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# Conceptual Analysis of Islamic Educational Psychology: Relevance of Basic Concepts and Goals in Contemporary Education

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**ABSTRACT.** This study aims to examine the core concepts and objectives of Islamic educational psychology and to explore their relevance to contemporary educational contexts. The study employed a qualitative library-based approach, using comparative conceptual analysis and content analysis to examine a range of classical and contemporary sources related to Islamic educational psychology. The research drew upon the works of prominent Muslim scholars, including Abu Hamid al-Ghazali, Ibn Khaldun, Ibn Sahnun, and Ibn Miskawayh, in addition to several academic studies published in recent years. The findings indicate that Islamic educational psychology is grounded in a holistic understanding of the human being, viewing the individual as an integrated entity that encompasses intellectual, psychological, moral, and spiritual dimensions. The study also found that the aims of Islamic educational psychology extend beyond cognitive development to include the cultivation of moral character, the promotion of psychological well-being, and the strengthening of learners' spiritual awareness. In addition, the analysis revealed that many concepts discussed in contemporary educational psychology can be traced back to the Islamic intellectual tradition. The study concludes that Islamic educational psychology should not be viewed merely as a historical intellectual legacy; rather, it represents a meaningful educational and epistemological framework that can contribute to addressing current educational challenges and the various difficulties faced by learners in today's world.

**Keywords:** Islamic Educational Psychology, Educational Objectives, Conceptual Analysis, Contemporary Education, Spiritual Development

## Introduction

The field of contemporary education is currently experiencing various fundamental changes influenced by the development of the technological revolution and rapid social changes. This condition gives rise to increasingly complex psychological and moral challenges for students at various levels of education (Ningish et al., 2026). Amid these challenges, the goal of education is no longer limited to the mere transfer of knowledge, but has evolved into an effort to shape a balanced human personality, capable of adapting to the times without losing cultural identity and religious values (Yusri et al., 2026). In this context, educational psychology plays an important role in understanding students' behavior, learning motivation, as well as their psychological and cognitive characteristics. In addition, this discipline also contributes to improving the quality of the learning and teaching process (Hidayatullah, & Masseni, 2024). However, the Islamic perspective provides a more comprehensive dimension, as it views humans as whole and integrated beings. Therefore, Islamic educational psychology has become an important field of study, as it combines the precision of psychological science with the depth of spiritual and moral values in guiding the educational process in the modern era (2021, الدويله). Rooted deeply in the Islamic intellectual heritage, Islamic educational psychology developed from the thoughts of earlier Muslim philosophers and scholars. In the dimensions of philosophy and social sciences, al-Farabi presented important ideas regarding the nature of the human soul and the characteristics of the primary or ideal society (al-Farabi, 1995). Meanwhile,

Ibn Khaldun elaborated on the dimensions of socialization and learning mechanisms in his monumental work, Muqaddimah (Khaldun, 2004). In the moral and spiritual dimension, Abu Hamid al-Ghazali formulated a comprehensive framework on the mechanisms of soul purification (tazkiyatun nafs) (Ghazali, 2005). Additionally, Ibn Miskawaih delved into various methods of moral cultivation and the development of virtuous values (Miskawaih, 2011). The intellectual heritage of Islam also does not neglect practical and institutional aspects. Ibn Sahnun formulated ethical principles that govern the interaction between teachers and students. (1971, سحنون) These contributions became an authentic foundation whose influence and development continue to this day in modern educational literature, as seen in the thoughts of Abdurrahman an-Nahlawi (2010, النحلاوي).

