



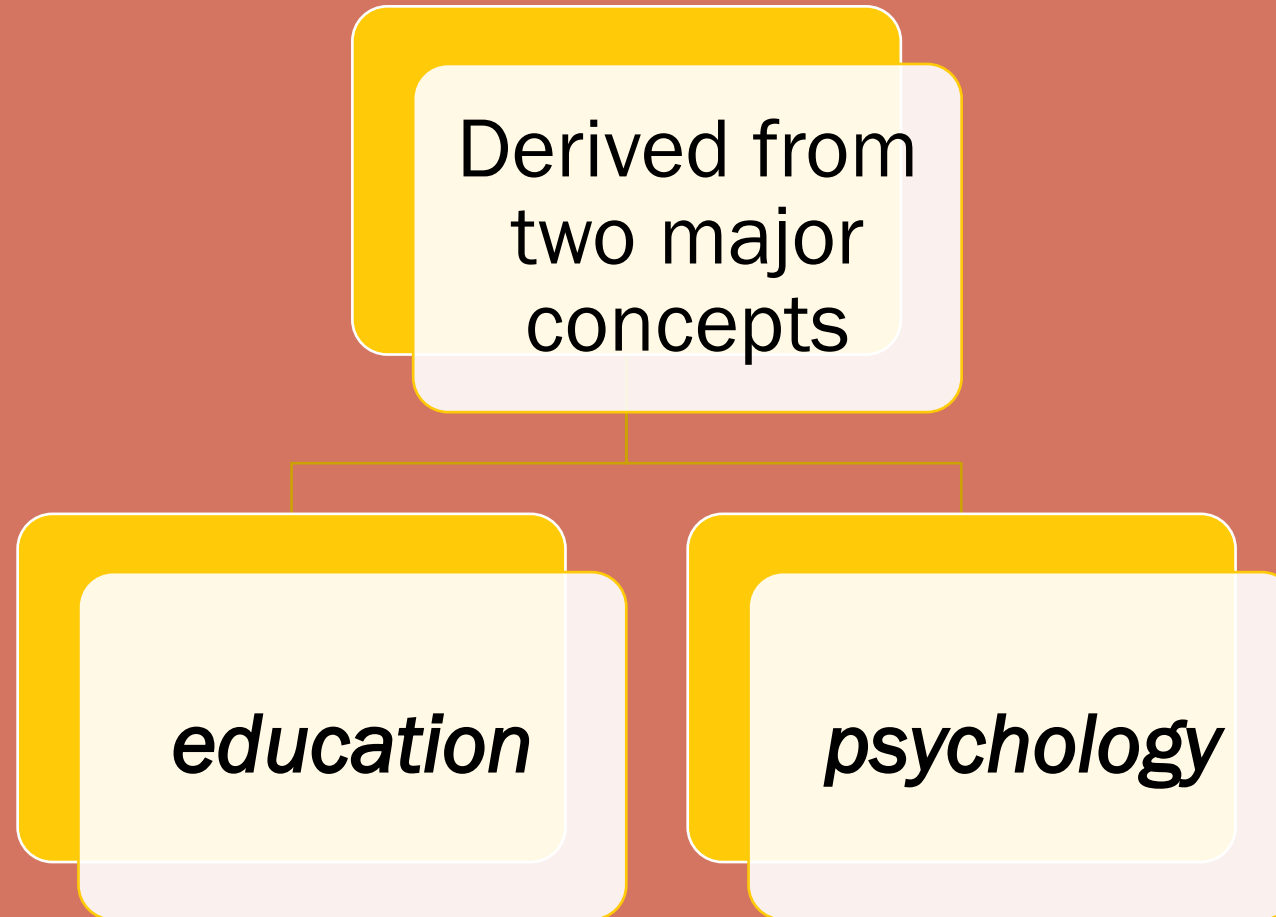
Islamic Educational Psychology

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Educational Psychology



Psychology provides explanation of the general idea about behavior.



Education's major concern is **practice**. These practices are based on the general idea or laws formulated by psychology.



Educational psychology facilitates the work of the educator by solving 'teaching' problems, and guides the educator on what to do and how to do.

