

## **MAINTAINING CHILDREN'S LEARNING INTERESTS THROUGH AN ISLAMIC EDUCATIONAL PSYCHOLOGICAL APPROACH**

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**Saiful Akhyar Lubis**

Universitas Islam Negeri Sumatera Utara  
[saifulakhyar@uinsu.ac.id](mailto:saifulakhyar@uinsu.ac.id)

**Yusnaili Budianti**

Universitas Islam Negeri Sumatera Utara  
[yusnailibudianti@uinsu.ac.id](mailto:yusnailibudianti@uinsu.ac.id)

**Md Noor Sitorus**

Universitas Islam Negeri Sumatera Utara  
[mhdnoorsitorus@gmail.com](mailto:mhdnoorsitorus@gmail.com)

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### **Abstract**

*This research aims to examine and describe the urgency of Islamic education psychology in maintaining interest in early childhood learning. This study also intends to study, propose and compare to conclude the understanding of early childhood according to the perspective of Islamic education. This study also intends to examine and present learning barriers and challenges related to maintaining interest in early childhood learning and also aspects of learning that need to be developed through the principles of Islamic education psychology, which are traced through the verses of the Qur'an, the hadiths of the prophet Muhammad SAW., and experts' opinion in Islamic religious literature.*

*This research is a literature review research with a qualitative approach. The collection of data sources is grouped into primary sources and secondary sources. The sources that were collected thematically were parsed and studied to be compared and drawn conclusions, and presented qualitatively. The results of this study are descriptive descriptions of how the psychology of Islamic education is a very urgent solution to maintain interest in early childhood learning based on an educational curriculum designed through the principles of Islamic educational psychology.*

**Keywords:** *Islamic Education Psychology, Early Childhood, Interest in Learning*

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### **Corresponding Author:**

Saiful Akhyar Lubis

Universitas Islam Negeri Sumatera Utara

Email: [syamsunahar@uinsu.ac.id](mailto:syamsunahar@uinsu.ac.id)

## INTRODUCTION

Humans are born physically and psychologically weak (Ibnul Qayyim, 1429 H). However, humans already have latent innate abilities (Mohammad Ali & Mohammad Asrori, 2014). This innate potential requires development through steady guidance and maintenance, especially early. Therefore, according to the principle, a child becomes an adult who needs guidance according to the principles of growth and development (Jalaluddin, 2003).

Keith Osborn's research on brain growth found that children in the 24-month-old (2 years) age group had achieved brain organ growth of 50% and developed to 90% when they were 72 months (6 years old). Optimal growth of a child's brain is achieved at the age of 12 years (Jamaris, 2013). Through this research, the growth of children's brains in the first two years has an average growth speed higher than the following 6 and 12 years.

Based on this research, it was concluded that the early childhood that children go through is the highest brain growth period experienced by a human being. Therefore, early childhood is identified by experts as the golden age. The time needs to be used in such a way so as not to miss the optimization.

Apart from being identified as a golden age or golden age, early childhood is also considered a vulnerable or crucial period. Early age is the most crucial and fundamental early period in the range of human growth and development. Early age is when a person effectively receives teaching or instills values that will be very attached to him in the future.

However, apart from having a positive side, early childhood can also have a terrible impact on the continuity of the child's character later if his childhood is in a hostile environment or education. As stated by experts, it is estimated that the number of neurons or nerve cells in newborn children is around one hundred billion nerve cells (Santrock, 2010). When they are adults, humans are estimated to have up to 200 billion nerve cells (Berk, 2013). This means that when a person is born, he already has 50% of nerve cells.

Thus, this early childhood education phase is very vulnerable. Therefore, there will be a significant difference between brain tissue development in children

who receive stimulation and brain tissue development in children who do not receive proper stimulation.

From a religious point of view, Islam also implies that a child's education must begin as early as possible. Therefore, research findings focus on the importance of children's education following Islamic teaching sources. Allāh subhanahu wa ta'ala says in QS Al-Isra/ 17: 24.

This verse connects the gentle nature of parents to be done, considering they have educated their children as early as possible. It should be suspected that the relationship between gentleness and early childhood education is interrelated.

Based on law No. 20 of 2003 concerning the National Education System (sidings) states in Article 1, paragraph 14, that early childhood education starts from zero to six years. This means that children's education is not only education that develops physical skills but also pays attention to spiritual or psychological aspects so that generations will be physically and mentally strong.