In the last decade (2014–2025), this field has experienced very intensive research development aimed at bridging the gap between the heritage of classical Islamic thought and the context of contemporary education. The direction of the study then evolved into three main focuses. First, the focus is on the curriculum and learning strategies. Various studies show that Islamic educational psychology plays a strategic role in improving the quality of Islamic education practices (Fatoni et al., 2024). Additionally, Islamic educational psychology is also viewed as a fundamental basis in the development and design of educational curricula (Wibowo & Tobroni, 2025). Second, focus on development and mental health. Various research trends have emerged that emphasize the integration of Quranic values in child development psychology, as well as the utilization of family resilience to strengthen positive emotions as the foundation for balanced personality formation. These efforts are also related to the application of contemporary positive psychology principles within the framework of Islamic education (Warsah et al., 2024). In addition, these studies also explore the dynamics of the relationship between spiritual maturity and the psychological development of students (Syafii & Azhari, 2025). Third, focus on strengthening concepts and historical studies. Several pieces of literature attempt to analyze the structural components of educational psychology and their application implications through the perspective of ta'dib, in addition to tracing the historical development of Islamic psychology thought (Nunzairina, 2018)(Nurrahma et al., 2025). Although various studies have made significant contributions, most still focus on certain aspects only, such as theoretical concepts, spiritual dimensions, or educational applications, without providing a comprehensive analysis of the relationship between fundamental concepts and educational goals in Islamic educational psychology and their relevance to contemporary educational realities. Therefore, there are still research gaps that require more in-depth study and analysis. Based on this, the problem in this research focuses on the extent to which the basic concepts and objectives of Islamic educational psychology are relevant to the current educational conditions. This research aims to analyze the basic concepts of Islamic educational psychology, trace its historical development, explain the contributions of Muslim scholars in the field, and analyze its educational objectives in facing contemporary educational challenges. This research uses a literature study method with an analytical approach through the examination of various relevant books and scientific studies. This article discusses several aspects, including basic concepts, theoretical foundations, historical developments, contributions of Muslim scholars, as well as the goals of Islamic educational psychology and its relevance in the context of modern education.

## METHOD

This research uses a qualitative approach based on library research with conceptual analysis as its main approach. This approach is used to examine and analyze the core concepts and fundamental goals in Islamic educational psychology, while also assessing its relevance to the demands of contemporary educational realities (2010, عامر قنديلجي- ايمان السامرائي). The selection of this method is based on its suitability for the character of research oriented toward an in-depth study of the ideas, theories, and educational views contained in Islamic literature, both classical and modern, compared to field data collection (يمني طريف 2019, الخولي). This research is based on two categories of data sources. Primary sources include accredited research and scientific articles published in the field of Islamic educational psychology, particularly studies

that discuss the components of the discipline and their implications (Nurrahma et al., 2025) as well as the importance of integrating Islamic educational psychology into the religious education system (Fatoni et al., 2024). Additionally, this research also refers to studies that discuss the dynamics of the relationship between spiritual maturity and psychological development (Syafii & Azhari, 2025), as well as studies that focus on the development of educational curricula based on the perspective of Islamic psychology. On the other hand, the secondary sources in this research consist of foundational texts and classical references, such as the contributions of Al-Farabi, Ibn Sahnun, Abu Hamid al-Ghazali, Ibn Khaldun, and Ibn Miskawaih. In addition, this research also utilizes modern educational literature that serves as the foundation for the development of Islamic education principles, particularly the thoughts of (النحلاوي, 2010).

Data Collection Technique: In the data collection process, this research employs the documentary survey method, which includes the examination of scientific articles, academic books, and classical sources relevant to the research topic. All of these data are then organized and classified systematically based on the main focus of the research, including basic concepts, theoretical foundations, historical developments, contributions of Muslim scholars, and the main objectives of Islamic educational psychology (Jaber Abdul Hamid Jaber - Ahmed Khairy Kazem, 2002).

Data Analysis Techniques: In the analysis process, this research combines a comparative conceptual analysis approach and content analysis. The analysis is conducted through an in-depth study of scientific texts to identify the main concepts contained within them. Next, a scientific comparison is made between the perspectives of classical Islamic education and the findings of contemporary psychology and education. This approach aims to produce a deeper understanding of the effectiveness and relevance of the conceptual system and the goals of Islamic education in facing various challenges that arise in the modern educational world (2019 ,محمد سرحان علي المحمودي).

**Result and Discussion**

This section is the core of the analysis in the research, as it systematically presents the main ideas organized into three main focuses, namely: Basic Concepts of Islamic Educational Psychology. The results of the literature analysis show that the basic concepts in Islamic educational psychology start from a holistic view of humans, which differs from some modern psychological approaches that tend to focus only on cognitive or behavioral aspects separately. In the Islamic perspective, humans are viewed as a complete unity consisting of the body, mind, soul, and spirit. All these elements are interconnected and directly influence the learning process and personality development. This research shows that this perspective is not merely a philosophical framework, but rather serves as the foundation of education that determines the learning objectives and educational methods within the context of Islamic education.

Al-Farabi's writings in the book Ara' Ahl al-Madinah al-Fadilah explain that the human soul is composed of several levels of faculties that develop gradually, starting from sensory and motor faculties, then progressing to imaginative faculties, and finally reaching rational faculties, which are considered the highest level of human development. According to Al-Farabi, the ultimate goal of this development is the attainment of perfect human happiness. Therefore, education is viewed as a process aimed at creating a balance between intellectual, moral, and social development. Based on that analysis, it can be understood that Al-Farabi's thoughts are related to modern concepts in humanistic psychology. However, his thoughts have distinctive characteristics because they incorporate spiritual and moral dimensions as an integral part of the human development process (Al-Farabi, 1995).

