

## Review of Islamic Psychology: Building Correlations of Religious Maturity in Islamic Education

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### Article Info

#### Article history:

Received 07-13-2022

Revised 05-03-2024

Accepted 05-17-2024

#### Keywords:

Islamic Psychology  
Building Correlations  
Religious Maturity  
Islamic Education

### ABSTRACT

The study of Islamic psychology is a field that is increasingly receiving widespread attention in the context of Islamic education. An in-depth understanding of how the principles of Islamic psychology can be applied in educational contexts, especially in building spiritual and religious maturity, is a major focus in this discussion. This study used the literature review method to investigate the relationship between Islamic psychology and Islamic education, particularly in the context of building religious maturity. The primary sources used consisted of original documents such as scientific journals, textbooks, research reports, and other official documents. Meanwhile, secondary sources included review articles, reference books, and reviews that discuss and analyze findings from primary sources. The results of this research showed the correlation between religious maturity and Islamic education, as outlined in the Allport criteria, highlighting a holistic approach to student development, integrating spiritual values with educational principles. By fostering good differentiation, motivation in a dynamic religion, and a comprehensive outlook on life, educators empower students to navigate their identity while embracing moral and academic growth. In the end, this synergy between religious maturity and education will give birth to individuals who are not only academically capable but also moral and socially minded.

## INTRODUCTION

Psychology is present as a branch of psychology with a new direction in eliminating the anthropocentric perspective of western psychology. Islamic psychology is considered as a perspective, mindset or system approach in studying psychology. Islamic psychology is a whole that includes a holistic and comprehensive way of thinking from a psychological point of view (Iqbal & Skinner, 2021). In the conception of Islamic psychology, according to Djamaluddin Ancok (as cited in Rahmi et al., 2022). it is stated that the study of Islamic psychology can be put into three substances. First, psychology is used as a knife to analyze the psychological problems of Muslims. Second, the Islamic paradigm is used as an analytical knife for psychological studies. Third, it is used to build a new psychological concept based on Islamic values. Therefore, it is possible to have a transdisciplinary approach to the study of Islamic psychology which includes an awareness of the correlation between one discipline and another. Islamic psychology in education will correlate to the sustainable development of human resources (Ancok, 2011; Begum et al., 2021)



The pattern that is built in Islamic psychology is not only in a narrow scope, but the conception of Islamic psychology can also penetrate space and time to be able to intersect with other scientific disciplines. Islamic psychology as a branch of science will bridge the conception of religious maturity in building a set of systems for a conception of Islamic religious education that is able to answer the challenges of education in the future (Umam & Musthofa, 2024). One of the interesting discourses in Islamic psychology is its relevance to Islamic education (Fuad & Faishol, 2023). The paradigm of Islamic education in the future will be faced with the consequences of the development of the global life order. UNESCO as a United Nations agency has sparked four pillars of the ideal concept of education including the ability to learn to know, learn to do, learn to be and learn to live together.

The concept of the four pillars initiated by UNESCO seeks to improve the quality of education in a country. The four-pillar paradigm put forward by UNESCO will generally have an impact on the patterns of Islamic education in the future. A reality that will be faced by future Islamic education will be dynamic based on the development of science, information and technology and the development of global society (Nurdin, 2020). The impact on the progress of society will indirectly shift the strategic role of religion in shaping one's character. One of the factors that can be seen from this global progress is the shift in religious values and the emergence of a pragmatic generation and shifting of noble values in a religion.

This fact is in line with the challenges faced by Islamic education that allow for moral degradation as a result of advances in technology and information. Departing from this challenge, Islamic education in the future is required to move dynamically as an effort to put the importance of the education sub-system to be able to collaborate comprehensively. The fact in building the four pillars in the vision of education put forward by UNESCO cannot be separated from the role of the individual as a subject in a development (Jagielska-Burduk et al., 2021). Correlational relationships in educational institutions must be synergistic in building the structure of Islamic education both structurally and functionally.

