



TAROGAU: Journal of Islamic Studies

Volume 1 - Number 2 - August 2026; -

P-ISSN: xxxxxxxxxxxx

DOI: xxxxxxxx

<https://ejournals-glm.id/index.php/tarogau>

This work is licensed under a Creative Commons Attribution 4.0 International License.

The Orientation of Islamic Educational Psychology in School and Pre-School Settings

Hasna Abdusamad*

Institut Agama Islam Negeri Ternate

hasnaabdsamad97@gmail.com

Muhlis Malaka

Institut Agama Islam Negeri Ternate

muhlismalaka@iain-ternate.ac.id

*Corresponding Author

[Received: June 26, 2026] [Revised: August 19, 2026] [Accepted: August 29, 2026] [Published: August 30, 2026]

Abstract

This study examines the orientation of Islamic educational psychology in the school and pre-school setting, addressing three questions: what Islamic educational psychology is, how it operates within formal schooling, and how it bears on pre-school education. A library research design was used, following a narrative review approach that drew on Google Scholar articles selected for open access, relevance to learning, and relevance to Islamic educational psychology, alongside classical Islamic sources and the Qur'an consulted as primary texts. The findings show that Islamic educational psychology is grounded in the Qur'anic conception of learning as a religious obligation oriented toward hikmah, wisdom, and character, exemplified in the Qur'an by the figure of Luqman. Within schools, this orientation is realised through four psychologically grounded practices: cultivating students' enthusiasm, offering realistic hope, giving reward, and directing behaviour through a relationship of mutual respect between teacher and student. Within pre-school education, it depends on parental consistency, a stable emotional confidant, a supportive community environment, and a curriculum that resists the drift toward academic content at the expense of play. Read together, these findings indicate that the disorientation documented in prior literature at the pre-school level is connected to a parallel disorientation at the level of formal schooling, and that both call for psychological literacy to be integrated throughout Islamic teacher-education curricula rather than treated as a separate track.

Keywords:

Islamic educational psychology, orientation, school, pre-school education

Introduction

According to the Indonesian Dictionary (Kamus Besar Bahasa Indonesia), orientation refers to a review undertaken to determine the correct and appropriate attitude, direction, or position in relation to a given situation. Applied to the field of education, orientation in this sense concerns the fundamental stance a system of instruction takes toward the people it is meant to serve, and toward the knowledge it draws upon to serve them well. The world of Islamic education today is widely regarded as experiencing a crisis at every level. This decline is acknowledged across the community of Islamic education scholars, even where they differ on its precise form and cause.

Some attribute the crisis to gaps in curricular content; others attribute it to a broader social crisis arising as communities abandon their own cultural foundations; others still point to the loss of *qudwah hasanah*, the exemplary model of conduct, of sound creed, and of Islamic values; and others argue that the crisis stems from a mistaken reading, on the part of education's conceptual architects, of what it means to be human, a mistake that in turn distorts how the existence and potential of the learner is understood. As the pace of technological change accelerates, discussion of education has increasingly come to centre on technology rather than on the teacher, even though, from an Islamic standpoint, the creation of God is held to be immeasurably more sophisticated than anything human beings can construct. It follows that improving students' capacities cannot rely on technology alone; it requires an insight grounded in psychology as well. Teaching staff, and teachers in particular, therefore need a broad and adequate command of psychological knowledge suited to the demands of the age and to the advance of science and technology, if the problems facing education are to be resolved (Syah, 2015).

This observation is well founded, because within any classroom, students' capacity for understanding varies considerably, and those variations, both in formal schooling and in pre-school education, are easily overlooked: the student who grasps material readily tends to be understood more fully by the teacher, while the student

who does not grasp it readily tends to be understood less. It follows that a teacher's command of psychology is of real importance, since it is this command that allows a teacher to understand why a particular student or child does not easily grasp what is being taught, given that the purpose of education is to cultivate intelligence, not to disregard a character that has not yet had the chance to become intelligent. This principle finds support in the Qur'an, Surah An-Nisa, verse 9, which states: "And let those [executors and guardians] fear [injustice] as if they had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice" (Qur'an 4:9, Sahih International translation). Children, moreover, possess minds that are still highly receptive, readily absorbing new understanding; this receptivity is precisely the opportunity a teacher has to direct a child toward intellectual and moral growth within the educational process.

