Zakiyah Daradjat's Thoughts on Child Education Psychology

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Abstract: The purpose of this study is to describe Zakiyah's rationale for child education, and find the concept of child education from the perspective of Islamic psychology, as well as its implications for Islamic education. This research method is library research, data collection techniques using documentation after the data is collected then analyzed by descriptive analysis and content analysis, the approach uses history, biography, and content analysis. The results of this study are the first: Zakiyah has a view on the basic concept of humans which has three main dimensions, namely, physical, psychic, and spiritual. Zakiyah called humans pedagogic beings, and then in his pedagogic process, Zakiyah based on convergence theory. The parenting style of education in children must be by the psychological condition of the child, namely in an authoritative style. Second: educating with an Islamic psychological perspective, will make children healthier in the soul, namely those who have excellent physical condition, high intellectual mental intelligence (IQ), mental health conditions that are mature and stable in their mental emotions (EQ), have high personality integrity (mental-social), and have the firmness of faith and Islam. Third, the concept of Islamic psychology, which has four dimensions, will have implications for Islamic education, which is to create a balance of human personality growth as a whole, by training the soul, mind, physical, and spiritual, because basically, education must strive for the growth of all human potential.

Keywords: thought, Zakiyah Daradjat, child education, child psychology, spiritual.

INTRODUCTION

In general, the people who are the goal of education are immature humans, humans who are still in the growth stage, that is, humans who are still in the form of children. Child education is one part of individual education taught by Islam to prepare and shape them into useful

figures and good humans in life. There is no doubt that man from the moment the first son of man was born in the world, there has been an effort of education, man has educated his children albeit in a very simple form. Thus it can be said consciously or unconsciously, has occurred throughout the ages, and has a very important role in the progress of human life [1], [2].

National Commission on Child Protection through Pusdatin, noted, that most child violence occurs in the immediate environment such as home and school, 62 per cent of violence against children occurs in the immediate environment of the family and school environment, the rest 38 per cent in public spaces. In ancient generations, children were guarded but not heard. They should not speak unless told to. Even slightly abusive behaviour is completely intolerable and is usually punished quickly and severely through a slap in the face, a spanking on the buttocks, or a slightly rude insult to make children feel ashamed. There is a double standard in the habit of punishing children by spanking buttocks, parents can say as many things as they want to their children, but instead, children are not given the freedom to speak. A form of parental statement such as "Do what you say, not as you do!", is called excessive authoritarianism. Conversely, some parents are permissive in educating their children, parents try to educate their children as well as possible but are too passive when setting boundaries and responding to children's obedience. So that the child is so free and uncontrolled. There are so many problems and impacts caused by parents in particular and educators in general if they ignore a regional limitation, both the limitation of being a parent or educator and the region that demands children's rights in development. Therefore, in terms of behaviour change, there is a meeting point between psychological tasks and educational tasks [3]–[5].

In the world of Islamic education, there have been strange but real conditions. Because, Islamic education has developed well, both theoretically and practically. However, it was not based on the development of Islamic psychology. Islamic education has based many theories and concepts on Western psychology. Call it an example of Psychoanalysis and Behaviorism, where both schools of viewing humans are different from Islam. Thus, the problems that exist in Islamic education, and Islamic psychology will be important in looking at human children and can help in finding a solution. Therefore, according to Zakiyah Daradjat's thoughts in specializing in children, the issue of child maintenance and care concerns the protection of the child's welfare to improve the quality of the child in his growth and prevent neglect and unfair treatment to realize the child as a whole person, tough, intelligent and virtuous, then the shelter for a child is parents [6]–[8].