The Concept and Process of Education in Islam

Ta'alim

Process of
teaching
(Langgulung, 1987)

Tarbiyyah

Train & develop (An-Nahlawy, 1979)

Ta'dib

remove bad akhlaq from one's
self and instill good akhlaq.
(Al-Ghazali)

Process of
transferring
knowledge

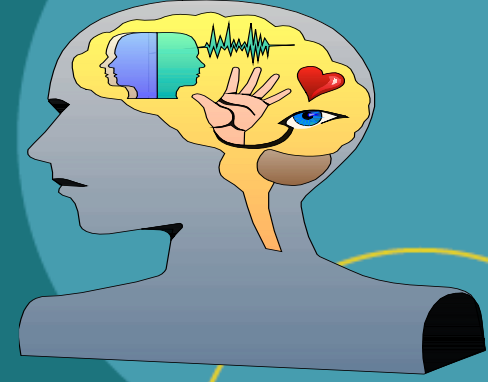
physical and
intellectual
development
of an
individual

*" My lord! Bestow
on them Your
mercy even as
they cherished me
in
childhood"(17:24)*

the formation
of *akhlaq* and
nurturing good
moral values

" My lord
educated
(addaba) me and
so made my
education (ta'dib)
most excellent"

Islamic Psychology

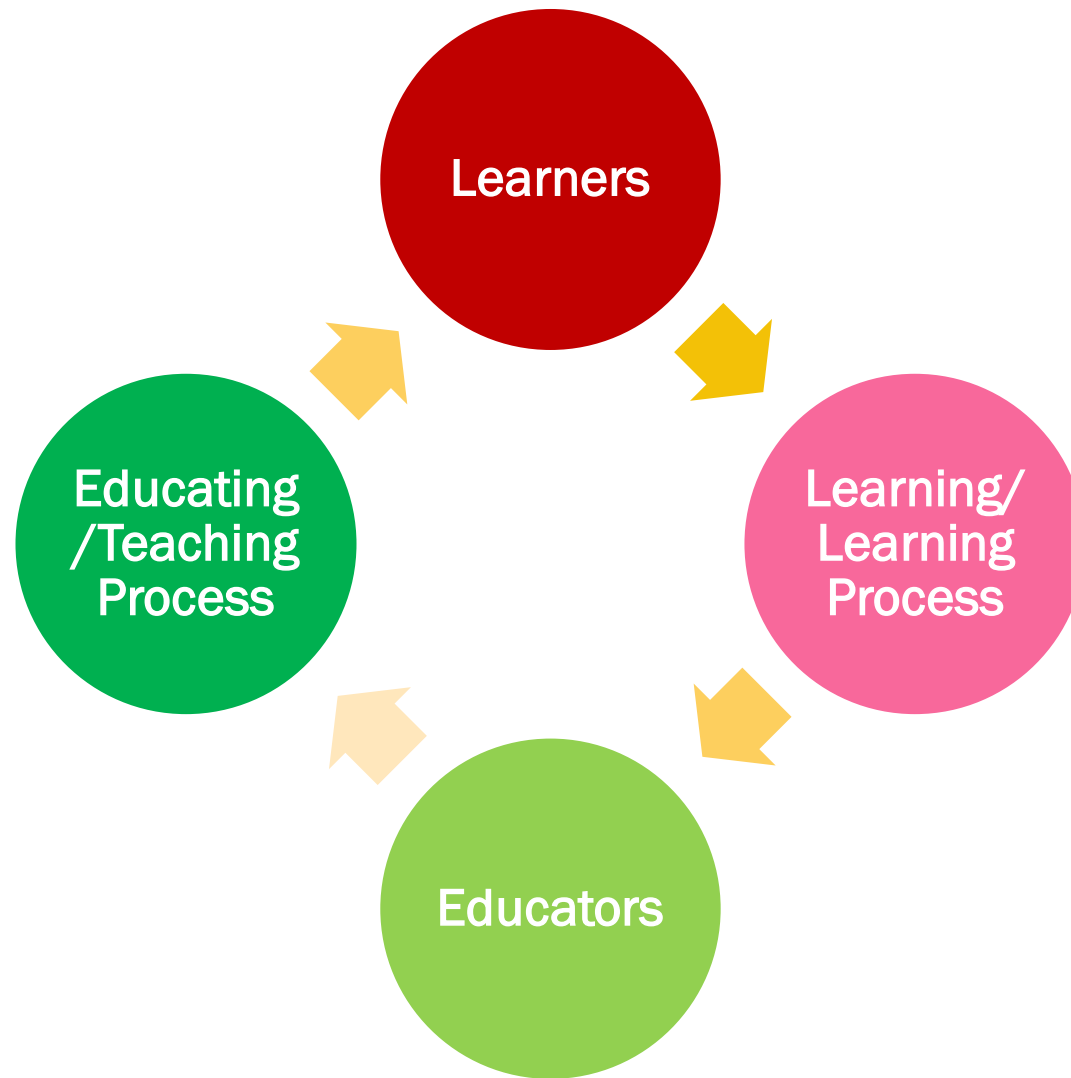


A scientific study of the “manifestation” of the souls in the form of **behavior** and **mental processes**

Objective: to increase understanding of human behaviour and mental processes; and at the same time to receive hidayah – mission of `ibadah (psychologists as servants of Allah)



Aspects of Educational Psychology



Learner in IEP

- **the target** in teaching and learning process.
- must be **understood** by the educator to device effective strategies of teaching to involve the learner into effective learning process.

