



Implementation of Psychology of Islamic Development of Students at SD Khoiru Ummah West Bogor

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Abstrak

Penelitian ini bertujuan untuk mengetahui secara spesifik implementasi psikologi perkembangan Islam bagi siswa di Sekolah Dasar Khoiru Ummah Bogor Barat. Dalam penelitian ini, peneliti menggunakan pendekatan kualitatif deskriptif. Teknik pengumpulan data dilakukan secara analitis dengan cara induktif secara rinci sesuai dengan data observasi, wawancara dengan pihak-pihak terkait, dan data-data tertulis yang valid. Aspek-aspek psikologis perkembangan Islam yang dibahas meliputi perkembangan fisik, kognitif, dan emosional. Hasil penelitian ini menunjukkan bahwa implementasi psikologi perkembangan Islam diterapkan di SD Khoiru Ummah Bogor Barat melalui kegiatan pembelajaran di sekolah dan di rumah. Ajaran Islam menjadi dasar dalam membangun kegiatan belajar siswa di sekolah dan di rumah.

Kata Kunci: psikologi, dasar, perkembangan Islami

Abstract

This research aims to identify specifically the implementation of Islamic developmental psychology for students at Khoiru Ummah Elementary School, West Bogor. In this research, researchers used a descriptive qualitative approach. The data collection technique was carried out analytically in an inductive manner in detail according to observation data, interviews with related parties, and valid written data. The psychological aspects of Islamic development discussed include physical, cognitive and emotional development. The results of this research show that the implementation of Islamic developmental psychology is implemented at Khoiru Ummah Elementary School, West Bogor through learning activities at school and at home. Islamic teachings are the basis for building student learning activities at school and home.

Keywords: *psychology, elementary, Islami developmental.*

Introduction

Psychology is a science that studies human behavior. The term psychology comes from English, namely "psychology". This term originally came from the Greek words "psyche" which means spirit, soul or life force, and "logos" which means knowledge. So, literally "psychology" means "the science of the soul. Meanwhile, development is the changes experienced by an individual or organism towards its level of maturity or maturity which takes place systematically, progressively and continuously, both physically and psychologically.

Islamic developmental psychology is psychology that examines all aspects of human development from an Islamic perspective (Hasan: 2006). The Qur'an states that Allah SWT created humans from various growth and development stages from conception to death. This stage does not occur by chance, but is something that has been designed and determined by Allah SWT. Many verses of the Koran state this. One of them is as follows:

And He has created everything, and He has determined everything with neat measurements. (QS Al-Furqon verse 2)

Students are individuals who are in the process of development, whether physical, cognitive, emotional, moral, and so on. Education has a very important role for students so that they can develop optimally. Government Regulation Number 17 of 2010 article 1 paragraph 7 explains that basic education is a level of education in the formal education pathway that underlies the level of secondary education, which is held in educational units in the form of Elementary Schools and Madrasah Ibtidaiyah or other equivalent forms and becomes a continuous educational unit in educational units in the form of Junior High Schools and Madrasah Tsanawiyah, or other equivalent forms.

Education in elementary school is the foundation for the next level of education. This means that the quality of secondary

education and higher education will depend on the basic abilities and skills developed at the elementary school level. Therefore, the learning process created in schools must be able to optimize student development.

Islam views Allah SWT as the creator and regulator of humans. So the learning process in education cannot be separated from the creator's arrangements. So it becomes mandatory for Islamic educational institutions to guide the student development process in accordance with Islamic teachings.

From the explanations above, the author will conduct research at Khoiru Ummah Elementary School, West Bogor to find out the implementation of Islamic psychology developments in that school.

Research Methods

This research uses a qualitative approach with a descriptive research type, namely presenting an analysis of the situation or implementation of planning for new students through descriptive data using data collection techniques through written data and oral interviews from related people. This qualitative research process involves important efforts such as asking questions, developing procedures, collecting specific data from informants or participants. (Nugrahani, 2014)

In this research, researchers conducted direct observations in the field, namely SD Khoiru Ummah, West Bogor, to obtain information directly from those concerned regarding the psychology of students' Islamic development in school activities. The interviews that researchers conducted covered aspects of physical, cognitive and emotional development.