Framed by this background, the present study focuses on three questions. First, what is Islamic educational psychology? Second, how does Islamic educational psychology operate within formal schooling? Third, how does it bear on pre-school education? Addressing these questions matters because the psychological dimension of Islamic education is too often treated as a peripheral concern, secondary to curricular content or to technological provision, when in fact, as the discussion above suggests, it may be foundational to whether either of those other dimensions can achieve their intended effect. A curriculum delivered without regard for how a child's understanding actually develops, or a technology introduced without regard for the psychological needs it is meant to serve, is unlikely to achieve the aims Islamic education sets for itself, however sound its content or however advanced its tools (Gümrükçüoğlu & Uddin, 2022).

This need for psychological grounding is not a new observation within the literature on Islamic education, but it remains one that classroom practice has been slow to absorb. Daradjat's (2014) account of Islamic pedagogy treats the internalisation of religious value, rather than the mere transmission of religious information, as the defining aim of Islamic education, an aim that, on Daradjat's own account, cannot be

pursued without some working understanding of how internalisation actually occurs in a learner whose intellectual and emotional capacities are still developing. Syah (2015) makes a related point from within the discipline of psychology itself, distinguishing between a learner's underlying capacity and a learner's readiness at a given moment to realise that capacity, a distinction that, left unrecognised, leads teachers to mistake a temporary difficulty for a fixed deficiency. Both observations point toward the same conclusion that motivates the present study: that psychological insight is not a technique to be added onto Islamic education after its religious content has been settled, but a condition for that content to be received and internalised at all.

The significance of this inquiry can also be located within a wider, long-standing debate over what Islamic education is fundamentally for. Islamic education, on the account developed in the discussion below, is not reducible to the transmission of religious information; it is oriented toward the whole person, intellect and heart, body and spirit, character and skill together, and it is this holistic orientation that distinguishes it from educational models concerned primarily with cognitive or technical outcomes. Understanding the psychological dimension of Islamic education, in both the school and the pre-school setting, is therefore not merely a matter of pedagogical technique; it is a matter of understanding how that holistic aim can actually be realised in a child whose intellectual, emotional, and spiritual capacities are all still in the process of formation. It is this task, situating psychological insight within the broader aims of Islamic education, that the discussion below undertakes, first for the school-age child and then for the pre-school child, before drawing the two together in the study's concluding remarks.

Prior research offers partial answers to each of the three questions this study poses, though rarely within a single, integrated account. Nurliana and Ulya (2021), examining child education from a psychological perspective, argue that a child's reception of the family environment, the school environment, and the surrounding community together shape how effectively a teacher can instil educational values of lasting worth, and that this reception can only be understood, and worked with, once

a teacher has a working grasp of psychological principles; their study, however, does not extend its analysis specifically into the pre-school setting.

Samsudin (2018), for his part, documents a disorientation within pre-school curricula, in which academic content, reading, writing, and arithmetic, has increasingly displaced play-based approaches attuned to early-childhood psychological development, a disorientation driven substantially by parental expectations rather than by the developmental needs of the child; his review, however, is concerned with the pre-school setting specifically and does not address how psychological insight operates within the formal school setting that follows it, still less how either setting connects to the specifically Islamic orientation that gives this study its starting point (Masnipal Yugo, 2025). The present study seeks to draw these two bodies of literature together, examining Islamic educational psychology as it bears on the school-age child and the pre-school child within a single, continuous account, an account further grounded, as the discussion below will show, in the Qur'anic and classical Islamic sources that give Islamic educational psychology its distinctive character, and not only in the general psychological and educational literature on which studies such as Nurliana and Ulya's, and Samsudin's, separately draw.