The
learner

Characteristics of Learners in IEP



Learners

- ***Human Life (Growth and Development) Is a Gradual Process***
- ***You shall surely travel from stage to stage. (Al-Inshiqaq:19)***
- **man shall grow from one condition to the other such that he becomes a toddler after being an infant, old after being young and strong. (Ibn Kathir)**
- **Behavior of the learner related to age**

Characteristics of Learners in IEP

human growth and development follow one common pattern which is applicable to every human being. Despite individual differences this pattern applies to every person.

The Qur'an is very precise about this:

- ❖ Emotional Characteristics
- ❖ Mental Ability/Mental Health Condition

• *It is God Who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then, after strength, gave (you) weakness and a hoary head; He creates as He wills. And it is He Who has all knowledge and power. (Ar-Rum:54)*

Characteristics of Learners in IEP

Social/ Moral
characteristics
affecting
learning



Influence by Environment

- *A famous evidence in this regard is a hadith in which the Prophet tells us how parents influence the religious, moral, and general psychological socialization and development of their children.*
- *This is one of the most glaring textual proofs of environmental influence upon a person.*
- *There is not a newborn child who is not born in state of fitrah (divinely endowed natural disposition of Islam).*

Ihya' Ulum
addin, vol.3,
p. 61-62;
*Mizan al-
A'mal*,
p. 124

A good upbringing will
give children a good
character and help them
to live a righteous life;
whereas, a bad upbringing
will spoil their character
and it will be difficult to
bring them back to the
straight and narrow path.

It is therefore **necessary**
to understand the special
characteristics of this
period in order to deal
with the child in an
effective and sound
manner

Home background is
beyond the influence of
teachers or school

Educational Psychology
cannot tell teachers what
to do, but it can give
them the principles to
use in making a good
decision and a language
to discuss their
experiences and
thinking.

According to Hamdan (2007)
building self-esteem is one of
the important elements in the
Islamic family. Children with
high self-esteem are capable
of making good decisions,
proud of their
accomplishments and **willing
to take responsibility and
ready to cope with
frustrations**

Characteristics of Learners in IEP

Individual Differences in Development

- Individual differences are subject to God's will and subsequently depend on **hereditary endowment and the influences of environment.**

Allah tells us in the Qur'an that He creates and fashions every person in his mother's womb in a distinct and unique way/form as He wishes:



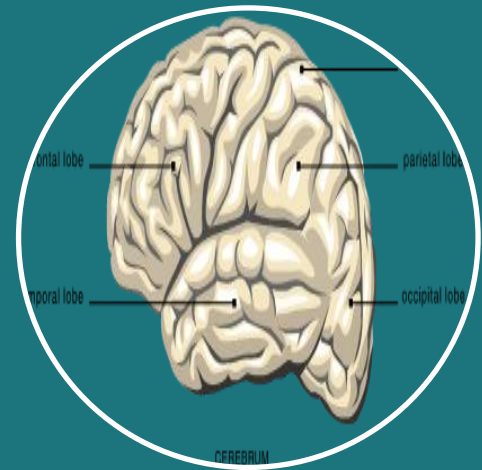
The
learners'
personality



O man! What has seduced thee from thy Lord, Most Beneficent? Him Who created thee, fashioned thee in due proportion, and gave thee a just bias. In whatever form He wills, does He put thee together. (Al-Infitar :6-8)

Learning in Educational psychology

Scientific and Islamic evaluation shows that learning involved physiological, personality, environmental, cognitive, and spiritual factors.



Al-Ghazali - learning ability is influenced by some heritable and instinctual factors, individual differences, stimulus-response relationship, and cognitive factors **without neglecting the influence of the soul.**

Learning in IEP

The learning process

Islam believes that the source of learning for human being can be *ilahi* or *insani* (Najati, 2001).