Results and Discussion

1. Development Characteristics of Elementary School Students

Abudin Nata stated that the characteristics of students based on age are grouped into five stages:

- a. Stage of care (age 0-2 years) or neonates. This stage starts from birth until approximately two years.

At this stage, individuals do not yet have awareness and intellectual power. He is only able to receive biological and psychological stimuli through his mother's milk.

- b. Physical stage (2-12 years). This stage is commonly referred to as the childhood phase, namely from the neonate period to the wet dream (pollution) period. At this stage, children begin to have biological, pedagogical and psychological potential, so that a child can begin to be coached, trained, guided, given lessons and education tailored to his talents, interests and abilities.
- c. Psychological stage (12-20 years). This stage is also called the tamyiz phase, namely the phase where children begin to be able to differentiate between good and bad, right and wrong, and the puberty phase, or mukalaf stage, namely the stage of being obliged to accept and bear the burden of responsibility.
- d. Adult stage (20-30 years). At this stage, a person is no longer called a child or teenager, but is called an adult in the true sense, namely maturity biologically, socially, psychologically, religiously and so on. In this phase, they have matured and made decisions to determine their own future.
- e. Wise stage (30 to end of life). In this phase, humans have discovered their true identity, so that their actions have meaning and contain wisdom that is able to provide shelter and protection for others.

Based on Minister of Education and Culture Regulation number 1 of 2021, prospective elementary school students must be 7 years old or at least 6 years old as of July 1 of the current year. Apart from that, in implementing PPDB or Admission of New

Students, the priority for prospective first grade elementary school students is children aged 7 years.

Primary school level education in Indonesia is held for six years. If a student enters school at the age of seven, then generally he will be thirteen years old when he leaves school. The age range of elementary school students is between seven and thirteen years. So based on age, elementary school students are at the physical stage. The stage at which various potentials begin to develop, one of which is psychological potential. Guidance, training, guidance, learning and education need to be given to them in accordance with their psychological development.

According to Nursidik (2011), elementary school students have several characteristics, including: (1) enjoy playing; (2) likes to move; (3) enjoy working in groups; and (4) enjoy feeling or doing or demonstrating something directly. At this stage, students' physical and motoric development characteristics are very rapid, their speaking ability and vocabulary are increasing. Common emotions during these early student years are anger, fear, jealousy, curiosity, joy, sadness, and affection.

2. Implementation of Student Development Psychology at West Khoiru Ummah Elementary School

a. Physical Development

At elementary school age, they have very rapid physical and motor development. Islam teaches that educators can encourage children to be active in various games as a basis for developing skills in the future. This was exemplified directly by the Prophet Muhammad SAW when Aisyah r.a was little, he often played with her. In the hadith it is stated as follows:

"Aisyah said: "I saw Rasulullah SAW standing in front of my room, while Habasyah's people were having fun playing fencing in the courtyard of Rasulullah SAW's mosque. He carried me only in his shawl so that I could watch their games, then he stood up so that I could see more

freely; because he knows, I'm a girl who still likes to play." (HR Muslim).

Games can also be sports that train physical abilities. The Prophet Muhammad SAW once said:

"Teach your sons to swim and archery" (HR At-Thatawi)

"Teaching your children to swim and archery is an obligation." He said "Teach your children archery and practice horse riding until they become fluent" (HR Bukhari).

Aliah B Purwakania Hasan explained that parents can play various games with the aim of educating their children and preparing them to grow from children into healthy teenagers. Games should train various parts of the muscles, gross motor skills and fine motor skills.

Khoiru Ummah Elementary School encourages students to be active in sports, gymnastics and playing activities at school. The aim is to build a healthy lifestyle, train motor skills, strengthen students' focus and discipline. The school hopes that this activity can lighten the atmosphere, refresh the body and build student enthusiasm so that when learning time arrives, students are ready to study with enthusiasm.