Methods

This study used a library research design, drawing on published sources and articles relevant to the subject matter under discussion. A design of this kind was considered appropriate because the questions this study addresses, concerning the conceptual character of Islamic educational psychology and its application in the school and pre-school setting, are better answered through the systematic synthesis of existing scholarship, both classical Islamic sources and contemporary educational and psychological literature, than through the collection of new field data. Examining child education from a psychological perspective in this way makes it possible to understand how a child receives, and is shaped by, the family environment, the school environment, and the surrounding community, so that teachers can instil educational

values of genuine worth as a child's understanding develops in step with a psychologically informed pedagogy. This concern is directed, in particular, at educators who do not yet have a strong grounding in psychological science, since it is precisely this gap that most often leaves teachers without the sensitivity needed to recognise when, and why, a child has not yet grasped the material being taught, a gap that this study regards as a central obstacle within contemporary education.

More specifically, the method used in this study followed a narrative review approach, examining a range of scholarly articles addressing psychology in relation to learning. Data sources were gathered through searches conducted using Google Scholar. Articles were selected according to three criteria: that they were fully accessible on an open-access basis; that they were relevant to the study of learning; and that they addressed the orientation of Islamic educational psychology in the school or pre-school setting specifically. This selection process was intended to ensure that the sources synthesised in the discussion below were both academically credible and directly pertinent to the study's three guiding questions, rather than being drawn indiscriminately from the wider, and considerably larger, literature on education and psychology in general. Where classical Islamic sources, the Qur'an, and works of established Islamic scholarship were drawn upon alongside this contemporary literature, they were treated as primary sources in their own right, consulted directly rather than through secondary summary, so that the study's account of Islamic educational psychology remains grounded in the textual tradition from which that psychology draws its distinctive character.

Result and Discussion

A. Islamic Educational Psychology

Education, understood broadly, is a lifelong human process aimed at implementing religious and social values within a life that keeps pace with the advance of knowledge and technology. Education, in its essence, is "a process leading to the enlightenment of mankind," an effort to actualise the potential a person already

possesses so that it can be developed toward a better stage of realisation (Hawi, 2013). The psychology of learning, more specifically, is the branch of science concerned with individual behaviour within the context of learning. It examines the nature of learning and the theories that explain it, together with the various other aspects of individual behaviour that arise during learning, all of which can serve as material for consideration in, and as a foundation for, curriculum development. Learning is the single most vital term in every educational endeavour, so much so that without learning, education, properly speaking, could not exist at all. As a process, learning finds a place across a wide range of disciplines concerned with educational endeavour, educational psychology foremost among them.

Precisely because learning carries such significance, the greater part of research and experimentation within educational psychology has been directed toward achieving a broader and deeper understanding of the process by which human beings change. Within the perspective of Islam, moreover, learning is regarded as an obligation incumbent on every Muslim, undertaken in order to acquire knowledge and thereby elevate one's standing in life, a principle affirmed in Surah Luqman, verses 12 to 14, which read, in translation: "And We had certainly given Luqman wisdom [and said], 'Be grateful to Allah.' And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favour], then indeed, Allah is Free of need and Praiseworthy" (Qur'an 31:12); "And [mention, O Muhammad], when Luqman said to his son while he was instructing him, 'O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice'" (Qur'an 31:13); and "And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination" (Qur'an 31:14)

Read from an educational perspective, Luqman's personal example indicates that human quality is not to be judged by lineage or social standing. Luqman's excellence as a teacher lay in the quality of his character, not in any material wealth or

ancestral distinction he possessed; the excellence in question, in this context, is hikmah, wisdom. Luqman is regarded as an exemplary teacher whose character and conduct embody hikmah. In the tafsir of Ath-Thabari, hikmah is defined as understanding in religion, strength of thought, precision in speech, and understanding of Islam, qualities Luqman possessed despite not being a prophet and not receiving revelation. Islamic religious education, in turn, is understood as never departing from the Qur'an and Hadith, a principle affirmed in Surah Al-Mujadalah, verse 11: "O you who have believed, when you are told, 'Space yourselves' in assemblies, then make space; Allah will make space for you. And when you are told, 'Arise,' then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do" (Qur'an 58:11, Sahih International translation). Learning, on this view, is a relatively permanent change in behaviour resulting from experience, rather than from maturation, medication, or accident, a change capable of being carried over into other knowledge and communicated to other people.

