intellectual and creativity. For children under five, playing with their mother certainly has more positive impacts because it facilitates communication between the two, and mothers are their best friends (Istadi, 2006; Sholeh, 2019).

In addition to the play method that is no less interesting, the story method is very suitable for children's learning both in the family, school and community environment, because the story method can shape a person's character and character. Quality stories and full of educational messages, can form a good character as well. This is because oral storytelling can understand and penetrate into the appreciation of children's experiences (Musfiroh, 2012).

Thus, education applied through the above method will have a positive impact on the development of cognitive aspects of children, because children will be able to solve the problems they face, be able to think logically and also symbolically.

c. Reward and Punishment Method (Targhib and Tarhib)

Targhib is a promise that is accompanied by persuasion and makes happy about something benefit, enjoyment or pleasure in the hereafter. While tarhib is a threat of punishment as a result of committing a sin or mistake that is prohibited by Allah, or the result of being negligent in carrying out the obligations ordered by Allah (An-Nahlawi, 2014). This is a method of Islamic education based on the nature given to humans. There are also those who use this method for business and financial

strategies (Saputra & Rahmatia, 2021; Rahmatia et al., 2021). Through this method the child will know the consequences of every decision and action taken. Parenting with attention or supervision that includes attention in social education, especially practices in learning, spiritual education, morals and educational concepts based on the value of rewards and punishments for children (Ramayulis, 2008).

d. Habituation Method

Habituation from the word "ordinary" which means: 1) Common or common, 2) As usual, 3) It is an unusual thing to be separated from everyday life. With the prefix "pe" and the suffix "an" shows the meaning of the process. So that habituation can be interpreted as the process of making something/someone get used to it. Personal factors also influence several things in children's interests (Arief & Alfina, 2021).

In an effort to provide education and help children's development, fostering children so that they have commendable traits, it is not possible with an explanation of understanding alone, but it is necessary to get used to doing good which is expected that later he will have commendable traits, and stay away from despicable traits. Habits and exercises that make him tend to do good and leave the bad (Ulwan, 2015). Education by teaching and habituation is the strongest pillar for early childhood education, and the most effective method in shaping children's faith and rectifying their morals, because this method is based on participation.

2. Islamic Education in Religious Awareness

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills or characters needed by themselves, society, nation, and society (Ulwan, 2015). Thus education is the key word for every human being so that he gains knowledge. Only with education will knowledge be obtained and absorbed properly. Education is also an approach method that is in accordance with human nature which has stages of growth. Furthermore, the purpose of education is closely related to the purpose of human life, and the purpose of this life also varies from one nation to another (Pasaribu, 2017; Wilis, 2006).

The definition of Islamic education is that it can be understood that the results

achieved from such education are for the advancement of human civilization that brings prosperity and welfare of society perfectly (outwardly and mentally, materially, spiritually, and morally) as a reflection of the values of Islamic teachings. The basics of Islamic education are the Koran, the sunnah of the prophet Muhammad SAW, the words of friends, the benefit of the people, the values and customs of society, and the thoughts of Islamic thinkers (Hair, 2018; Muhaimin, 1993). While the basics of Islamic education are:

1. Al-Qur'an, al-Qur'an is a source of absolute value, whose existence, does not change even though its interpretation is possible, changes according to the context of the times, circumstances, and places. The Qur'an can be the basis of Islamic education because it contains the history of education, the Qur'an is a theoretical normative in the implementation of Islamic education (Surah 21: 107).
2. The Sunnah of the Prophet SAW, the basic conception of education that was initiated and exemplified by the Prophet Muhammad SAW is as follows; delivered as Rahmatan lil'alamin whose scope is not limited to humans but also the environment / biotic and a biotic creatures delivered universally, covering any dimensions of life that are useful for joy and warning for his people (Surah 34: 28), what is conveyed is a absolute truth (QS. 2: 119) and the authenticity of the truth continues to occur (QS. 15: 9), the presence of the prophet as an evaluator who is able to supervise and continue to be responsible for educational activities (QS. 42: 48), the behavior of the prophet SAW is reflected as *uswatun hasanah* (Surah 33: 21), practical technical problems in the implementation of Islamic education are fully left to the people.
3. The benefit of society, which means establishing regulations that are not mentioned in the Qur'an and as-Sunnah on the consideration of withdrawing goodness and rejecting damage in people's lives.
4. The values and customs of society, meaning an act and a word that makes the soul feel calm in doing an action, because it is in line with reason and accepted by a prosperous character. However, not all traditional values of society are used as the ideal basis for Islamic education, and can be accepted after being selected first.
5. The result of Muslim thought (*ijtihad*), meaning a serious effort in obtaining *syara'* law in the form of an operational concept through the *istinbath* method (deductive or inductive) from the Qur'an and as-Sunnah.

The goals of Islamic education can be classified into three parts, namely the ultimate goal, general goal, and specific goal. The final goal is related to the creation of humans on earth by Allah SWT, namely forming a true Muslim person, having scientific depth, sharpness of thought, and breadth of vision, perfect strength of faith, and the ability to work through humanitarian works in multiculturalism in the dimensions of human life. humans (Siddeh & Bakri, 2021) and so that the ideals of the formation of a civil society, namely a society that is inclusive, tolerant, humanist, and egalitarian, is actually achieved and is a reality (Siti Muri'ah & Gianto, 2020). The purpose of general education in Islamic education is related to the operationalization of the caliphate's personality, namely avoiding all shackles that can hinder the formation of true Muslims and trying to form a person by developing various natures (body, spirit, mind, instincts, etc.) as long as they are in educational institutions until they reach maturity in terms of thought, dhikr and charity. And the specific objectives of Islamic education relate to the elaboration of some of the personal aspects of the khalifatullah to be sought through the provision of certain activities in every maintenance of the educational process (Bawani, 1991; Imaduddin & Zainal Abidin, 2020).

Thus, the essence of Islamic education is a process of forming and developing human thought, remembrance and creation through guidance and teaching based on the values of the Islamic teachings of the Qur'an and as-Sunnah as the basis with the aim of forming khalifatullah fil 'ardhi. The duties and functions of Islamic education are always continuous and without limits. This is because the essence of Islamic education is an endless process in line with the universal consensus set by Allah SWT and His Messenger with the term life long education. According to Hasan Langgulung in Junaidi (2017) the tasks of Islamic education are as follows: (a) education is seen as potential development, (b). education is seen as cultural inheritance, (c). education is seen as an interaction between potential and culture (Junaidi, 2017; Muhaimin, 1993). The task of Islamic religious education is to help foster students to piety and morality which are described in competencies, namely faith, Islam, and multi-aspects of keihisan. In addition, the task of Islamic education is to enhance intelligence and ability in advancing science and technology, along with its benefits and applications and can improve the quality of life by maintaining, developing, and improving the quality of life by maintaining, developing, and improving the culture of life (Afrella & Anshori, 2021; Bawani, 1991). The function of Islamic education is to provide all activities that can enable the task of Islamic education to be achieved and run smoothly.

3. The Important Role of Psychology in Islamic Education

Psychology and Islamic Education cannot be separated, considering that every development and growth brings psychological and physical characteristics that demand services or the application of appropriate educational methods from educators. Through psychological theories, Islamic education will be able to see objectively about the growth and development of children that need to be provided by educators. Because the educational goals include psychological and physiological problems, Islamic education cannot escape the study of psychology, especially educational psychology. Because the two sciences are synergistically related. Meanwhile, Islamic education is an education system that directs a child according to Islamic values. So that in the process of instilling religious values and guiding towards religious life, Islamic education also requires the help of religious psychology, because religious psychology shows the levels of children's ability to accept religious values and their sensitivity to the acceptance of these values (Arifin, 1993; Imaduddin & Zainal Abidin, 2020).