LITERATURE REVIEW

Zakiah Daradjat is a figure who emphasizes the concept of mental health education (mental hygiene) with his psychology of religion theory. According to Zakiah Daradjat, the concept of mental health examines and studies the mechanism of the soul, which causes diseases that are not due to organic damage to the body, but because of mental conditions depicted by emotional disturbances, in the map of existing thought, especially Islamic thought in contemporary Indonesia [9], [10]. Zakiyah deserves to be placed as one of the supporters of the idea of Islamization of science, of which Zakiyah in the field of psychology is an illustration. Zakiyah's spirit in integrating Islam with psychology can be seen in his way of seeing that modern science is "value-free" and universal, what Zakiyah does is not how create the concept of Islamic psychology that is epistemologically completely different from the concept of secular psychology, but only provides ethical-spiritual in carrying out psychological and educational practices, or in other terms that Zakiyah does not deconstruct the epistemological foundations of secular psychology, but only places Islam as a complementary factor for the process of forming a physically and spiritually healthy modern man, which Zakiyah has not placed the Qur'an as a theoretical and paradigmatic basis for the formulation of Islamic psychology [11], [12].

Student of Universitas Muhammmadiyah Surakarta in 2007 Poin Snain Muflihah in a thesis entitled "Zakiah Daradjat's thoughts on the role of religion in mental formation", explained

that the most important elements in determining a person's personality pattern in the future are values taken from the environment, especially one's own family. The values in question are religious, moral and social [13]–[15].

Khairillah's thesis on "Character Education and Emotional Intelligence" in 2014 IAIN Antasari states that the formulation of Zakiah Daradjat in character education must prioritize several 3 factors which are elements of interrelation and interconnection that researchers formulate with Figure factors (parents, teachers). Zakiah Daradjat with the concept of mental health can be concluded: Patience and calm as a description of Self-awareness (awareness of self, knowing the condition of the foundation and strength of oneself) emphasize the side of building the foundation of the soul so that it always contains mental health and soul strength. Husnuzhan (prejudice), as a description of self-regulation, when something does not go according to plan, will make self-correction by putting forward good prejudice [16], [17].

The purpose of this study is to know the basic description of Zakiyah Daradjat's thoughts about children's education. Understand Zakiyah Daradjat's thoughts on child education from the perspective of Islamic psychology. Knowing the implications of child education, the perspective of Islamic psychology, on Islamic education [18], [19].

METHODOLOGY

This research is qualitative. According to Bogdan and Taylor, the qualitative research method is a research procedure that produces descriptive data in the form of words, and notes, which are related to meaning, value and understanding. This research includes a type of library research with qualitative data analysis, which is research that focuses on literature in the form of books, journals, papers, and other writings. The approach used in this study is phenomenological, approaching in depth a fact that grabs the attention of the wider community because of the uniqueness of this fact to society. In data collection, researchers use documentation, from the thoughts of Zakiyah Daradjat about child education from the perspective of Islamic psychology. Then researchers analyse existing data using descriptive analysis and content analysis to compare the thoughts of Zakiah Daradjat with other figures to obtain an ideal concept or thought [20].

RESULTS AND DISCUSSION

Zakiyah Daradjat's Thoughts on Children's Education

Children's Basic Potential

Man is born with the potential that is within him. According to Zakiyah, this potential is as a pedagogic creature (educated and educated), so that he can become a caliph on this earth equipped with the nature of Allah. In his pedagogic process, Zakiyah is based on convergence theory [21], [22]. Because, with education and teaching that potential can be developed in man, even though he is born like a white paper, clean does not contain anything and even though he is born with a nature that can develop by itself because it is a determinant factor for the development and personal formation of children/learners. Therefore, education is essentially a series of interaction events between the innate and the environment, which then the child's personality will be formed as a result or the result of the interaction of the two determinants [11], [12].

Islam views the potential of nature and emphasizes the formation of personality which leads to the basic human nature, namely to believe in Allah SWT as Imam Ghazali explained every human being is created based on faith in Allah SWT, so every human nature is good [23]–[25]. As in the Qur'an Q.S. Ar-Rum verse 30, which means:

"Then face your face straight to the religion of Allah, (keep upon) the nature of God who created man according to that nature. there is no change to the nature of God. (It is) an upright religion, but most people don't know it" [26].

Wahbah Zuhaili also explained: regarding the nature of children based on the Qur'anic verse Q.S. al-'Araf 172: Meaning: And (remember), when your Lord brought out the descendants of Adam's sons from their syllabi and God took testimony against their souls (saying): "Am I, not your Lord?" they answered: "Yes (You are our Lord), We are witnesses". (We do so) so that on the Day of Judgment you do not say: "Behold, we (the Children of Adam) are the ones who are careless of this (the Oneness of God)".