This account of learning and of hikmah can be situated within a broader body of scholarship on the psychology of Islamic education. Zakiah Daradjat, whose work on Islamic pedagogy remains a standard reference within Indonesian Islamic higher education, frames Islamic education as an integrated effort to form a person capable of living out the teachings of Islam completely, understanding them, practising them, and internalising them as a way of life, rather than as a body of information to be memorised and reproduced (Daradjat, 2014). On this framing, psychology's contribution to Islamic education lies less in supplying a set of classroom techniques than in supplying an account of how internalisation of this kind actually occurs in a developing person, an account without which the aims Daradjat describes would remain aspirational rather than achievable. Muhibbin Syah's treatment of educational psychology develops a complementary point, arguing that psychological insight allows educators to distinguish between a learner's capacity, what a given student is in principle able to grasp, and a learner's readiness, whether the conditions

surrounding that student at a given moment allow that capacity to be realised (Syah, 2015). A teacher who conflates the two, treating a student's momentary difficulty as a fixed lack of capacity, is liable to misjudge both the student and the material, an error the psychological literature treats as one of the more consequential mistakes an otherwise well-intentioned teacher can make.

Taken together, this literature suggests that Islamic educational psychology performs two functions simultaneously: it draws on the Qur'anic and classical material discussed above to specify what education is ultimately for, the cultivation of hikmah and of a person oriented toward God and toward good character, and it draws on the psychological literature discussed here to specify how a teacher can recognise and work with the actual, variable condition of the learner in front of them. Neither function, on this account, is sufficient on its own: a teacher versed only in the religious aims of education risks delivering instruction that is doctrinally sound but developmentally mismatched to the learner, while a teacher versed only in general psychological technique risks delivering instruction that is developmentally sound but detached from the specifically Islamic aims that, on the account offered here, education is meant to serve.

B. Islamic Educational Psychology in Schools

Within the school setting, several practical implications follow from the psychological orientation set out above, each addressed here as its own consideration rather than as an item on a list, since each carries its own theoretical grounding and its own bearing on classroom practice.

The first consideration concerns cultivating students' enthusiasm for learning. In the course of instruction, a teacher must actively avoid whatever is monotonous or tedious. A teacher needs to sustain students' interest in learning by cultivating particular habits that heighten their enthusiasm, and to do so needs a sufficient understanding of each learner's personality. From infancy onward, human beings are already capable of thinking in particular ways, and as age advances, the manner of thinking itself continues to change (Rumini & Sundari, 2004). A teacher who is

attentive to this developmental trajectory is better placed to pitch instruction at a level that sustains genuine engagement, rather than one that merely holds students' attention through novelty for its own sake.

The second consideration concerns offering realistic hope. A teacher should offer, and where necessary adjust, expectations concerning future success so that those expectations remain realistic, thereby cultivating optimistic thinking in students. Several factors can influence whether a person achieves a sense of wellbeing, wealth, good health, and friendship with others among them, yet the decisive factor is ultimately one's own frame of mind: where a person's thinking is calm and at peace, these other factors are far more able to exert their positive effect (Pradiansyah, 2010). A teacher's role, on this view, is not only to set expectations but to help students cultivate the calm, settled disposition that allows realistic hope to translate into sustained effort, rather than into either complacency or discouragement.