Islamic education and psychology cannot be separated, the term personality in Islamic studies is better known as the term *al-Shakhsiyah*. *Syakhsiyah* comes from the word *Shakh* which means personal, the word is given a *yes nisbath* so that it becomes an artificial noun (*masdar Shina'y*) *Syakhsiyah* which means personality. In Islamic literature, especially in medieval classical treasures, the word *syakhsiyah* (as the equivalent of personality) is less well known. There are several reasons why the term is not recognized. First, in the Qur'an and as-Sunnah the term *syakhsiyah* is not found, except in several hadiths it is stated that the term *syakhsy* means person, not personality. Second, in classical Islamic treasures, philosophers or Sufis are more familiar with using the term morality. The use of this term is because it is supported by verses of the Qur'an and the hadith of the apostle. Third, the term *syakhsiyah* essentially cannot represent the fundamental values of Islam to reveal a phenomenon or human behavior. This means that the term *syakhsiyah*, which is commonly used in terms of western personality psychology, is more about a description of the individual's unique character, traits, and behavior, while the term morality emphasizes aspects of his assessment of the good and bad of a behavior (Hajiannor et al., 2022). *Syakhsiyah* is a devalued morality (not judged as good or bad), while morality is an evaluated *syakhsiyah* (Hariyani, 2019; Kasijan, 1984).

4. The Use of Psychology in the Islamic Education Process

Indeed, the view of the Qur'an on humans is a comprehensive, integrated, balanced and precise view. Humans are not only a material form consisting of physics, physics, chemistry, and mechanical muscles, as the materialistic philosophers view. Humans are also not just a spirit that is separated from the body as some scholars think. Humans according to the Qur'an are composed of body and soul, both of which are interconnected and influence each other. Man is not an animal whose history will end and his life disappears after death and is not an animal whose form is no different from other animals. Humans are also not the highest beings who have nothing above them. However, humans have virtues, advantages, honors and high positions if they know themselves, are knowledgeable and want to use their minds (Arifa & Daulay, 2017; Barnadjib, 1997).

The process of transmitting social influence into individuals through two ways, namely formal and informal ways, knowledge and skills are learned by individuals through formal or systematic learning processes. The results of formal learning appear in verbal behavior and are reflected in what they think. Values and behavior patterns are learned by individuals through an informal learning process, namely the process of imitation (which is partly not based on it) in contact with authoritative people. Experts argue that the way of life of society that seeps into the individual occurs at the beginning of the development of his personality through relationships with adults, especially parents. Internalized into the child and unconsciously become a part of him. The process of internalization is sometimes also referred to as acculturation, introjection, or socialization. According to Dewi (2021), the style of the parent-child relationship greatly determines the child's socialization process, the pattern of the relationship with parents and children, based on research conducted by the Fels Research Institute, can be divided into three patterns, namely: First, the pattern of accepting and rejecting, the pattern of acceptance and rejection. This is based on the level of intimacy between parents and children. Second, the pattern of having let go, this pattern is based on how much parents are protective of their children. This pattern moves from the attitude of parents who are overprotective and have children to the attitude of ignoring the child altogether. Third, the pattern of autocratic democracy, this pattern is based on the level of children's participation in determining activities in the family. The autocratic pattern means that parents act as dictators towards their children, whereas in a democratic pattern, to a certain extent, children can participate in family decisions (Vembriarto, 1990).

In a formal institution that is very competent for children is a teacher because this will determine success. The teacher's job is the openness of the teacher's own psyche. This openness is the basis of teacher professional competence (ability and authority to carry out tasks) that must be possessed by a teacher. Teachers who are psychologically open are usually characterized by their relatively high willingness to communicate with external factors, including students, colleagues, and the educational environment where they work. Can accept criticism sincerely. In addition, the implementation of the principles of Islamic communication in the digital era also has empathy, namely an effective response to certain emotional experiences and feelings towards others (Tahir, 2021). If one of his students is known to be experiencing misfortune, for example, then he joins in the sadness and shows sympathy and tries to find a way out.