Recognizing the importance of education during this childhood, a teacher or parent must pay attention to and maintain a child's interest in learning at an early age because the golden age experienced by a child will not be repeated a second time. Thus, this period must be filled with various kinds of stimuli in order to optimize the performance of brain growth and character development. Therefore, this research will reveal how the psychology of Islamic education is an approach to maintaining children's interest in learning (Hartati et al. 2022).

## **RESEARCH METHODS**

This research is a type of library research. Library research, often called literature study, is a series of activities related to collecting library data, reading and recording, and processing research materials (Mestika Zed, 2008). Literature review or research builds concepts or theories that form the basis of studies in research (Sujarweni, 2014). Going more profound, the main objective of literature review research is to develop theoretical and practical benefit aspects (Sukardi, 2013).

Collecting information and determining the sources of information in this

study were carried out carefully and thematically. Paying attention to the research title related to several variables, namely the psychology of Islamic education, interest in learning, and children. So it is necessary to collect thematic sources.

Based on the variables contained in the research title, the researcher collects sources of information in the form of books, articles, videos, and other scientific materials. What does collecting and writing information materials in expert opinion, expert analysis, or information available in tables or diagrams collected thematically mean? The purpose of collecting information sources thematically is so that researchers can make comparisons or compare, match, analyze, and draw conclusions.

Collecting information in this study followed a qualitative collection technique. Qualitative data collection through documentation, observation, and in-depth interviews from data sources (Sugiyono, 2010). Concerning this research being library research, the data collection technique used in this study was to collect books or sources related to the research theme found in the postgraduate library of the State Islamic University of North Sumatra and books sourced from collections personnel.

Sources of data collected can also be in the form of electronic books or conversation transcripts taken from videos or voice recordings with themes that are appropriate to this research. Data from various kinds of literature were collected and analyzed, and conclusions were drawn for later discussion in the study.

From the data collected, some of them were also compared based on the sources and approached from the books used as references. The opinions of experts and experts also support each other, even though there are also opposing opinions. Such information is summarized and used as support for the urgency of Islamic educational psychology in maintaining children's interest in learning.

## **RESEARCH RESULTS AND DISCUSSION**

### **Islamic Education Goals**

As was alluded to in the previous section, one of the differences between general education and Islamic education lies in the components of educational

objectives. In general education, each region has specific characteristics and culture, which will result in the educational goals being aligned with the culture in that area. Whereas in Islamic education, the goal is explicitly sourced from the Quran, namely that the purpose of human creation is to worship Allah subhanahu wa ta'ala.

Therefore, Islamic education's goals will align with the goals of human creation itself. In the Qur'an, surah al-Baqarah verse 30, Allah subhanahu wa ta'ala explains that Allah created humans as sovereign caliphs. One of the meanings of the caliph that can be understood through this verse is that the position of humans is in charge of prospering, protecting, and preserving the earth.

So, suppose we link the purpose of creating humans to worship Allah and the purpose of creating humans as caliphs on Earth. In that case, it can be concluded that the purpose of human existence is to worship Allah subhanahu wa ta'ala, manifested by protecting and preserving the earth.

In line with the development of human civilization, Muslims are aware of the importance of having and understanding the fundamental goals of Islamic education. This is so Islamic education stays in its original purpose. Related to this goal, in 1977, a world Islamic education conference was held in the city of Mecca. At the conference, it was realized that education aims to achieve balanced spiritual, intellectual, and physical growth. In addition, educational goals also include aspects of imagination, science, and language. It all does not only want to be realized as a particular individual but also realized in the collective consciousness.

Apart from that, the conference also realized and formulated that the ultimate goal of a Muslim's education is to create a Muslim who submits to Allah subhanahu wa ta'ala. Therefore, Muslim countries must implement the Shari'a of Allah subhanahu wa ta'ala to shape human life based on Islamic principles and values (Ali Ashraf, 1993).

Even so, the formulations regarding educational goals that were so ideal due to the first world conference on Islamic education in Mecca in 1977 could not immediately be upheld and implemented in countries with a Muslim population. Often, the educational goals deviate from what was previously set.

Education becomes so pragmatic that frequently the goal of education, which is so noble, changes only to seek position, splendor, gallantry, or just an attempt to enrich oneself. In fact, education intends to draw us closer to Allah subhanahu wa ta'ala (Muhammad Athiyah al-Abrasyi, 1975). Therefore, it is necessary to refresh views regarding the goals of Islamic education. Including looking at Islamic education's goals based on its teaching dimensions.