The ability possessed by a person in achieving skills, learn to know, learn to do, learn to be and learn to live together in Islamic education must be supported through the formation of individuals who have religious maturity. Someone who has religious maturity will be able to grow into an individual who has an open, dynamic attitude and is internalized with religious values. In Islamic education, religious maturity is needed to bring a generation that can compete globally but still upholds the values of Islamic teachings both to themselves and their relationships with others (Fausi, 2020). The ability in a person to recognize or understand his religious values which lies in his noble values and make these values as contextualization in attitude and behavior is a hallmark of religious maturity. Beliefs that exist in a person will be manifested by religious attitudes and behavior that reflect obedience to their religion (Khairon et al., 2021).

Religious maturity is defined as religious sentiment that is formed through experience. These experiences form patterns of response to objects. in the form of certain concepts, principles and habits. Allport explained that people who have mature diversity have characteristics such as being open to all facts, values and giving direction to the framework of life both theoretically and practically, physical, psychological, social and spiritual experiences (Ryff, 2021). Maturity in religion will be achieved by a person through developments in life that accumulate with various experiences (Upeniaks, 2021). The accumulation of experience will form patterns that are embedded in a person. In living various phases of life, an individual will gain experience both personally and through interaction. Good management of life experience is one of the factors in shaping individual maturity, namely religious maturity (Subqi et al., 2021). In reality, religious maturity in individuals will be formed through several factors including awareness within the individual, family roles, community relations, the environment and through an educational process.

Allport explains that a person's self-awareness in religion develops until it reaches the stage of religious maturity. An individual who is mature in religion will have a strong belief in the teachings of his religion and be able to implement the teachings of that religion well in daily life (Misuari et al., 2020). Allport stated that there are six criteria that can be used as an indication of a religiously mature

life, namely, first, having the ability to differentiate properly and consistently. Second, there is an urge to draw closer to a dynamic God. Third, a consistent attitude in matters of religion leads to a comprehensive view of life. Fourth, the view of the life of the world must be directed to order. Fifth, trying to find values in religious teachings and Sixth, the spirit of searching and devotion to God (Haryati & Rahmat, 2022).

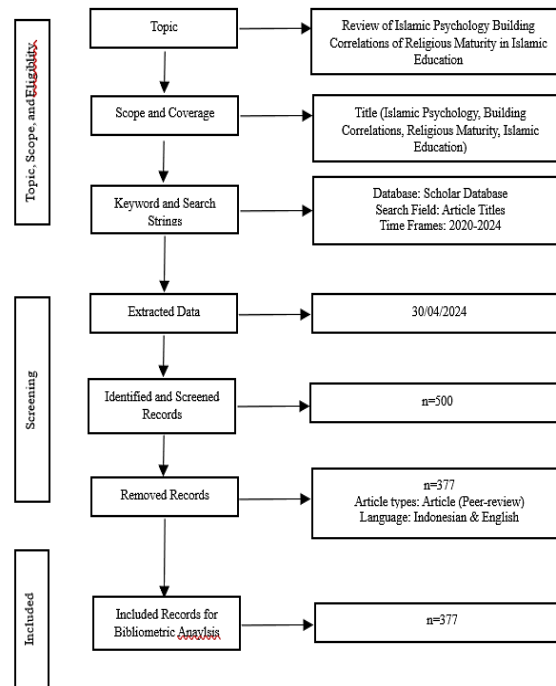
Religious maturity cannot be achieved without having intelligence in understanding religious teachings, living them, and practicing them until they become a character. Religious maturity is not shown at a certain age or at a certain time, but in religious understanding and practice. Based on this reality, it is still found that someone who is of a mature age does not have the appropriate religious maturity. One indication that can be seen from the lack of religious maturity in adults is having ritualistic and superficial religious behavior (ritual routines due to habit and without understanding its meaning) (Haryati & Rahmat, 2022).

Substantively, religious maturity is a discourse that discusses individuals' attitudes in managing themselves in achieving the internalization of religious values (Parhan et al., 2022). Therefore, Islamic psychology as a branch of psychology will bridge a conception of its correlation in reconstructing the direction of Islamic education. The challenges that will be faced by Islamic education in the future are very comprehensive so it takes the role of the individuals involved to be able to directly or indirectly adapt dynamically without eliminating their religious values and collaborate with the skills of learning to know, learning to do, learning to be and learning to live together.