As a continuation of that philosophical foundation, the contemporary perspective on Islamic educational psychology develops as a comprehensive study of the nature of humans, both in the physical and spiritual dimensions. If general psychology focuses more on interpreting human behavior and the workings of the brain, then the Islamic perspective expands this scope by linking human development to the importance of the learning process as an existential need that cannot be separated from human development itself. In this context, the scope of Islamic educational psychology encompasses three main areas. First, the aspects of learning along with the theories and behavioral characteristics related to it. Second,

the learning process which includes the stages and various events that occur within it. Third, the learning environment that regulates the interaction between educators and learners in an integrated atmosphere, both physically and non-physically (Wantini, 2023). In addition, the foundation of the Qur'an in Islamic educational psychology is not limited to affirming the goals and meanings of learning, but also includes the formation of various fundamental psychological and educational concepts, which are ultimately also developed in modern science. These concepts include cognitive development and perception models, individual differences and interest tendencies, behavior modification, and purification of the soul (tazkiyatun nafs), as well as learning through observation and modeling (Wantini, 2023).

وذلك في قوله تعالى: {وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ} (النحل: 78)

This is as emphasized in the words of Allah Swt.: "And Allah brought you forth from your mothers' wombs while you knew nothing, and He gave you hearing, sight, and hearts so that you might give thanks." (QS. An-Nahl: 78) This verse illustrates the process of human cognitive development from birth, as well as the importance of sensory and mental functions in the process of learning and knowledge formation.

{قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا} (الإسراء: 84)

Furthermore, Allah Swt. also says: "Say: Every person acts according to their own disposition. Your Lord knows best who is more rightly guided."
(QS. Al-Isra': 84) The verse indicates the existence of differences in character, tendencies, and individual potential in every human being.

{قَدْ أَفْلَحَ مَن زَكَّاهَا * وَقَدْ خَابَ مَن دَسَّاهَا} (الشمس: 9–10)

Likewise, the word of Allah Swt.: "Indeed, he who purifies his soul has succeeded, and he who corrupts it has failed." (QS. Ash-Shams: 9–10). This verse emphasizes the importance of purifying the soul (tazkiyatun nafs) and character development as integral parts of Islamic education. Various studies in education and modern psychology that adopt an Islamic perspective also present a fundamental conceptual framework aimed at providing a comprehensive understanding of the learners. This approach transcends the partial and materialistic views that dominate some positivistic approaches. The characteristics of this contemporary perspective can be explained through the following aspects: First: The Existential Structure of Learners and the Principle of Fitrah Contemporary literature emphasizes that humans are multidimensional beings, so their learning development is not limited to intellectual aspects or behaviors that are outwardly visible. On the contrary, human maturity demands the creation of a harmonious balance between three main dimensions to achieve the degree of insan kamil (perfect human). These three dimensions include: the physical dimension related to biological functions, the psychological dimension encompassing intellect, emotions, and will, and the spiritual dimension connected to the Creator and serving as the highest motivator in the formation of human personality (Hafizallah, 2019)(Pranajaya et al., 2023). The three dimensions are structurally based on the concept of fitrah. Unlike Western theories that view learners as a tabula rasa or "blank slate," the Islamic perspective emphasizes that humans possess an innate potential that leads toward monotheism and goodness. Therefore, the functional goal of education in Islam is to preserve, develop, and protect that innate nature from various environmental influences or thoughts that could damage it (Fatoni et al., 2024). At first glance, there seems to be a contradiction between the Qur'an's assertion that humans are born in a state of "emptiness" from knowledge, as stated in Allah's words: "And Allah brought you forth from the wombs of your mothers while you knew nothing." (QS. An-Nahl: 78) and the concept of fitrah, which emphasizes the inherent potential and readiness within the learners. However, a deep conceptual analysis shows that there is actually no contradiction between the two. The Islamic perspective clearly distinguishes between "empirical knowledge acquired through experience" — which is indeed not possessed by a newborn baby — and "innate structures and internal potential" that have been embedded within him from the very beginning.