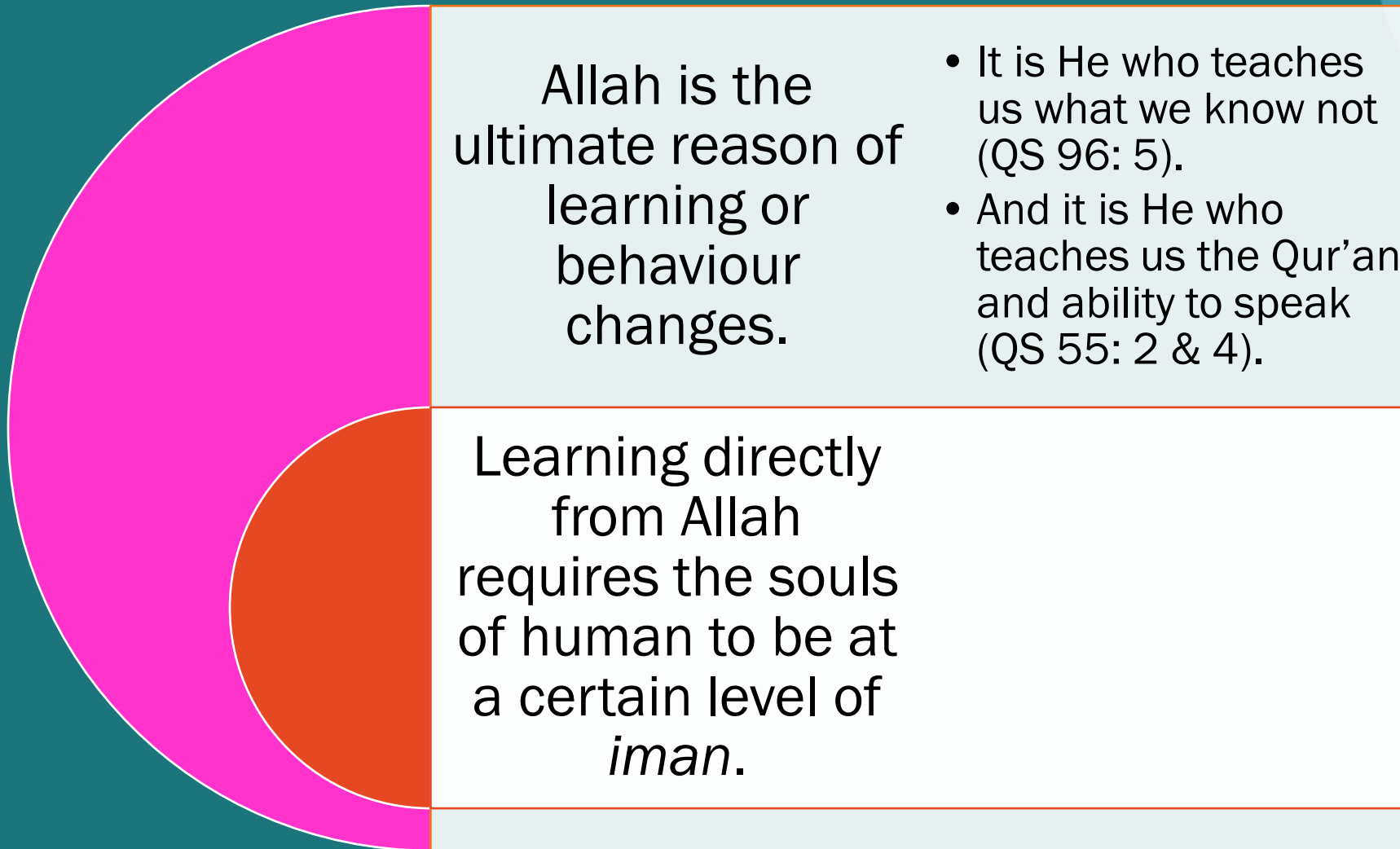
Ilahi source of learning

learning that occur directly from Allah such as wahy (revelation), ilham (inspiration), and ru'ya sadiqah (true dream).

insani source of learning

learning that occur from human experience through conditioning, observations, cognitions, and others.

Islamic Perspectives on learning



How Children Learn: Classical Conditioning

The importance of association between stimuli to elicit a conditioned response.