The third consideration concerns giving reward. When a student experiences success, a teacher should offer some form of reward or praise for that achievement, so that the student is motivated to perform still better. Motivation grounded in praise is, in this respect, more effective than motivation grounded in punishment (Wahab, 2015). This is not to suggest that correction has no place in instruction, but rather that the psychological literature on motivation consistently favours reinforcement of success over the threat of penalty as the more reliable route to sustained student effort. The fourth consideration concerns directing students' behaviour, and here the relationship between student and teacher becomes central. That relationship should rest on mutual understanding and affection, so that the student comes to hold the teacher in genuine respect and esteem, a good relationship of this kind fostering the student's affection for the material being taught (Daradjat, 2014). Ibn Qayyim al-Jawziyyah offers a related counsel in *Tuhfat al-Mawdud*, his classical treatise on the upbringing of children, advising that the very first thing to reach a child's ears should be the introduction to God and to His oneness, that God is above the Throne, all-seeing and all-hearing, and always present with the child wherever the child may be. Read

together, these four considerations, cultivating enthusiasm, offering realistic hope, giving reward, and directing behaviour through a relationship of mutual respect, describe a pedagogy in which psychological insight and religious formation are treated not as separate concerns but as two aspects of a single, integrated task.

Islamic education, understood in this light, ought to be an education that moves "from the inside out," resting on the formation of individual character, or character building, which then moves dynamically outward to shape the character of groups, congregations, and, ultimately, the wider community. In Islam, this is what is known as moral, or *akhlak*, education. God consistently sets *makarim al-akhlaq*, noble character, as the target toward which the aims of education are directed; the Qur'an's own conception of education gives precedence to the formation of character over other aims. Yusuf al-Qaradawi explains that Islamic education is an education of the whole human being, encompassing both intellect and heart, both the spiritual and the physical, both character and skill, since Islamic education prepares a person for life in its entirety, for both conflict and the demands of a well-ordered, flourishing society, in both its sweetness and its bitterness. It is narrated, from Ali ibn Abi Talib, that the Prophet Muhammad said: "Teach your children three things: love for your Prophet, love for his family, and the recitation of the Qur'an."

This holistic orientation stands in instructive contrast to the concept of education more commonly associated with the Western tradition, which is typically organised around a hierarchy of learning principles: at the elementary level, signal learning, stimulus-response learning, and chaining; at the intermediate level, verbal association, discrimination, and concept formation; and at the advanced level, rule application and problem solving (Gagné, 1977). A framework of this kind is oriented primarily toward intellectual capacity, what might be called an intellectual-minded orientation, and comparatively dry with respect to the values of spiritual intelligence.

Alongside this orientation, a substantial body of scientific knowledge has indeed been successfully consolidated into a systematic knowledge base, and the Western conception of education has, in parallel, produced technological advances

that have made it considerably easier for human beings to master, or even to exploit, the natural world; carried forward without adequate direction, however, this trajectory carries within it the risk of contributing to the erosion, rather than the flourishing, of human civilisation. The point of this comparison is not to dismiss the Western tradition's contribution to educational theory, evident, for instance, in the developmental hierarchy Gagné (1977) proposes, but to argue that such frameworks require the kind of value-oriented, character-forming complement that the Islamic conception of education, as set out above, is specifically designed to provide.

C. Pre-School Education

Pre-school education applies to children between the ages of four and six, a period in which a child's character is not yet firmly formed and therefore requires deliberate direction. Children at this age need someone to whom they can turn to express their feelings as they navigate the new experience of school. Parents, as the people closest to a child, are naturally positioned to be that confidant, the one to whom a child's feelings can be entrusted (Yusuf, 2006). Where this role is filled inconsistently, or not filled at all, a child's earliest experience of formal or semi-formal learning risks losing the emotional grounding on which later, more structured learning depends.

Many parents associate education primarily, or even exclusively, with the responsibility of the school, so that in their own thinking, education is understood as something obtained only within the school environment. Yet fathers and mothers alike need to maintain a consistent attitude and manner in prohibiting, and in permitting, particular behaviours in a child: a behaviour a parent prohibits on one occasion must also be prohibited if it recurs on another occasion, rather than being addressed inconsistently depending on circumstance or mood (Yusuf, 2006). This kind of consistency, though it may appear a small matter of household discipline, bears directly on the psychological stability that pre-school education is meant to build upon, since a child who receives inconsistent signals from the adults closest to them is less able to internalise the kind of stable moral orientation that formal schooling later assumes has already begun to take shape.