And the Hadith of the Prophet: It means: "Every birth is born of nature, and it is his parents who make him a Jew or make him a Christian". (H.R. Shaikhani).

As explained by Wahbah Zuhaili from these verses and hadiths it is clear that man has been given testimony to the knowledge of his faith and his monotheism in Allah and holy Islam. A testimony that God is the creator God of the child. Munif Chatib added that; every child born has a divine nature, which is the strength to approach God and tend to do good. Likened to a natural building a basic foundation on which the building (human) is based must be a building of goodness, and if it happens otherwise there must be a causative factor. Baharuddin who quoted also from Imam Ghazali said; Actually, the potential according to Islam is not only the potential of nature but there are other aspects, namely: spirit, body, reason, fitrah, heart and lust [9].

Fitrah in Islam is very different from the empirical theory developed by John Locke, the philosopher originated in England even long before the term tabularasa theory that argues children are born into the world without carrying anything like blank paper has been erased and refuted with the hadith of the Prophet Muhammad SAW, regarding the birth of a baby has brought fitrah to the world, not brought nothing (blank paper), as already mentioned hadith narrated by Imam Bukhari and Imam Muslim that the child born carries fitrah [27]–[29].

Parenting for Children's Education

Choosing the right way to educate children is something that must be emphasized to an educator, especially parents because parents are the main educators in the family since the child is born in the world. Zakiyah provides a way of parenting offered to parents/educators that does not educate them with extreme freedom or excessive tolerance. Because, if it is too free it will be a bad influence on the growth of children [12]. But also vice versa, do not put too much pressure, be harsh, many commands, prohibitions, reprimands and do not heed the wishes of the child, which causes tension to the child. Many parents think that violence in educating children is good, and it is necessary so that children can live as they should. Zakiyah reiterated by reminding educators, especially parents, that violence in education is still not good, regardless of the child's behaviour. Because this increases bad behaviour and psychological disorders of the child [30], [31].

Analysis of Zakiyah Daradjat's Thoughts on the Concept of Child Education in the Perspective of Islamic Psychology

Physical-Biological Education of Children

First, meet the primary needs of the child. Zakiyah said: that the treatment of parents towards their children must be maintained and cared for, especially on the needs of the child from primary needs (basic) to mental and social needs that are necessary in life. If these needs are not met, the balance of the body will disappear [11]. Examples of primary needs are food, beverages and clothing (clothing, food and shelter). Second, train the child's physique. Zakiyah said the growth and physical development of children certainly increases with the age of children. According to him, whether or not children can do and achieve something comes from two things, namely maturity and lessons. Therefore, children who have not matured their physical growth should not be trained and taught to do certain things [32], [33].

Psycho-Educational Education

First, it reflects the attitude of educators, both parents and teachers, towards their children. Zakiyah stated: that the attitude of both parents when the child is still in the womb also affects the development of the child's soul later. Second, give children time and freedom to play. In addition to establishing harmonious family relationships with children, providing freedom and time for children to play can also affect the development of the child's soul, emotional and intellectual. According to Zakiyah, the needs and efforts of children in getting to know their environment include important factors to grow the ability in children. One of these activities is the child's self-activity, namely playing. Therefore, to educate the child's soul, and the child's emotions indirectly, Zakiyah uses a game. Third, provide motivation and learning to children. Zakiyah argues that: every child has several motives or drives related to biological and psychological needs. Meanwhile, according to Zakiyah, mental health is knowledge and actions, namely cognitively and affectively or it can also be mental intellectual with mental emotional that aims to utilize all the potential, innate talents that exist in children as much as possible [34], [35].