Islamic psychology review in the correlation of religious maturity in Islamic education will be in line with the concept of a transdisciplinary approach within the scope of Islamic psychology. Islamic psychology will be placed in analyzing indicators that reconstruct religious maturity in individuals that are relevant to individual development as part of the Islamic education process (Akbar Maulana et al., 2022). This study will describe the correlation of religious maturity as part of the sub-study of Islamic psychology to build a set of ideas to support the success of the education system related to individuals as part of supporting the realization of Islamic education that can answer the challenges of global progress including the ability to learn to know, learn to do, learn to be and learn to live together. Based on the correlation of religious maturity in shaping individual character, the conception of religious maturity can be used as a framework in developing Islamic education.

## METHODS

The research used in this article is qualitative with a literature review. Literature review is the process of analyzing and synthesizing relevant literature to gain a thorough understanding of a particular research topic (Popenoe et al., 2021). Data collection techniques are obtained through descriptive-analysis of the literature. In conducting the literature review, the primary sources used are original documents such as scientific journals, textbooks, research reports, and other official documents. Meanwhile, secondary sources are review articles, reference books, and reviews that discuss and analyze findings from primary sources. This method requires the collection of references such as books, research, journals on psychological studies and religious maturity in Islamic education, and other research results that are relevant to the research. After collecting data from the literature study, a descriptive analytical analysis will be carried out. Data analysis in literature review involves identification of research questions, selection of sources, extraction of data, organization of data into categories or themes, evaluation and interpretation, synthesis of findings, and writing reports.



**Figure 1.** Preferred Reporting Items for Systematic Review and Meta-Analysis

The data in this study were obtained from the Scholar database accessed on April 30, 2024. The data used were articles published in the last 5 years (2020–2024) and examined Islamic Psychology, Building Correlations, Religious Maturity and Islamic Education. Meanwhile, scholar data includes many highly reputable international scientific journals so that the quality of articles is maintained through a rigorous peer review process. Thus, the data used are valid. This study used journals and one recommended book. To identify articles that fit the purpose of this study, the keywords used are Islamic Psychology, Building Correlations, Religious Maturity and Islamic Education. As a result, the search keywords of this research are limited. Those keywords are entered into the Publish or Perish search engine, choosing topic categories so as not to limit initial results. Based on the findings of the study from these readings, various sources can be used as a basis to discuss the material and answer research problems. By following these steps, researchers can compile a comprehensive and informative literature review.

## RESULTS AND DISCUSSION

### Religious Maturity

The conception of religious maturity described by Allport refers to the conception which states that individuals who are mature in their religion will be dynamic, namely behaving in a directed, controlled manner and experiencing positive changes due to the influence of their religion. Therefore, religious maturity possessed by individuals will allow them to have good self-control abilities (Widia & Kustiawan, 2023).

According to Allport's research, there are six characteristics that indicate an individual's religious maturity: differentiation, dynamic, productivity, comprehensiveness, integral, and sincerity in devotion to God. Based on Allport's opinion, the characteristics of people who have matured religious spirit are those with the following six criteria: (1) good differentiation, (2) dynamic motivation of religious life, (3) consistent implementation of religious teachings and productive, (4) a comprehensive view of life, (5) an integral view of life, (6) the spirit of seeking and devotion to God (Haryati & Rahmat, 2022). The concept of religious maturity proposed by Allport can be placed in analyzing the factors that can be nurtured in individuals as a response to the development of Islamic education. In the review of Islamic psychology, someone who has a high level of religious maturity

will be relevant to the positive concept in him so that it will not conflict with the teachings of Islam. Religious maturity enhances an individual's awareness of their spiritual duties, fostering self-awareness and strengthening faith in Allah. Conversely, a negative self-concept can diminish one's level of faith. (Ningrum, 2023).

The characteristic correlation of religious maturity proposed by Allport is in line with the challenges of education in the future, namely learn to know, learn to be, learn to do and learn to live together. The skills possessed by these individuals are related to the process of spreading knowledge, culture, and developing attitudes, thinking skills, problem solving skills and conceptual understanding embodied in creativity aims for maturation in a person (Ismail et al., 2022). Differentiated religious awareness is the development of the growth of new branches of critical thinking, feelings and motivation to various responses to environmental stimuli and the occurrence of continuous reorganization (Jarmer, 2022). Religious motivation is all material objects that motivate a person to do something in order to obtain a goal in studying religious teachings.