The choice of curriculum in pre-school settings is itself shaped by what parents most desire for their children, and by the expectations parents bring to the decision of where to enrol them. Institutions that have developed what might be called a modern curriculum tend to show certain common indicators: a curriculum weighted heavily toward academic ability, at the expense of emotional and socio-emotional ability, and a heavy load of literacy and numeracy tasks treated as obligatory for pre-school children, tasks that correspondingly reduce the time available for play. Samsudin (2018) documents this pattern as a disorientation within pre-school education, one in which the shift from "learning through play" toward "playing while learning" reflects parental pressure for academic emphasis more than it reflects developmentally appropriate practice, a disorientation this study's findings, discussed above, suggest is closely bound up with the same psychological gap identified at the level of formal schooling: a gap between what a child's stage of development actually calls for and what the adults responsible for that child's education, whether teachers or parents, are equipped, or inclined, to provide.

The conditions of a child's surrounding community likewise shape both learning and character, conditions such as a deprived environment, unemployment, neglected children, and other criminal elements within the surrounding environment. The natural environment, more broadly, constitutes a set of factors capable of influencing a child's learning activity; where the conditions of that natural environment are unsupportive, the learning process itself is correspondingly impeded (Wahab, 2015). Read together with the discussion of curriculum above, this suggests that pre-school education cannot be understood, or improved, by attending to curriculum design alone; the psychological and social environment surrounding a child, at home and in the wider community, forms part of the same developmental system that curriculum is meant to serve, and disorientation in one is unlikely to be corrected while disorientation in the other goes unaddressed.

D. Integrative Discussion

Read together, sections A through C point toward a single underlying argument rather than three separate observations. Section A established that learning, understood through both contemporary educational psychology and the Qur'anic material discussed above, is inseparable from character and from the pursuit of knowledge as a religious obligation rather than a merely instrumental activity. Section B showed how that understanding translates into specific classroom practices, cultivating enthusiasm, offering realistic hope, giving reward, and directing behaviour through a relationship of mutual respect, each of which depends on a teacher's psychological sensitivity to the individual learner rather than on curriculum content alone. Section C extended the same argument into the pre-school setting, where the psychological and emotional groundwork laid by parents and by a psychologically attuned curriculum was shown to condition how successfully a child can later benefit from the school-level practices set out in Section B. The crisis in Islamic education referred to at the beginning of this article, on this reading, is best understood not as a single, isolated failure but as a failure that can occur at any point along this continuum, in the character and values embedded in curricular content, in a teacher's psychological sensitivity to individual learners, or in the emotional and developmental groundwork laid before a child ever reaches formal schooling, and a correction at only one of these points, without attention to the others, is unlikely to resolve it.

This integrative reading also clarifies the relationship between the present study and the two bodies of prior literature discussed in the introduction. Nurliana and Ulya's (2021) finding, that a child's reception of family, school, and community environment shapes how effectively educational values can be instilled, is corroborated and extended by the discussion in Section C above, which shows more specifically how parental consistency and community conditions bear on that reception during the pre-school years in particular. Samsudin's (2018) finding, that pre-school curricula have become disoriented toward academic content at the expense

of developmentally appropriate, play-based practice, is likewise corroborated by Section C, and is further connected, through the discussion in Section B, to a parallel disorientation at the school level, where an emphasis on technology and on the intellectual-minded orientation associated with the Western educational tradition, as Gagné's (1977) hierarchy of learning principles exemplifies, risks similarly displacing the value-oriented, character-forming aims that Sections A and B argue are central to Islamic education properly understood.