The main differences between Islamic and western contemporary “mechanical” CC :

The inclusion of the cognitive aspects (e.g. memory and imagination) that moderate the stimulus-response relationship. Examples

Ibn Sina

believes that the association between unconditioned and neutral stimulus must be kept in *memory* before it can become a conditioned stimulus (Badri, 1997; Najati, 1993; Taha, 1995)

Al-Ghazali:

a person who was bitten by a snake is **momentarily** phobic of a colourful rope,

observing a person eating an acidic fruit, or even **imagining** such scene, can make the observer (or the imaginer) salivates

How Children Learn: Operant Conditioning

- The concept of learning or training through conditioning
 - Al-Qur'an (5: 4) mentions how ancient Arabs conditioned dogs and falcons in order to train the animals to hunt for them.
 - Prophet Muhammad SAW also had mentioned how a person's response is influenced by its consequences by saying that "Al Mu'min will never fall in the same hole twice" (narrated by Al-Shaykhan, Abu Dawud, and al-Shaybani).
- **A strong soul** may decrease the likelihood that behaviour is repeated after a punishment is given. (Alizi Alias, 2008)
- Al-Ghazali believes that ethical and emotional habits can be learned and trained. (Malik Badri, 1997)

How Children Learn: Operant Conditioning

- Contemporary Western psychology advocates that **punishment is less effective than reinforcement** (Ormrod, 2001).
- “When Allah decreed the Creation He pledged Himself by writing in His book which is laid down with Him: My *mercy* prevails over my *wrath*” (*Hadith Qudsi*)
- A Muslim will receive 10 rewards for doing 1 good deed but only 1 sin for doing one bad deed.
- A *da`wah* principle that *al-targhib* (making people feel good) should be prioritised before *al-tarhib* (making people feel fear) when promoting Islam (Abdul-Aziz, 1997) – **Hikmah Concept**

IEP: Philosophy behind punishment...

Fulfilling
psychological
needs

To educate

Moulding
behaviour vs.
abusing

Not in the
state of anger

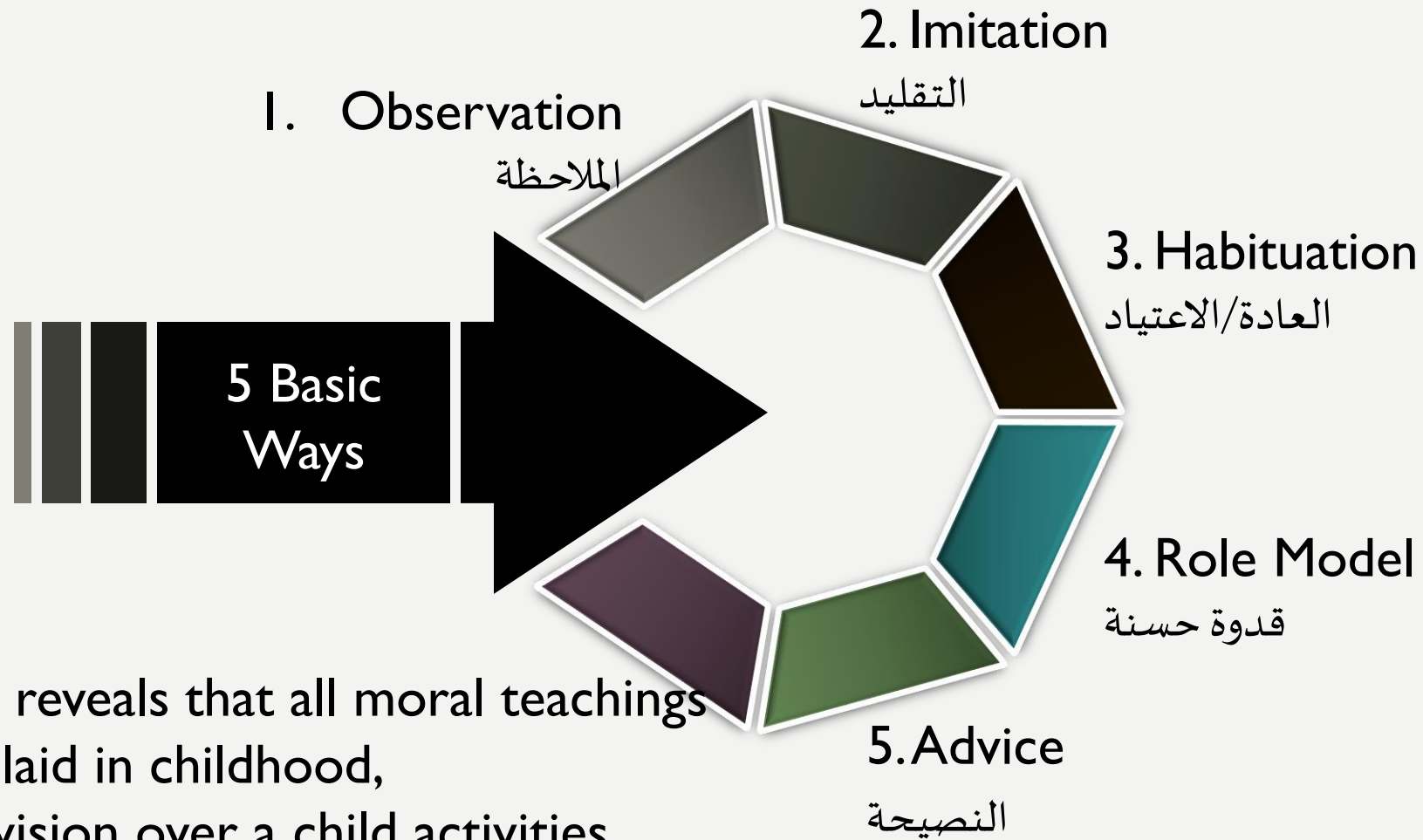
How Children Learn: Observational Learning/SLT