The ultimate goal of action or behavior in religion is based only on seeking the pleasure of Allah SWT, in the form of nature given to someone. In fitrah, a person has three main goals of religion namely Faith, Islam, and Ihsan as the goal of life (Kharimah & Pranajaya, 2020). Mature religious awareness lies in the consistency or responsible implementation of religious life by carrying out religious obligations according to one's ability and trying up to the maximum to abandon His prohibitions. The dynamics of a mature religious feeling depend on how far religious awareness becomes a mental system among the various psychological systems that make up a person's personality (Tsoraya et al., 2022).

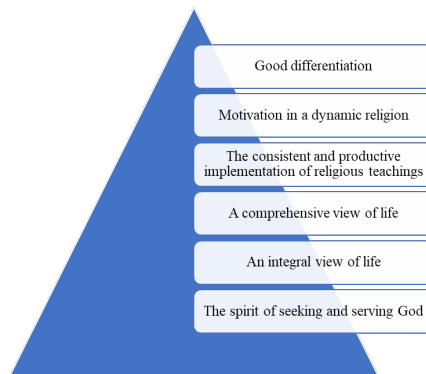
An integral and comprehensive view of life by Allport is in line with those proposed by James with the following criteria for mature religious people: (1) The ability to connect oneself and God well, peacefully, and have a calm life with a positive attitude in order to avoid evil (2) The ability to surrender oneself to God consciously and without coercion to adapt one's life to God's will, as a consequence of religious maturity (3) The ability to give a sense of happiness and a happy freedom for oneself and others (4) The ability of *interpersonal skills* in dealing with all circumstances is a pattern of peace that soothes the heart. (Fauziah et al., 2022).

### **Islamic Education**

In Islamic education, building the alignment of the four pillars must be supported by several indicators, both educational objects consisting of a set of approaches and methodologies and object indicators consisting of an educator and students (Suparjo et al., 2021). Building the construction of the four pillars of UNESCO's educational vision must be in line with the development of individual mindsets as subjects of education. Learning to know in UNESCO's education vision refers to the accumulation of experience that forms a critical attitude and enthusiasm for learning. Learning to know is closely related to learning how to learn, which is an action based on the experience and interaction of individuals with their environment (Penimang, 2022). Learning to do is closely related to the importance of individual abilities through *soft skills* and *hard skills*. Soft skills can be skills possessed by individuals outside of technical skills. *Hard skills* are individual abilities that are connected with mastery of science and technology (Asbari et al., 2020). Learning to live together is learning to work together through a collaborative process. Therefore, this is very important in accordance with the demands of global society where humans, both individually and in groups, cannot possibly live alone or isolate themselves from the surrounding community. This includes the formation of a democratic society that understands and is aware of differences in views between individuals (Febriyana et al., 2022).

### **Correlations of Religious Maturity in Islamic Education**

The suitability of Allport's conception and educational challenges correlate with six criteria of religious maturity according to Allport.



**Figure 2.** The criteria for religious maturity according to Allport.

*First*, good differentiation. The concept of good differentiation will correlate with the individual's conception of knowing himself and growing his potential so that he is able to manage himself. This concept is in line with the principle of learning to know. This principle will be in line with the process of students in learning to understand what is around them. Learning to know is a business process carried out by individuals to obtain a change in overall behavior as a result of the individual's own experience in interacting with his environment (Irawan, 2022). In Islamic education this pattern can be built with a variety of innovative learning strategies and support students to develop innovation and critical reasoning.

The concept of good differentiation, as described, emphasizes the importance of individuals understanding themselves and maximizing their potential to effectively manage their own growth. This notion aligns with the principle of "learning to know," which underscores the process of individuals comprehending their surroundings. In Islamic education, fostering this pattern involves implementing diverse and innovative learning strategies that encourage students to develop critical thinking and innovation skills (Aderibigbe et al., 2023). By embracing good differentiation, educators can empower students to navigate their environment with confidence and adaptability, facilitating holistic personal development.