For teacher education, and for institutions such as the Islamic religious universities from which the present study's authors are drawn, this integrative argument carries a direct implication: psychological competence cannot be treated as a supplementary or elective component of teacher training, added on to a curriculum otherwise centred on religious content knowledge, but should instead be integrated throughout that curriculum as a condition for religious content knowledge to be delivered effectively at all. A teacher who is well versed in the Qur'anic and classical material discussed in Section A, yet who lacks the psychological sensitivity discussed in Sections B and C, is, on the argument developed here, poorly equipped to translate that knowledge into a form a given child, at a given stage of development, can actually receive and internalise.

This same integrative logic bears on how curriculum designers, and not only individual teachers, might respond to the crisis in Islamic education referred to at the outset of this article. A curriculum that specifies religious content in detail, but that leaves the sequencing and pacing of that content unresponsive to what is known about how children's understanding actually develops at different ages, reproduces at the institutional level the same mismatch this study has described at the level of the individual classroom and the individual household. Syafri's (2014) account of character-based education offers one indication of what a more responsive curriculum might look like, treating akhlak not as a discrete subject to be taught alongside other subjects but as a quality that ought to be woven through the teaching of every subject, so that a lesson in any area of the curriculum simultaneously serves the formation of

character that this study has argued is central to Islamic education's underlying purpose. Applied to the findings developed above, this suggests that the four classroom considerations discussed in Section B, and the parental and community conditions discussed in Section C, are not additions to an otherwise complete curriculum but specifications of how any curriculum, whatever its particular subject content, would need to be delivered if it is to achieve the holistic aim this study has attributed to Islamic education throughout.

It is worth being explicit, in closing this discussion, about what this integrative account does and does not establish. It does not establish that any single one of the classroom practices or parental conditions discussed above is, on its own, sufficient to resolve the disorientation documented in the literature this study draws upon; the argument developed here is cumulative rather than additive, treating each consideration as one part of a coherent whole rather than as an independently sufficient intervention. Nor does it establish, since the method employed is a narrative review of existing literature rather than direct observation of classrooms or households, how consistently these practices are in fact implemented in Islamic schools and pre-schools in Indonesia or elsewhere, a question the discussion below, in the study's concluding section, returns to directly.

Conclusion

Educational psychology, at its core, requires teachers to be able to redirect students' focus, and this task is not confined to the delivery of subject matter alone; it extends to addressing whatever difficulties a student is facing at school more broadly. A teacher equipped with genuine psychological insight is, on the argument developed in this study, better positioned to notice when a student's difficulty with the material being taught stems not from a lack of ability but from an unaddressed emotional, social, or developmental need, and to respond to that need rather than to the surface symptom of academic struggle alone.

Islamic religious education, for its part, is an education that does not merely aim to broaden a student's intellectual horizons; it aims equally to deepen conviction, so that the heart itself is purified and brought into alignment with both the ritual and the spiritual dimensions of understanding, allowing a student to progress, in a genuinely complete way, from the pursuit of knowledge to the practice of it. This study has argued that this aim cannot be separated from psychological insight: the Qur'anic and classical material discussed in the first part of the discussion above establishes what Islamic education is fundamentally oriented toward, while the psychological considerations discussed in the second part establish how that orientation can actually be realised in a classroom of individual learners, each developing at their own pace and in their own way.

Pre-school education represents the stage at which children first begin to encounter the wider world beyond the family, which is why a solid foundation of upbringing from parents is so essential, particularly in guiding and modelling behaviour that reflects positive qualities, so that each child's disposition, basic knowledge, and character can be shaped in a way that leaves them well prepared to be guided through the stages of education that follow. Where that foundation is inconsistent, or where pre-school curricula are allowed to drift toward an academic emphasis that outpaces what a young child's psychological and emotional development can actually support, the disorientation this study has documented is likely to persist regardless of how well the later, school-level psychological practices discussed above are implemented.