Children's Spiritual Education

First, the instillation of religious spirit in children. Islam has a very powerful source for spiritual exploration in life, namely from the Qur'an and the Sunnah. To obtain the spiritual source of Zakiyah according to education. Therefore, Zakiyah strongly recommends religious education to develop children's spirituality. As it is said: the religion of most people is largely determined by the education, and exercises taught during childhood. Second, through the example of parents or teachers. As Zakiyah argues that; The personality of the parents, their attitudes and way of life, are indirect elements of education, which will naturally enter into the person of the growing child. Third, teach and practice activities that contain spiritual values to children. Zakiyah gave an example: religious exercises such as worship, prayer, prayer, reading the Qur'an, memorizing short letters, and praying in congregation, at school, mosques must be accustomed from childhood until over time a sense of pleasure grows to do the worship. Fourth, provide religious education from an early age. Religious and moral education according to Zakiyah grows and develops from the experiences that children go through since they are born, and also the habits instilled since they were young [36]–[38].

Socio-Cultural Education of Children

Zakiyah argues that religious education felt by children naturally continues to increase their social sense, where children perceive that the religious values they get are higher than family values. In addition, it can be felt by children who have reached the age of Taiz, they understand that religion or spirituality that is taught or learned is not a belief that is believed by individuals only. For social learning for children, Zakiyah only offers a few things related to religious activities, which directly or indirectly are elements of social learning for children. One of them is the running of religious functions, which according to Zakiyah are functions in their social dimension, which used to be only a relationship between themselves and their God such as praying, praying, now these activities become binding themselves to society through God. The influence of existing relationships on children from religious activities that contain social elements such as congregational prayers, school lessons that they get and so on [39].

Implications of Child Education Islamic Psychological Perspectives on Islamic Education

Education is an inseparable part of human life. Because humans are born as pedagogic beings that are educated and educated. In receiving education, man from birth has been provided by God with a set of potentials. Islamic psychology has a very large role in children's education, although talking about Islamic psychology is too early. However, the relationship between Islamic psychology is very close to Islamic education. This is where the importance of Islamic psychology is to be used as a basis for children's education when looking at humans in complex aspects of jamaniah, nafsiah, and spirituality. Baharuddin revealed one essential side that secular psychology does not have, namely the spiritual aspect which is divided into

two parts, namely ar-Ruh and al-Fitrah. The concept of Islamic psychology that views the spiritual aspect is closely related to the purpose of the true meaning of Islamic education. Because the noble potential of the human self comes from ar-Ruh and al-Fitrah Allah. The potential of the spirit makes man aware of his function as a caliph and Fitrah will realize his function to remain a servant of God who always worships. Therefore, Islamic education seeks to maximize the potentials that exist in human children. Islam recognizes that every human being born has been endowed with a nature of basic potentials and abilities. These basic potentials are still hidden in him. If these potentials are left unchecked, they will stop and not develop. In such conditions, the presence of education for humans is non-negotiable [40]–[42].

Departing from the concept of Islamic psychology which has four dimensions, it will have implications or direct consequences for children's education in Islamic education, which is related to the objectives of Islamic education that create a balance of human personality growth as a whole, by training the soul, mind, and human physique. Thus, education must strive for the growth of all human potentials, both spiritual, intellectual, imaginary, physical, scientific, and linguistic, both individually and in groups, and encourage the growth of all these aspects to achieve goodness and perfection. With the realization of the process of actualizing children's potential, the purpose of education will be realized [43]–[45].

CONCLUSION

Children are born into the world as pedagogic beings (educated and educated), Zakiyah based his pedagogic theory on the theory of convergence that combines nativism with empiricism. On that basis, influencing children must be by the psychological conditions of children, one of which is with authoritative educational patterns. In addition, education will be involved with three environments that influence each other's learners. Parents as the first and foremost actors of education in this family environment will determine further education at school and in the community. The scope of Islamic psychology is a bright spot to educate children plenary in the perspective of Islamic psychology. So children have excellent physical conditions, high intellectual mental intelligence (IQ), mental health conditions/personalities that are mature and stable in their emotional mentality (EQ), high personality integrity (mental-social), and have the firmness of faith and Islam. If not an exaggeration, researchers offer Islamic psychology as a new paradigm in education, which views the human being as whole and perfect. Children are not only considered to have abilities that are considered only numerical values but are reflected in other intelligence and exist in the child's behaviour in social life so the goal of Islamic education is to become a perfect human being (insan kamil).

Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

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