*Second*, motivation in a dynamic religion. By being aware of the relationship between interaction and experience, someone who has a dynamic religious motivation will grow into an individual who is open-minded and understands that the values of religious teachings must be contextualized. This is in line with the principle of learning to do. The application of this indicator in Islamic education can be pursued through teaching students the habits of carrying out Islamic teachings so that it becomes a habit that is carried out without coercion. A teacher can provide an example and motivate students in carrying out worship with a full sense of responsibility (Hidayah et al., 2021).

The concept of motivation in a dynamic religion underscores the importance of adaptability and contextual understanding within religious teachings. In the context of Islamic education, this means encouraging students to not only adhere to religious practices but also to comprehend their underlying principles and apply them meaningfully in various contexts (Bensaid, 2021). By fostering an environment where students engage in religious teachings through interaction and experience, educators can cultivate open-mindedness and a deeper understanding of the values inherent in their faith. This approach not only promotes a more nuanced understanding of religion but also instills a sense of personal responsibility and agency in religious practice, ultimately fostering a more holistic and fulfilling religious experience for individuals.

*Third*, the consistent and productive implementation of religious teachings is in line with the principle of learning to be. Learning to be in Islamic education is an effort by educators so that students can find their identity, both *hard skills* and *soft skills* according to their abilities. Learn to be is closely related to talents, interests, physical, psychological development and environmental conditions, for example, an active student is given ample opportunity to be creative and develop his abilities. On the other hand, for passive students, the teacher acts as a facilitator to always provide

direction in fostering enthusiasm in students so that their ability to innovate can also develop (Fitria & Suminah, 2020). This is needed as an effort to maximize the potential of students as a whole. Therefore, optimizing the application of learning to be must be collaborated with religious maturity so that the potentials grown in a student will not conflict with the values of Islamic teachings. In Islamic education, a religiously mature student can foster creativity and innovation without eliminating the values of Islamic teachings.

The integration of religious teachings into the principle of learning to be within Islamic education serves as a strategic approach towards holistic student development. By emphasizing the cultivation of both hard and soft skills in alignment with Islamic values, educators aim to nurture students' identities in a comprehensive manner. This process involves recognizing individual talents, interests, and addressing the diverse aspects of their development, including the physical, psychological, and environmental dimensions, for instance, active students are provided with opportunities to explore their creativity and expand their capabilities, while passive learners receive guidance and encouragement from teachers to stimulate their enthusiasm and innovative thinking. Such efforts are essential for maximizing students' potential and fostering a conducive learning environment. Moreover, the synergy between learning to be and religious maturity ensures that students can embrace creativity and innovation without compromising the core principles of Islamic teachings (Nasucha et al., 2023). As a result, students emerge not only as skilled individuals but also as morally upright citizens grounded in their faith, capable of contributing positively to society.

*Fourth*, the concept of a comprehensive view of life is in line with learning to be. This conception supports the attitude of a comprehensive view of life that will encourage a person to realize his hopes. The relationship between learning to be and religious maturity is that when students reach their goals, they will instill in themselves the concept that everything they strive for cannot be separated from noble values of Islamic teachings. The concept of a comprehensive view of life, as described in the context of learning to be, underscores the integration of personal development with broader existential understanding. It suggests that individuals who embrace this perspective are not solely focused on achieving personal aspirations but also recognize the interconnectedness of their goals with moral and spiritual values (Chukwu et al., 2023). In the case of Islamic teachings, this entails a profound recognition that individual success is intertwined with adherence to noble values espoused by the religion. Therefore, as individuals progress towards their goals, they concurrently nurture their religious maturity, cultivating a holistic approach to life that transcends mere material achievements. This holistic perspective fosters a deeper sense of purpose and fulfillment, aligning personal aspirations with broader ethical and spiritual principles.