Al-Qur'an (QS: 5: 31) illustrates how Cane (Qabil) learned to bury the corpse of his brother Abel (Habil) by observing a raven who scratched the ground to bury another dead bird.

Prophet Muhammad has been a role model for all Muslims who have hope for Allah and the hereafter (Al-Qur'an 33: 21).

- However, without *iman in the soul*, this kind of learning could not have taken place (*wife Nuh A.S*)
- But, the *soul's influence on learning* can be more powerful than the model itself (*Asiah wife of Firaun*)

HOW IS CHILDREN'S CHARACTER BUILT? : THE RELEVANCES



Al-Ghazali reveals that all moral teachings should be laid in childhood, and supervision over a child activities should begin as soon as they shows signs of discrimination

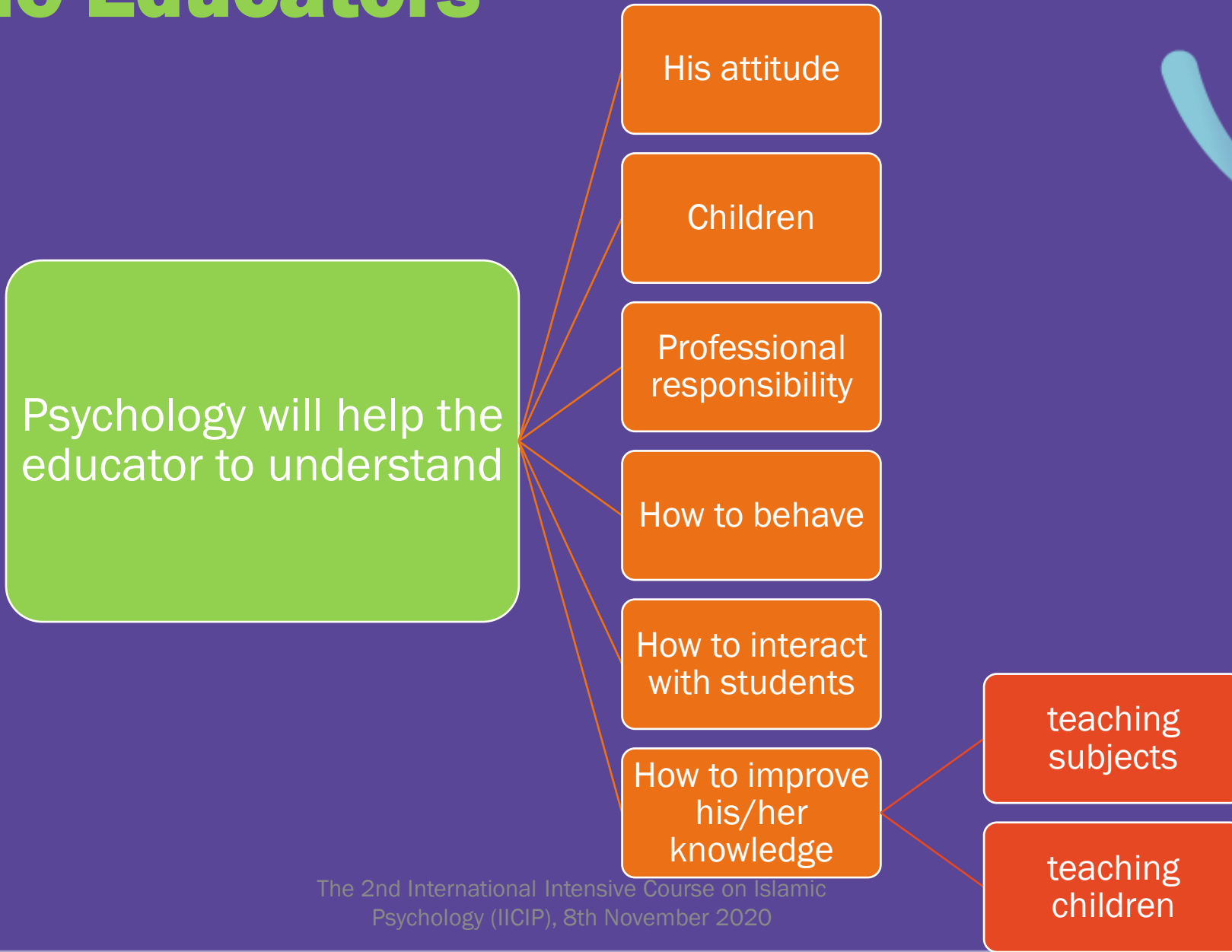
Meaning of *Murabbi*

IEP Educators

Murabbi comes from the root word
نربّ "Nurturing or breeding or growing or feeding or guarding or teaching) which means
هي انشاء الشيء حالاً فحلاً " Growing
الى حد التمام " (something until its growth is complete).

Whereas "التربية" (education) means to nurture an entity and to shape it until it is completely and successfully configured).

IEP: The Educators



Roles of *Teachers/Murabbi* in Educational Psychology

Reflective Practitioner

Child Advocacy Role

Child Development Specialist

Fostering Children's Learning

Designing a Safe, Healthy and Appropriate Environment

Curriculum Developer

Planning for Children's Learning

Documenting Children's Learning

Guiding pupil's/students' Behaviour

Supporting families and Communities

Professional in the field

Dr. Mastura UJA

Instill Happiness in students' heart

Ibn
Miskawayh
(932-1030
A.D) in his
book *Kitab Al-
Saa'dah*

happiness is
a
comprehensiv
e state that
includes
human body
and spirit; this
world and
hereafter

The basic
conditions for