Interestingly, such an Islamic perspective aligns with the latest developments in modern cognitive psychology, which have surpassed the theory of tabula rasa or "absolute blank slate" as proposed in classical

behaviorism. Modern cognitive psychology acknowledges that humans are born with a set of mental structures and innate potentials that require empirical perception tools — such as hearing, sight, and heart/mind — to activate and process the various experiences they receive. This demonstrates the superiority of the Islamic educational perspective, which is integrative and comprehensive in understanding the nature of humans and their learning processes (Wantini, 2023). Second: Cognitive Dynamics and Motivation (Contemplation and Intention) In the context of the mental process, the concept of the mind in contemporary Islamic studies is not understood merely as a tool for logical thinking and empirical analysis. Moreover, the intellect is viewed as a means to achieve recognition of Allah through the mechanism of tafakkur (deep contemplation). Tafakkur is considered a high-level cognitive process that combines understanding of material phenomena with the ability to draw out the spiritual and moral meanings contained within them (Nurrahma et al., 2025). These cognitive activities are closely related to the concept of intention or sincerity, which in Islamic educational psychology is viewed as the highest form of intrinsic motivation. When the learning process is linked to the goal of seeking Allah's pleasure, academic activities no longer merely become intellectual efforts, but rather transform into acts of worship. Thus, students will have a stronger and more sustainable internal motivation, even surpassing the effectiveness of external motivation that is material in nature, such as grades, awards, or prizes (Warsah et al., 2024). third: Emotional and Social Development (Tazkiyah and Ta'dib). The affective dimension occupies a very important position in contemporary Islamic education. In this regard, the concept of tazkiyatun nafs (purification of the soul) is viewed as the main practical framework in the formation of behavior and personality. The process of tazkiyah aims to transform theoretical values into character and habits that are deeply ingrained in the individual through the mechanisms of self-monitoring (muraqabah) and the struggle against desires (mujahadah) (Ibn Hazm al-Andalusi, 1983). That emotional maturity is then reflected in social interactions within the educational environment, which is fundamentally based on the concept of adab. In this context, various studies affirm that the role of teachers is not limited to the delivery of knowledge, but also as a moral exemplar (uswah hasanah). Thus, the classroom evolves into a participatory environment that reflects the values of compassion, cooperation in goodness, and mutual respect, thereby strengthening psychological stability (Al-Ghazali, 1964).

Fourth: Psychological Outcomes (Mental Health and Resilience). The entire integrated concept culminates in the achievement of mental health and psychological resilience for the students. In various contemporary studies, mental health from an Islamic perspective is understood as a harmonious state between psychological and spiritual functions based on faith. This deep spiritual attachment plays a role in building strong psychological resilience, so that students have a high level of resilience, adaptability, and readiness to face academic challenges and various complex pressures that arise in the modern digital era (Warsah et al., 2024)(Syafii & Azhari, 2025). Based on the comparison between classical sources and modern studies, this research shows that the fundamental concepts of Islamic educational psychology have three main characteristics. First, Islamic educational psychology views humans as holistic beings, encompassing intellectual, psychological, and spiritual dimensions in an integrated manner. Second, Islamic educational psychology connects the educational process with the formation of morals and value identity, not just focusing on academic achievement. Third, Islamic educational psychology offers an educational perspective that is better equipped to address the psychological and moral crises experienced by students in contemporary digital environments. Based on this, it can be said that Islamic educational psychology should not be viewed merely as a historical intellectual heritage, but rather as a relevant and applicable scientific model in facing various modern educational challenges.

**The Purpose of Islamic Educational Psychology and Its Relevance in Contemporary Education**

Starting from that holistic perspective, the goal of Islamic educational psychology is not limited to improving academic performance or developing the cognitive abilities of students. Moreover, Islamic educational psychology aims to shape a balanced human personality, which includes intellectual development, psychological stability, moral maturity, and spiritual awareness. This view is derived from the

philosophy of Islamic education, which sees education not merely as a process of transferring knowledge, but as a comprehensive process to prepare individuals to fulfilll their roles as responsible members of society and as servants of Allah Swt. Through an analysis of classical and contemporary sources, this research shows that these objectives still hold a very high level of relevance in facing educational challenges and psychological issues that are developing in the modern world (1986, القابسي). Abu Hamid al-Ghazali also explained that the main purpose of education is to improve the soul, cultivate morals, and direct human behavior toward the values of virtue. According to Al-Ghazali, true knowledge is not merely the accumulation of information, but knowledge that is capable of improving the heart and human behavior (al-Ghazali, 2005). Furthermore, Ibn Miskawayh in his work Tahdzib al-Akhlaq emphasizes that moral education is the main path to achieving psychological and social balance. According to him, a stable personality cannot be formed without the training of the soul in instilling the values of virtue and controlling desires and emotions. This view is in line with Al-Farabi's thought, which connects the purpose of education with the achievement of perfect human happiness through the simultaneous development of intellect and morals (Al-Farabi, 1995)(Miskawayh, 2011).