*Fifth*, an integral view of life illustrates the reality of diversity and difference that will always be found in life. Therefore, this concept is in line with the principle of learning to live together which assumes that each individual need cooperation and assistance from others. In Islamic education, this principle can be contextualized with collaborative activities in the learning process so that students will develop a sense of awareness that they will live in a wider society in the future, thus requiring religious maturity which gives birth to individuals who are open, tolerant and appreciative of all kinds of differences. An integral view of life, as discussed in the context of Islamic education, underscores the inherent diversity and differences that characterize human existence. This perspective aligns seamlessly with the principle of learning to live together, emphasizing the necessity for cooperation and mutual support among individuals. Through collaborative learning activities, students are not only academically enriched but also imbued with a deeper awareness of their future roles within broader society. Islamic education, thus, not only fosters religious maturity but also cultivates openness, tolerance, and an appreciation for diversity, preparing individuals to navigate and contribute positively to a multifaceted world (Nasucha et al., 2023). By integrating such principles into educational frameworks, societies can aspire towards fostering a generation of individuals who embrace differences as enriching facets of collective human experience.

*Sixth*, the concept of the spirit of seeking and serving God is an accumulation of all indicators of the four pillars of UNESCO's education direction. In Islamic education, the obligation to seek

knowledge is part of worship and the process of obedience to Allah SWT so that when you reach religious maturity at this stage, you can also master the skill challenges presented by UNESCO, namely learn to know, learn to do, learn to be, and learn to live together.

The concept of seeking and serving God embodies a profound fusion of spiritual devotion and worldly knowledge acquisition, aligning closely with UNESCO's holistic approach to education. In Islamic tradition, the pursuit of knowledge is not merely an intellectual endeavor but a fundamental act of worship and obedience to the divine (Khuza'i et al., 2020). As individuals advance through this spiritual journey and attain religious maturity, they become equipped to tackle the multifaceted challenges outlined by UNESCO's educational pillars. By embracing the imperative to "learn to know, learn to do, learn to be, and learn to live together," adherents of this ethos are not only enriching their understanding of the world but also fostering a harmonious coexistence grounded in shared values and mutual respect. This intersection between religious faith and educational objectives underscores the universal significance of nurturing the spirit of seeking and serving God as a cornerstone of human development.

## CONCLUSION

Overall, the concept of religious maturity has only been put in place to build attitudes of tolerance. This study found that the variables that build religious maturity can be used to analyze the process of Islamic education as a response to educational challenges in the future. As depicted by Allport's criteria, the correlations of religious maturity in Islamic education reveal a multifaceted approach to holistic student development. Each criterion, from good differentiation to the spirit of seeking and serving God, aligns with fundamental education principles while emphasizing the integration of religious values. Through fostering good differentiation, educators empower students to understand themselves and their environment, laying the groundwork for personal growth. Motivation in a dynamic religion encourages adaptability and contextual understanding within religious teachings, promoting a nuanced comprehension of faith. The consistent implementation of religious teachings within the principle of learning ensures that students develop their identities in harmony with Islamic values, fostering personal and moral growth. Embracing a comprehensive and integral view of life instills a holistic perspective that transcends material aspirations, aligning personal goals with ethical and spiritual principles. Lastly, seeking and serving God encapsulates a fusion of spiritual devotion and worldly knowledge acquisition, echoing UNESCO's educational pillars and underscoring the universal significance of integrating religious maturity into educational frameworks. Through these correlations, Islamic education emerges as a holistic endeavor that not only cultivates academic excellence but also nurtures individuals who are morally upright, adaptable, and equipped to contribute to society positively.

**ACKNOWLEDGMENTS:** The researchers thank the Directorate General of Research and Development Strengthening (Ministry of Research, Technology and Higher Education of Republic of Indonesia) for giving grant of research schema, Basic Research of and Universitas Ahmad Dahlan, Indonesia.

**AUTHORS' CONTRIBUTIONS:** WNT and SLT conceived of the presented idea. WNT developed the theory and performed the computations. SLT and KNL verified the analytical methods. WNT encouraged SLT to investigate a specific aspect and supervised the findings of this work. All authors discussed the results and contributed to the final manuscript. WNT and SLT carried out the experiment. WNT wrote the manuscript with support from SLT and KNL.

**CONFLICTS OF INTEREST:** The authors declare that there are no conflicts of interest regarding the publication of this qualitative research article. Several authors write about the same theme but this relationship did not influence the study design, data collection, analysis, or interpretation of results.

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