reaching
happiness are
**psychological
conditions
and factors.**

**Even the
temperament
bad persons
can appeal to
virtue
because of
education;
admonishment
. Education
can
transform
and change
all of
human's
dispositions.**

Education:
training the
soul,
cleansing it,
teaching it,
making it
profit from
general and
particular
experiences
are centered
on the
human's will
and his ability
to raise his
inclinations,

so as to
attain the
degree of
happiness
appropriate
for him

AL-GHAZALI'S CONCEPT MASTER-PUPIL RELATIONSHIP

Teachers should;

Show kindness and empathy to the students and treat them as if they were your own children.

Be honest and sincere with the students and be willing to admit you might not know something, rather than guess and give the students incorrect information

A teacher is to dissuade his students from evil ways with care and caution, with sympathy and **not** with rebuke and harshness.

Should not withhold from his students any advice

Teach the students appropriate to their level of understanding.

Ibn Khaldun's Concept of Master-pupil

It is harmful
to be very
strict on the
student
especially if
the student is
of young age.

- *“Severe punishment in the course of instruction does harm to the student, especially to little children, because it belongs among (the things that make for a) bad habit.... It makes them feel oppressed and causes them to lose their energy. It makes them lazy and induces them to lie and be insincere... thus, a teacher must not be too severe toward his pupil, nor a father toward his son, in educating them” (pp. 424-425)*



Ibn Khaldun's Concept of Master-pupil

**Imparting Information
to Students at their
Level of Understanding**

The Prophet said: When someone tells the people what they do not understand, it becomes a cause of evil for them.