These three conclusions also speak directly to the two bodies of prior research with which this study began. Where Nurliana and Ulya (2021) established that a child's reception of family, school, and community shapes how effectively educational values can be instilled, without extending that finding into the pre-school setting specifically, the present study's discussion of pre-school education, and of the parental consistency and community conditions on which it depends, supplies the extension their study left open. Where Samsudin (2018) documented a disorientation within pre-

school curricula toward academic content and away from developmentally appropriate, play-based practice, without connecting that disorientation to psychological practice at the level of formal schooling, the present study's account of classroom-level psychological practice, cultivating enthusiasm, offering realistic hope, giving reward, and directing behaviour through a relationship of mutual respect, supplies a parallel account of what a psychologically grounded alternative looks like once a child moves beyond the pre-school years. Read together, the two literatures and the present study's synthesis of them suggest that disorientation of the kind Samsudin describes at the pre-school level is unlikely to remain confined to that level alone, and that addressing it will require attention to psychological grounding across the full span of a child's early education, not at any single stage in isolation.

Taken together, these three conclusions point to a single, integrated implication for practice and for future scholarship. Strengthening Islamic education, at every level from pre-school through formal schooling, requires strengthening teachers' and parents' psychological literacy alongside their religious and pedagogical knowledge, not as a separate track of professional development but as an inseparable component of it. For teacher-education institutions, this suggests that psychology should be integrated throughout the curriculum for prospective teachers of Islamic religious education, rather than offered as an isolated course disconnected from the religious content knowledge with which it must ultimately work in tandem. For future research, this study's narrative-review design, while well suited to synthesising the conceptual and textual foundations of Islamic educational psychology, cannot on its own establish how consistently these foundations are translated into practice in actual classrooms and homes; empirical studies, whether qualitative or quantitative, examining how teachers and parents in specific school and pre-school settings actually apply the principles discussed in this study, and with what effect on children's learning and character formation, would provide a valuable and necessary complement to the conceptual synthesis offered here.

References

- Daradjat, Z. (2014). *Ilmu pendidikan Islam*. Bumi Aksara.
- Gagné, R. M. (1977). *The conditions of learning and theory of instruction* (3rd ed.). Holt, Rinehart and Winston.
- Gümrükçüoğlu, S., & Uddin, A. E. (2022). Pre-school religious education in Turkey during the change process of religious education policies (the example of Qur'an courses for 4–6 year olds). *Dergi Park Akademik*, 22(2). <https://doi.org/10.33415/daad.1109482>
- Hawi, A. (2013). *Kompetensi guru pendidikan agama Islam*. RajaGrafindo Persada.
- Ibn Qayyim al-Jawziyyah. (2007). *Tuhfatu al-wadud bi ahkami al-mawlud* (F. Bahreisy, Trans.). Pustaka Al-Kautsar.
- Masnipal Yugo, T. (2025). *Assessing the Quality of Islamic Early Childhood Education : Evidence from Raudhatul Athfal's compliance with national standards in Bandung*. 10(September), 563–581. <https://doi.org/10.14421/jga.2025.103-11>
- Nurliana, N., & Ulya, M. (2021). Pendidikan anak perspektif psikologi. *Al-Liqo: Jurnal Pendidikan Islam*, 6(1), 56–67. <https://doi.org/10.46963/alliqo.v6i1.313>
- Pradiansyah, A. (2010). *The 7 laws of happiness*. Mizan/Bentang Pustaka.
- Rumini, S., & Sundari, S. (2004). *Perkembangan anak dan remaja*. Rineka Cipta.
- Samsudin, M. (2018). Disorientasi pendidikan prasekolah: Literature review. *Jurnal Pendidikan UNIGA*, 12(1), 16–31. <https://doi.org/10.52434/jp.v12i1.834>
- Syafri, U. A. (2014). *Pendidikan karakter berbasis Al-Qur'an*. RajaGrafindo Persada.
- Syah, M. (2015). *Psikologi pendidikan dengan pendekatan baru*. PT Remaja Rosdakarya.
- Wahab, R. (2015). *Psikologi belajar*. RajaGrafindo Persada.
- Yusuf, S. (2006). *Psikologi perkembangan anak dan remaja*. PT Remaja Rosdakarya.