The development of contemporary studies increasingly emphasizes the important role of psychological aspects in Islamic education. Research (Fatoni et al., 2024) shows that a deep understanding of the psychological and emotional characteristics of students directly impacts the effectiveness of learning; conversely, a lack of understanding by teachers in this area risks suppressing classroom interaction and the effectiveness of learning outcomes. In line with these findings, (Wibowo & Tobroni, 2025) emphasize the importance of integrating psychological principles as the foundation for curriculum development, so that the designed materials are truly in harmony with the dynamics of students' psychological and cognitive development. On the other hand, a study also shows that (Syafii & Azhari, 2025), there is a positive relationship between spiritual development, psychological stability, and academic achievement among students. This indicates the importance of the spiritual dimension in the modern educational process. Furthermore, a study also explains that (Warsah et al., 2024), the integration of positive psychology principles in Islamic education, such as optimism, meaning in life, and gratitude, contributes to improving the mental health and psychological well-being of students. These findings indicate that the goals of Islamic educational psychology remain highly relevant in addressing the psychological needs of students in the 21st century, particularly amidst the rising levels of anxiety, academic pressure, and the influence of the digital environment on personal identity and social values. Based on this, the study concludes that the goals of Islamic educational psychology still hold a very high level of functional relevance in contemporary education. Moreover, the need for this approach has become increasingly urgent amidst various new challenges related to digital globalization, psychological crises, and the weakening of value orientation among some students. Therefore, the effort to re-actualize the goals of Islamic educational psychology in the modern educational environment is not merely a form of preserving the intellectual heritage of Islam, but also a scientific and pedagogical contribution to building a more holistic and balanced educational model.

**Historical Development of Islamic Educational Psychology and Contributions of Muslim Scholars**

The conceptual framework and objectives could not have been formed without strong roots in the Islamic intellectual heritage. Studies of the history of thought show that Islamic educational psychology did not suddenly emerge as an independent discipline in the modern era, but rather developed gradually through a long historical journey, in line with the development of Islamic thought in the fields of philosophy, education, ethics, and psychology. This research shows that the early roots of this field emerged since the early days of Islamic civilization, when Muslim scholars began to analyze the nature of the human soul, the mechanisms of learning, and the factors influencing personality formation based on an Islamic foundation that integrates reason, revelation, and human experience (Nunzairina, 2018). Contemporary historical studies reveal the dynamics of the development of Islamic psychology thought, which is divided into several phases. As explained by Nunzairina (2018), the first phase began in the classical era through various scientific efforts to understand the concept of the human soul and its correlation with education and behavior. At

this stage, Al-Farabi made significant philosophical contributions in explaining the psychological powers of humans. He divided the human soul into several levels, including sensory, imaginative, and rational abilities. According to him, successful education is education that can help humans develop from the stage of sensory perception to the perfection of intellectual and moral faculties, which ultimately leads humans to true happiness, as explained in his work Ara' Ahl al-Madinah al-Fadilah.

This view indicates a close relationship between psychological development and educational goals in early Islamic thought. In the field of practical education, Ibn Sina was one of the first figures to propose an applicative concept of the educational process from a psychological and moral perspective (Seyyed Hossein Nasr, 2015). In his work Adab al-Mu'allimin, Ibn Sahnun placed great emphasis on the ethics of educators, methods of interaction with students, and the importance of considering individual differences and emotional conditions among learners (Sahnun, 1971). The analysis results show that this view represents an early form of the concept known in modern education as student-centered learning, because the educational process is not only oriented toward the transfer of knowledge but also toward the formation of a balanced educational relationship between the teacher and the students. Meanwhile, Abu Hamid al-Ghazali made a significant contribution in linking psychological education with spiritual purification. In his work Ihya' 'Ulum al-Din, Al-Ghazali emphasizes that the cultivation of the soul is the essence of true education, and that human behavior is greatly influenced by the condition of the heart, intention, and internal drives. Research results show that Al-Ghazali's thoughts are related to several contemporary positive psychology theories, particularly those concerning self-awareness, emotional management, and the formation of meaning in life. This view is also supported by Ibn Miskawaih in his work on ethics, which states that ethics are not innate behaviors that are fixed, but can be formed and developed through psychological training and behavioral habituation (Al-Ghazali, 2005)(Ibn Miskawaih, 2011).