This activity is carried out every Tuesday to Friday for 20 minutes from 07.00-07.20 WIB. The sports movements, gymnastics and games chosen are movements that make the student's whole body move, train body movement balance, train concentration and focus. Every fourth week the students carry out swimming activities and in the fifth week they do archery and horse riding. All teachers participate in accompanying and providing attention to students.

b. Cognitive Development

Islam pays great attention to a person's cognitive development. This can be seen from the verses of the Qur'an and hadith which explain the importance of seeking knowledge and using reason to understand the phenomena of the universe which show signs of the greatness of Allah SWT. Allah

SWT says in the verse of the Qur'an about the importance of the learning process:

Read by (mentioning) the name of your Lord who created, He created man from a clot of blood. Read it, and your Lord is the Most Glorious. Who teaches (humans) with a pen. He taught humans what they did not know (QS Al Alaq verses 1-5).

Islam even views people who have knowledge as being at a higher level than those who are reluctant to learn. The Qur'an states:

"Are the people who know the same as the people who don't know?" (QS Az Zumar: 9)

"Allah will surely elevate (the degree of) those who believe among you and those who have been given knowledge to several degrees" (Al Mujadilah: 11).

Islam teaches us that demanding and mastering knowledge as a whole is the responsibility of a people. The Prophet Muhammad SAW once stated the importance of spreading knowledge to others.

"Learn knowledge and teach it to others. Learn the things that are fardhu and teach them to others. Study the Koran and teach it to others." (HR Ad Darimi)

Islam has taught the importance of mastering science and technology so that Muslims have great strength and civilization. Thus, mastery of science and technology cannot be separated from how a person receives, perceives and processes information. Then how is the learning process carried out, cognitive development and increasing intelligence.

Aliah B Purwakania Hasan explained that perception and learning are basic cognitive processes which are considered central to human development. The Qur'an describes a lot about sensing and perception.

"And Allah brought you out of your mother's womb while not knowing anything, and He gave you hearing, sight and conscience, so that you may be grateful" (QS An Nahl: 78)

Then He perfected it and breathed His spirit (creation) into its (body) and He made hearing, sight and heart for you, (but) very few of you are grateful (QS As Sajdah: 9)

In Islam, Allah SWT gives humans the gift of sensory tools to be used according to their function in positive things.

Say, "It is He who created you and made you hearing, sight and conscience. (But) you are very little grateful (QS Al Mulk: 23)

Khoiru Ummah Elementary School, West Bogor uses the talaqqy fikri method in learning activities. Teachers invite students to be sensitive and careful in their sensing by optimizing all sensory functions, including hearing, sight, smell, touch and taste, to describe and identify facts in the form of objects or events in detail. Then the teacher trains students to link the facts they sense with the appropriate information. After that, students are directed to draw conclusions about whether or not there is a connection between one fact and another fact and between one ma'lumat and another ma'lumat. Students are encouraged to use their thinking skills to solve problems faced by individuals, families and friends. This is done in all activities at school.

Learning is a permanent change in behavior caused by experience in the form of repetition, practice or observation, not because of heredity, maturity or physiological changes (Hasan: 2006)

Abudin Nata explained that the measure of success of a learning process can be seen in the extent to which the process is able to grow, develop, shape and empower all human potential or in the extent to which it is able to provide significant changes in the cognitive, affective and psychomotor abilities of students. . For example, how can an institution be able to make children who cannot read the Koran become able to read it?