### **Islamic Education Method**

In language, the word method comes from the Greek. The word consists of two combinations of words: meta, which means "through which", and hodos which means "path". So, in terms of method, it means the right way to do something (Soegarda Poerbawakatja, 1982).

In the education system, besides having goals formulated in such a way, methods also play a significant role. No matter how well educational goals are, if the proper methods support them, these goals are easier to achieve correctly. A method will affect whether or not complete information or not. Methods or methods are sometimes more important than the material itself. Therefore, the selection of educational methods must be carried out carefully and adjusted to various related factors so that educational results can be satisfactory (Hasan Asari, 2020).

If it is associated with the Islamic education system, in Arabic, the method is known as *tharîqah*, which means way or way (Louwis Ma'lûf al-Yâsû'iy, tt.). However, the meaning of the method used in the education system here is the learning method used to organize the subject matter practically and how to teach it. So, the Islamic education method is used to practically organize the subject matter and teach the sciences of Islamic education.

According to Budiman, educational methods are various methods used by educators so that educational goals can be achieved. Because the educational method is only one aspect of learning, in determining what method to use, one must always consider other aspects of learning, such as the character of students, educators, subject matter, place, atmosphere, and time (Hasan Asari, 2020).

### **Islamic Education Teacher**

The teacher's position in a student's learning process is not just as a

transmitter of learning material. More than that, in addition to teaching science, a teacher is also required to understand the psychological development of his students. This is done because giving instructions to humans differs from machines or computers.

As a being who has a soul, a student is greatly influenced by the condition and readiness of his soul when receiving instructions or guidance in the learning process. Therefore, psychological skills in understanding student mental development are needed by teachers.

Students with reasonable intelligence and easy-to-understand lessons at particular time experiences unusual learning difficulties after observing and interviewing. It was found that these students were in a state of stress or pressure, so it was not easy to focus on receiving lessons.

In other cases, students experiencing puberty become more aggressive than usual, impacting their ability to respond to learning. All of this leads to the conclusion that a student's mental state influences his ability to absorb learning material. Therefore, psychological skills need to be provided to every teacher.

In fact, according to Zainuddin, the teacher is the main factor in student learning success. The teacher's ability to use the method, master the subject matter, and use appropriate presentation techniques can stimulate students to be more passionate about learning.

In the book *Adab al-Mualim wa al-Muta'allim*, it is stated that an educator must have the following twelve characteristics:

1. The purpose of teaching is to gain the pleasure of Allah SWT. Not for worldly purposes, wealth, rank, fame, luxury, social status, and others. Always draw closer to Allah SWT. in a state of openness and always maintain fear in all his movements and silence, speech, and actions because he has been given a mandate by being given knowledge by Allah SWT. and the clarity of the five senses and their reasoning.
2. Maintaining the sanctity of knowledge, he has from despicable acts.
3. Have the character of *zuhud* and not exaggerate in worldly affairs, Hannah and simple.
4. Have the character of *zuhud* and not exaggerate in worldly affairs, Hannah

andsimple.

5. Abstain from despicable acts.
6. Carry out Islamic law as well as possible.
7. Carry out the sunnah practices that are shari'akan.
8. Associate with fellow human beings by using noble and commendable morals.
9. Maintain physical and mental purity from despicable morals.
10. Always enthusiastic about increasing knowledge in earnest and hard work.
11. Always provide benefits to anyone.
12. Active in collecting reading materials, composing, and writing books (Maulana Alam al-Hajar, 1985).

## **FINDINGS**

### **Maintaining Children's Interest in Learning through Intelligence Tracking**

Howard Earl Gardner first popularized the multiple intelligences learning theory. In 1983, Howard Gardner wrote about the multiple intelligences theory in his book *Frames of Mind*. Howard Gardner developed multiple intelligences after going through various kinds of observations.

One of the observations made by Gardner is that he sees that children who are considered weak in one skill or are considered stupid because they have low intellectual intelligence still have intelligence in other areas. Discoveries like that make Gardner sure that one cannot rely solely on the intellect in measuring one's intelligence.

Various kinds of measurements must be adjusted from one person to another. Likewise, there are different kinds of intelligence in every individual. Thus, when the measurement of intelligence is standardized for each individual, it will benefit individuals whose intelligence is outside the measurement model. Finally, after experiencing various improvements, the theory of multiple intelligences or multiple intelligences was known. Howard Gardner develops nine (9) intelligence models.