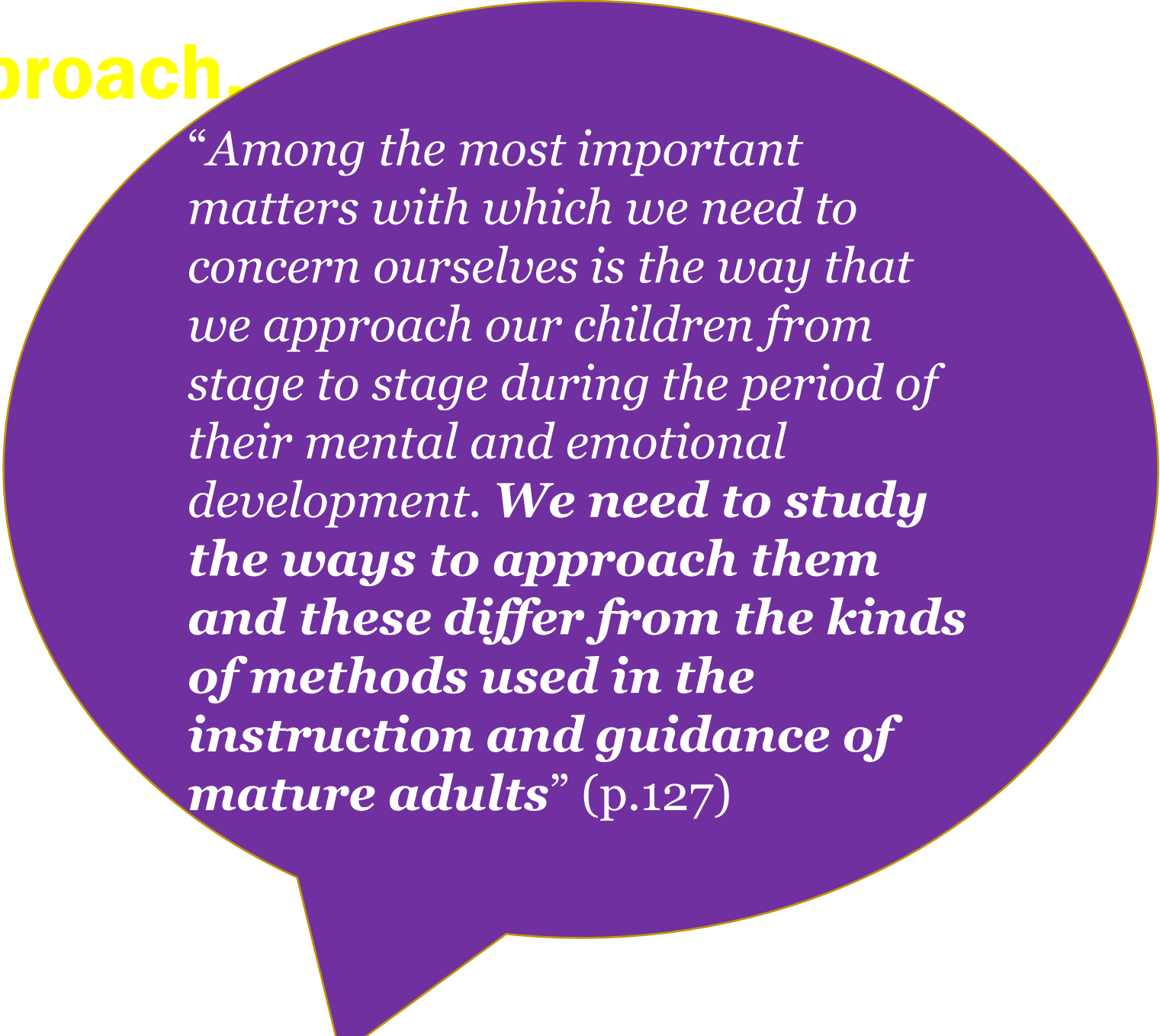
- حدّثوا الناس بما يفهمون
- خاطبوا الناس على قدر عقولهم

Teaching Process

- Process of facilitating students' learning
- Providing conducive environment for learning,
- guiding
- supporting, instructing, giving good treatment , understand and help students to solve problems, planning lesson plans, encouraging, leading, observing etc.
- ■ It is generally accepted that by **understanding the learner** and the **learning process**, the teacher will be able to organize effective teaching.
- ■ Psychology helps the teacher to understand his/her roles and responsibilities in teaching.

Apply the right approach.


Abdul Hamid Abu Sulayman, former Rector of IIUM in his book: **“Crisis in the Muslim Mind”** emphasis on the importance of understanding child development:




*“Among the most important matters with which we need to concern ourselves is the way that we approach our children from stage to stage during the period of their mental and emotional development. **We need to study the ways to approach them and these differ from the kinds of methods used in the instruction and guidance of mature adults**” (p.127)*

Conclusion: A lesson from the life of the Prophet (SAW)

One day the Prophet was sitting with his companions when he saw a young child in the group. Having a great love for children, he called him and sat him on his lap. The people around him watched as the Prophet (S) gave his attention to the child. Suddenly the boy, over-awed perhaps, urinated on the lap of the Prophet(S).



Embarrassed, the father sprang forward. “What have you done, you silly boy” he shouted. His arm shoved forward to grab the child away from the Prophet(S), his red face showing his anger.



Fear and confusion showed in the face of the child. The Prophet(S) restrained the man, and gently hugged the child to him. “Don’t worry,” he told the over-zealous father. ***“This is not a big issue. My clothes can be washed. But be careful with how you treat the child”*** he continued. ***“What can restore his self-esteem after you have dealt with him in public like this?”***

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