Habituation is one of the learning processes used at Khoiru Ummah Elementary School, West Bogor. The habituation program is an implementation of the core value of Khoiru Ummah, namely Albiahku. Albiahku is an

abbreviation of Al-Qur'an reading and my practice, cleanliness of myself and my environment, worship throughout my life, ahsan of speech in my actions and halalan thoyyiban of my food and drink. Students are accustomed to implementing an Islamic lifestyle, namely a healthy and blessed lifestyle. The program implemented to build a healthy lifestyle is (1) eating halal and thayyib food every day at school and home; (2) healthy exercise every day before studying; (3) daily clean living program and (4) regular outings. Meanwhile, the blessed life program includes (1) daily tahfizul Qur'an at school and home; (2) dhuha and noon prayers in congregation every day at school; (3) getting children to pray five times a day at home and school; (4) getting used to tahajjud at home and school; (5) get used to dhikr and prayer after prayer; (6) get used to praying every time you start and end every action; (7) get used to fasting on Mondays or Thursdays; (8) get used to fasting every Monday and Friday in the normal month and every day in the month of Ramadan; (9) get used to saying good things; (10) get used to practicing good and evil by using verses, hadith and wise sayings of the ulama; (11) practice sacrificing with one's own savings; (12) practice helping orphans and the poor in the month of Ramadan with their own savings and (13) I'tikaf 3-5 days in the last 10 days of Ramadan. The school also builds a regular lifestyle with a Student Daily Activities (KHS) program that has been established from waking up until going back to sleep.

c. Emotional Development

In line with the development of children's physical and cognitive abilities, elementary school students also experience emotional development. At this stage, they can express and control their emotions with wide variations such as imitation and habituation. Children begin to know when to control emotional expressions and allow them to hide their emotions in accordance with existing social rules.

In the Islamic perspective, all types of emotions and their expressions were created by Allah through His provisions. In the Qur'an it is stated:

"And that He is the One who makes people laugh and cry, and that He is the One who causes death and life" (QS An Najm: 43-44) Islam also teaches people to be able to control their emotions, not to overdo it in expressing their emotions.

So that you are not sad about what is missing from you, nor too happy about what He has given you. And Allah does not like anyone who is arrogant and proud of himself (QS Al Hadid: 23)

A variety of factors influence a student's behavior regulation decisions, including the type of emotion experienced, the relationship with the person involving the emotion, the child's age and gender. Students as children at this age are able to demonstrate cognitive and behavioral skills to deal with their emotions. They begin to understand that a person may feel more than one emotion at a time. They also begin to display empathy frequently at this stage. Families who frequently discuss the complexity of emotions are better prepared to deal with children's emotional development than families who usually avoid it. Parents who are used to giving clear rules and paying more attention to other people are more likely to produce empathetic children than people who are punitive and harsh in limiting behavior (Hasan: 2006).

Emotional development is strongly influenced by environmental and family factors. Thus, it is important for parents or people around them to create an environment that can stimulate growth and regulate their emotions well.

Islam provides instructions for everyone to have control over the various emotions they display.

A person must have a strong personality to be able to regulate his emotions. The Prophet SAW said:

Whoever is able to hold back his anger, even though he is able to vent it, Allah SWT will call him on the Day of Judgment, until he is free to choose the angel he likes. (HR Abu Dawud and At Turmuzi)

Khoiru Ummah Elementary School, West Bogor has a series of rules to regulate students' emotional development. The school strives to create a safe and comfortable learning environment from bullying and other actions that violate Islamic teachings. Ahsan's core values, words and actions, are always taught to students.

Each class has a session with the homeroom teacher every day before returning home from school. The homeroom teacher controls and motivates student development both academically and in attitudes and behavior. Students are invited to review school activities from leaving to school. The homeroom teacher also checks the problems and activities experienced by students that day. Children are given space to talk about problems that make their emotions uncontrollable.

Apart from that, schools also integrate the concept of education at school with education at home. Parents are positioned as partners in assisting students to build their emotional intelligence and act as the first and main teachers for their children. Schools provide knowledge, guidance and direction to parents to become the best teachers for their children. Parents provide each other with information regarding student conditions at home and school regarding student development needs and strategies.

Conclusion

Educational institutions have an important role in overseeing student development, both physical, cognitive and emotional development. Islam has taught humans to regulate these developments according to the Al-Quran and Sunnah. Based on the results of the observations, it can be concluded that the implementation of

Islamic psychology at Khoiru Ummah Elementary School, West Bogor has been carried out well through educational concepts and learning programs.

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