When returned to the view of Islam, Howard Gardner's view that every individual has specialties in their respective fields follows the verses of the Quran,

which tell us that Allah has created humans in the best form. Regarding this can be referred to in QS. At-Tin verse 4.

This verse has clearly explained that humans were created in a perfect condition. This means that every human being created has power or potential that can be developed. It depends on how these humans or their environment develop themselves to find potential in themselves so they can use it to the fullest.

If it is related to children's education, then understanding and applying the theories of multiple intelligences in educating will have a significant influence. As has been seen in various educational institutions, children with superior intelligence in one field are often grouped based on their intelligence so that the child can hone and show his intelligence because he is educated or stimulated according to his potential.

In addition, the most essential thing in tracking a student's intelligence is that the student will experience a meaningful learning process. That is, these students will feel happy in carrying out the learning series. These feelings will increase and maintain the interest in learning that is in him. This is what is the focus of this research.

The following are multiple intelligence groups and the dynamics of their stimulus based on the touch of Islamic religious views.

### **Intelligence Language (Linguistic Intelligence)**

Language intelligence is intelligence possessed by a person sensitive to language's meaning and use. A student who has the potential for language intelligence will achieve his intelligence if he gets linguistic stimuli.

Characteristic features:

- ✓ Talk regularly
- ✓ Listen well
- ✓ Enjoy writing
- ✓ Nice to tell
- ✓ Easy to memorize vocabulary
- ✓ Apply new vocabulary to sentences when speaking
- ✓ Easily understand sentence structure (syntax)

**Philosophical Foundation: QS Ar-Rahman: 1-4**

Effective Stimulants:

- ✓ Applying the story-telling learning method
- ✓ Play a video in the form of a story (multimedia)
- ✓ Fill in gap paragraphs
- ✓ Match / match the choice of words with the choice of meaning provided
- ✓ Watch documentaries
- ✓ Memorizing vocabulary (Vocabularies Drill/ Mufrodat)
- ✓ Dialogue Exercise (Speaking/Muhadorot)

**Musical Intelligence**

Musical intelligence or (Musical Intelligence) is the intelligence possessed by someone sensitive to music's sound, rhythm, or tone. Students with this intelligence will quickly recognize the pitch of the voice, and many of them can even sing well and play musical instruments. Some people with musical intelligence can even easily compose interesting tunes (arrangements) to hear (easy listening).

According to Masganti, musical intelligence is also related to brain areas that control other intelligence. Such is the case found in people with sharp body-kinesthetic intelligence or music composers adept at applying logical-mathematical intelligence to manipulating ratios, patterns, and musical scales (Masganti, 2021).

Characteristic features:

- ✓ Happy singing
- ✓ Enjoy listening to music
- ✓ Sensitive to scales
- ✓ Melodious voice
- ✓ Likes to play things with rhythm

Philosophical Foundation: Ḥadīṣ Prophet SAW. History of at-Tirmidhi number 693. Effective Stimulants:

- ✓ The background of the murottal Quran sound when studying
- ✓ Memorize the Quran with beautiful tones

- ✓ Background music while studying
- ✓ Sing
- ✓ Listening to music
- ✓ Compose teaching materials into rhythmic sentences
- ✓ Memorizing vocabulary in songs (poems)

### **Logical-Mathematical Intelligence (Logical-Mathematical Intelligence)**

Logical-mathematical intelligence is intelligence possessed by someone who quickly thinks logically, makes abstractions, and has high reasoning abilities. People with this ability also easily understand cause-and-effect systems (causality). They are also able to think sequentially.

In addition to quickly understanding cause-and-effect relationships, people with this intelligence follow a series of orders. So, in everyday life, people with this intelligence can apply these skills to help themselves solve problems.

Characteristic features:

- ✓ Likes lessons involving numbers
- ✓ Able to reason tables, graphs, or diagrams
- ✓ Enjoy games that involve strategy
- ✓ Critical

Philosophical Foundation: QS Ali Imran: 190-191 Effective Stimulants:

- ✓ Number operations
- ✓ Displays material on a table
- ✓ Create diagrams
- ✓ Solve puzzles
- ✓ Learn with a Project Based Learning approach

### **Spatial Intelligence**

Spatial intelligence or visual intelligence is possessed by someone with the characteristics of the owner of this intelligence; it is easy to convey ideas or opinions through sketches. People with this ability can also easily be creative and imaginative in presenting or visualizing their thoughts.