Based on the results of research Jumahir (2020) revealed that psychological openness is very important for a teacher considering his position as a student role model. In addition to the positive side possessed by a teacher in psychological openness, namely: First, psychological openness is an important pre-condition or requirement that teachers must have to understand the thoughts and feelings of others. Second, psychological openness is needed to create an atmosphere of harmonious interpersonal relationships between teachers and students, thus encouraging students to develop themselves freely and without obstacles (Lutfi, 2017; Muhibbin, 1995). When this psychological communication occurs, a teacher has built mutual trust in his students so that students psychologically will open themselves to new information and communication that will be able to change their thinking patterns and behavior patterns. Thus the educational process will increasingly find its form and can achieve learning objectives well.

An educational foundation is needed in the world of education, especially in our country Indonesia, so that ongoing education in our country has a very strong foundation or footing because education in every country is not the same (Ulwiyah, 2015). Psychology is one of the important foundations that must be considered in our education world, especially in school curriculum development activities. Curriculum development must pay attention to the level of psychological development of students. This needs to be done so that the material and objectives to be achieved are in accordance with the abilities of students.

Education as an activity that involves many people, including students, educators, administrators, the community and parents of students (Ulwiyah,

2015; Witono, 2020). Therefore, so that educational goals can be achieved effectively and efficiently, everyone involved in the education should be able to understand individual behavior as well as be able to demonstrate their behavior effectively. Islamic education aims to create human beings who have Muslim personalities both physically and mentally, able to devote all their deeds to seek the pleasure of Allah SWT. Thus, the essence of the ideals of Islamic education is to give birth to people who have faith and knowledge, mutually supporting each other. In terms of Islamic education, Islamic psychology is needed, because humans have noble potential, namely nature and spirit that are not touched in general (Western) psychology (Mubarak, 2017).

In Islamic literature, especially in medieval classical treasures, the word *syakhsyah* (as the equivalent of personality) is less well known. There are several reasons why the term is not recognized. First, in the Qur'an and as-Sunnah the term *syakhsyah* is not found, except in several hadiths it is stated that the term *syakhsy* means person, not personality. Second, in classical Islamic treasures, philosophers or Sufis are more familiar with using the term *morality*. The use of this term is because it is supported by verses of the Qur'an and the hadith of the apostle. Third, the term *syakhsyah* essentially cannot represent the fundamental values of Islam to reveal a phenomenon or human behavior (Tufatul el al., 2021). This means that the term *syakhsyah*, which is commonly used in terms of western personality psychology, is more about a description of the individual's unique character, traits, and behavior, while the term *morality* emphasizes aspects of his assessment of the good and bad of a behavior (Jamal, 2015). *Syakhsyah* is a devalued morality (not judged as good or bad), while *morality* is an evaluated *syakhsyah* (Hariyani, 2019; Kasijan, 1984).

Based on the description above, it is appropriate in Islamic education to have a psychological foundation that is Islamic-minded, in this case by guiding to the Qur'an and al-Hadith as the source, so that the end of the goals of Islamic education can be realized and create happy human beings. in this world and the hereafter.

D. CONCLUSION

The educational method can be interpreted as a way or path taken by every educator in carrying out educational activities in order to achieve goals. There are several methods that can be applied, including the exemplary method, educating through games and stories, the reward and punishment method (*targhib* and *tarhib*), and the habituation method. Religious awareness is needed

in realizing the development of self-potential to have religious spiritual strength and self-control based on the Qur'an and Sunnah. Psychology and Islamic education cannot be separated, considering that every development and growth brings psychological and physical characteristics that demand the application of educational methods. For this reason, Islamic education has a psychological foundation that is insightful to Islam which is guided by the Qur'an and al-Hadith as its source. Thus, the end of the goal of the Islamic education method for inculcating religious awareness in Islamic psychology can be realized and create happy human beings in this world and the hereafter.

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