At the next stage, Ibn Khaldun made a different contribution to understanding the relationship between the social environment and psychological and educational development. In his work Muqaddimah, Ibn Khaldun explains that human personality is formed through continuous interaction with the surrounding social and cultural environment.

The analysis results show that Ibn Khaldun's views became one of the early foundations for concepts that in modern theory are known as social learning and environmental psychology. He emphasized that the process of education does not take place in an isolated space, but is greatly influenced by the social and cultural structure of society (Khaldun, 2004). In the modern era, a study conducted by Hafizallah and Husin (2019) shows that Islamic psychology has entered a new phase of methodological reconstruction. This phase aims to go beyond merely repeating the legacy of the past, toward the development of contemporary scientific models that combine the authenticity of Islamic values with modern academic methodologies. The study also emphasizes that the main challenge faced by this field lies in the transition from the theoretical level to the practical-applicative realm within educational institutions. Through the analysis of historical records and the contributions of Muslim scholars, this study concludes that Islamic educational psychology has gone through three main phases: the theoretical foundation phase in the classical era, the expansion phase of thought and education, and the contemporary reconstruction phase. These findings reveal that this field of study is not an intellectual heritage disconnected from reality, but rather possesses a high level of flexibility to be developed and applied in modern educational environments. It is also evident that many concepts proposed in modern educational psychology today—such as recognition of individual differences, moral development, and social learning—have strong roots in Islamic heritage. This places Islamic educational psychology in a crucial position in the effort to develop a more holistic and humanistic educational model in the contemporary era.

## CONCLUSION

Based on a conceptual and comparative analysis of classical literature sources and contemporary studies related to Islamic educational psychology, this research formulates several key findings: First, the analysis reveals that Islamic educational psychology is grounded in a comprehensive epistemological and

pedagogical paradigm regarding humans. This approach views students as whole entities, where cognitive, psychological, physical, and spiritual dimensions interact continuously. This paradigm differs from several modern psychological schools of thought that tend to interpret human behavior partially through cognitive or environmental dimensions alone, without giving equal weight to the spiritual dimension in the educational process. This indicates that the Islamic perspective offers a more comprehensive and profound framework in understanding the essence of learners and the formation of their character.

Second, the analysis shows that several central concepts in the Islamic treasury, such as fitrah, tafakur, and tazkiyatun nafs (purification of the soul), still hold high relevance and scientific as well as educational value in the context of contemporary education. The concept of fitrah has proven to provide an initial understanding of the nature of innate human potential. Meanwhile, the concept of tafakur contributes to the development of cognitive awareness and epistemological reflection, while the concept of tazkiyatun nafs is closely correlated with the processes of emotional regulation, behavior management, and the enhancement of psychological well-being. These findings affirm that psychological concepts within the Islamic tradition can still provide scientific contributions that align with the demands of modern education. Third, this study elaborates that the contributions of Muslim scholars such as Al-Farabi, Ibn Sina, Abu Hamid Al-Ghazali, and Ibn Khaldun are not merely outdated philosophical discourses or historical ijtihad. On the contrary, they have laid the pedagogical foundations that can be contextualized with various modern educational concepts, such as accommodation of individual differences, social interaction-based learning, and a focus on character development of students. This fact affirms that the legacy of Islamic education possesses epistemological authenticity as well as the capacity to be continuously renewed and implemented in various educational contexts.

Fourth, the research findings prove that the goals of Islamic educational psychology still maintain a high level of relevance to the realities of contemporary education. Various modern studies have shown that the integration of spiritual dimensions and moral values into the educational environment significantly contributes to the enhancement of psychological stability, academic achievement, and the development of students' moral identity. This integration also plays a crucial role in building stronger psychological resilience in students to face pressures from technological disruptions, social changes, and massive ideological and cultural challenges in the modern era. Based on these findings, this research argues that the study of Islamic educational psychology should not stop at the level of theoretical foundations or merely the review of past literature. On the contrary, this field must be developed and transformed into pedagogical practices that can be practically applied within educational institutions. Therefore, this study recommends the urgency of restructuring the education curriculum and teacher training programs to facilitate the integration of concepts such as tazkiyatun nafs, tafakur, and the practical formation of moral values in the learning environment. Furthermore, this study suggests the need for future empirical field research to measure the effectiveness of the application of these principles in efforts to improve mental health, achieve personality balance, and optimize the quality of student learning at various educational levels.

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