People with this intelligence are also accurate in perceiving objects and presenting ideas in two or three dimensions. In addition, they also have a high ability to imagine rotating objects and see them from various perspectives. This

intelligence is also instrumental in making engineering sketches, including the ability to make replicas of planes, three-dimensional shapes, or ships and other shapes.

Characteristic features:

- ✓ Likes to imagine
- ✓ Draw well
- ✓ Easy-to-understand sketch
- ✓ Easy to concentrate
- ✓ Interested in complex three-dimensional objects
- ✓ Fast in solving puzzles in the form of space (puzzle)

Philosophical Foundation: QS Huud: 37 Effective Stimulants:

- ✓ Learning media with multimedia
- ✓ Three-dimensional design
- ✓ Educational game with clay
- ✓ Educational game with popsicle sticks
- ✓ Educational game with origami
- ✓ Setting up a sketch of space

### **Body/Kinesthetic Intelligence (Bodily-Kinesthetic Intelligence)**

Kinesthetic or bodily intelligence is intelligence possessed by someone who generally quickly develops physical abilities, such as athletic abilities, manual dexterity, and an understanding of physical health issues.

People with kinesthetic abilities generally have intelligence ~~and~~ mechanical or surgical functions involving physiological objects. Skill in dancing, gymnastics, and sports are abilities that can be easily absorbed by people who have kinesthetic intelligence.

Characteristic features:

- ✓ Active move
- ✓ He always wanted to demonstrate what he had learned
- ✓ Impatient in learning by just paying attention model
- ✓ Expert in sports
- ✓ Fast in imitating movements

- ✓ High enthusiasm
- ✓ Easy to get along

Philosophical Foundation: QS Al-Maidah: 31 Effective Stimulants:

- ✓ Demonstration teaching method
- ✓ Sports activities
- ✓ Provide enough space to move freely
- ✓ Demonstrative class design
- ✓ Educational game
- ✓ Line of march
- ✓ Extracurricular
- ✓ *Sports Club*
- ✓ Learning by demonstration (the practice of Salat, Ablution, Hajj, and the like.)

#### **Social Intelligence (Interpersonal Intelligence)**

Social intelligence or also known as interpersonal intelligence, is intelligence possessed by someone where the person has strong feelings. Having solid feelings means that the person can effectively understand other people's feelings through empathy, making it easier for him to communicate with others.

People with this ability can also be good listeners because it is effortless for them to understand other people's intentions and feelings. People with this intelligence will also quickly participate in discussions or debates. They also easily motivate themselves or their group to achieve something. Communicating is their specialty. Some consider them to be reliable seducers or good at persuading. People will be very quickly amazed by their speaking style. This interpersonal intelligence is also usually owned by people who are trendsetters in their groups, are popular, and are liked by many people.

Characteristic features:

- ✓ Good at talking
- ✓ Easy to get along
- ✓ Likes to meet/socialize
- ✓ Familiar with many people
- ✓ Often a role model in the group
- ✓ Easy to empathize with

- ✓ A good listener

Philosophical Foundation: QS Al-Huujurat: 38 Effective Stimulants:

- ✓ Discussion Group
- ✓ Presentation of work results
- ✓ Speech
- ✓ Tell a story
- ✓ The method of learning through drama
- ✓ Work in group
- ✓ Learn with a Project Based Learning approach

### **Personal Intelligence / Personal (Intrapersonal Intelligence)**

Emotional intelligence or emotional intelligence is intelligence possessed by someone where people with this intelligence understand the ins and outs of themselves. He can control his emotions, thoughts, and behavior because he has a solid intelligence to recognize his personality.

People with intelligence like this can also easily do introspection and self-reflection. He quickly measures his strength and ability to do something. He also has the intelligence to optimize his ability to achieve his goals. People with emotional intelligence are relaxed; they even have high motivation.

Characteristic features:

- ✓ Firmly determined
- ✓ Neat and orderly
- ✓ Adaptive
- ✓ Good at controlling emotions
- ✓ Good at predicting reactions (analyst)

Philosophical Foundation: QS Ad-Zariyat: 21 Effective Stimulants:

- ✓ Work with deadlines
- ✓ Self-healing
- ✓ Self-control
- ✓ Good organizer/manager

### **Natural Intelligence (Naturalistic Intelligence)**

Natural intelligence or naturalistic intelligence is intelligence possessed by a

person to guide and master the introduction of the natural surroundings. Whether it is the introduction and mastery of the categories of plants, animals, or even the natural environment where he is, this natural intelligence benefits those pursuing natural fields, such as agriculture, animal husbandry, and even an introduction to botany.

People with natural intelligence like this can read realistic situations, such as recognizing environmental phenomena. Intelligence like this is very sensitive to changes in nature, temperature, or other natural phenomena. People with natural intelligence like this are also generally familiar with natural life, such as understanding animal gestures, identifying edible or poisonous plants, predicting weather, earthquakes, and the like.

Characteristic features:

- ✓ Sensitive to air temperature
- ✓ animal lover
- ✓ Interested in plants and animals
- ✓ Clever use of natural surroundings to solve problems
- ✓ Sensitive to animal gestures and signs of nature

Philosophical Foundation: QS Ali Imran: 190-191 Effective Stimulants:

- ✓ Nature study tour
- ✓ Natural class design
- ✓ Environmental observation

### **Existential Intelligence**

Existential or existential intelligence is intelligence possessed by someone who is sagacious in realizing its existence. This intelligence is also considered religious intelligence or spiritual intelligence. This intelligence also guides a person to behave wisely and be patient in acting because he is aware of the wisdom to be applied in everyday life. People with this intelligence are generally considered knowledgeable about virtue and religion. Thus, generally, these people are known as religious

leaders, either priests or chaplains.

In Islamic religious literature, the term Sufism is known. The flow imitates

the attitudes of wisdom in the behavior of everyday life. That is also part of intelligence or existential wisdom.

Characteristic features:

- ✓ Tend to religious rituals
- ✓ Calm
- ✓ Be patient
- ✓ Able to control emotions
- ✓ Wise

Philosophical Foundation: QS Ad-Zaariyat: 56

Effective Stimulants:

- ✓ The exemplary method
- ✓ Hadith science teaching
- ✓ Quran teaching
- ✓ Teaching the stories of the prophets and apostles

## CONCLUSION

At least children's understanding can be seen from 3 perspectives: the administrative point of view, the perspective viewpoint, and the philosophical point of view. Based on tracing the sources used as references in this study, it was concluded that what is meant by an administrative point of view regarding children is following the understanding contained in Presidential Regulation Number 60/2013 concerning Holistic Integrative Child Development. In the Perpres, it is found that what is meant by a child is a child from the time the fetus is in the womb up to the age of 6 years.

Furthermore, what is used as the basis for exploring children's perspectives in this study is the position of children in an Islamic perspective. After searching for the position of children from an Islamic perspective, several conclusions were obtained, namely:

- Children as jewelry; this perspective is concluded after tracing the Quran surah Al Kahf verse 46.
- Children as happy or heart conditioning; The child's position as a heart conditioner is concluded based on a search of the Quran in Surah Al-Furqan

verse 74.

- Child as a trial; The child's position as a trial was concluded after a search was made of the Quran at-Taghabun verse 74.
- Children as enemies, the conclusion of the position of children as enemies are found after tracing the Quran at-taghabun verse 14.
- Children are in a state of fitrah; conclusions about the position of children as in a state of fitrah are found by tracing the hadith of the Prophet Muhammad Sallallahu alaihi wa sallam, which is contained in the book Fathul bari Kitab al-Janaiz hadith number 1358.

Several things become obstacles for children always to have an interest in learning. The obstacles come from the students themselves or the environment in which they learn. Learning constraints can also be physical or non-physical. Several learning obstacles are noise, lighting ineffectiveness, emotional disturbances, and ineffective learning support factors, such as learning methods, resources, media, and teacher educator factors.

Two aspects of learning need to be developed through the psychological principles of an Islamic approach to maintaining children's interest in learning. These two aspects are the technical aspects of learning and the non-technical aspects of learning.

Through this research, efforts can be made to maintain children's interest in learning by applying educational psychology principles. There are three scopes of application of Islamic educational psychology in maintaining children's interest in learning which are revealed in this study. The three scopes are:

- Scope of Study Participants
- Scope of Learning Environment
- Scope of Study Materials

This study concludes that the psychology of Islamic education is urgent in maintaining children's interest in learning.

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