

## Islamic Educational Psychology: Urgency and Distinction In The Islamic Religious Education Doctoral Program at UIN Ar-Raniry

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### Abstract

In the realm of Islamic education, the study of educational psychology which is still struggling to elevate the existence of Islamic labeled scholarship continues to be fought for, especially Islamic educational psychology which provides its dimension to the development of the world of education with spiritual-divine characteristics. UIN Ar-Raniry took part in this role, so it is also important to track the urgency and distinction of Islamic educational psychology at UIN Ar-Raniry which is the third State Islamic Higher Education (PTKIN) established in Indonesia on October 5, 1963, after Yogyakarta (1960) and Jakarta (1963). The purpose of writing this study article is to critically describe developments and strengthen the treasures of Islamic educational psychology in the world of Islamic education. The method in this study is library research with thematic analysis techniques. The results of this study indicate that UIN Ar-Raniry which is located at the far end of the western part of Indonesia, has made a real contribution to the development of Islamic educational psychology, which Muslim scientists and psychologists have been striving for, by making psychological studies Islamic education as a compulsory subject that must be taken by students of the Islamic Religious Education (PAI) Doctoral Program at UIN Ar-Raniry Banda Aceh. This has been carried out with a special urgency and distinction study. The distinction indicators of this subject correspond to the achievement of targeted learning graduates from the realm of attitudes, knowledge, general skills, and specific skills with 16 specific sub-studies given in this subject. The implications of this article are expected to encourage the improvement and development of the quality of Islamic educational psychology scientific studies in giving birth to the best generation of people and nation, and in the long term could transform into an accredited study program.

**Keywords:** Islamic Educational Psychology; Islamic Religious Education Doctoral Program; UIN Ar-Raniry

#### History:

Received : 24 Mei 2023

Revised : 31 Mei 2023

Accepted : 04 Juni 2023

Published : 30 Juni 2023

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**Publishers:** LPM IAIN Shaykh Abdurrahman Siddik Bangka Belitung, Indonesia

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## Introduction

Discussion about the world of education from the past until now is not possible if it is only individualistic and partial, but must put forward the urgency of education itself for humans. The thing that should be the focus point is the question of how to organize education itself. The essence of education as a process of humanizing humans can be realized if the implementation of education can run well (Muzamil, 2020; Noventari, 2020; Susilawati, 2021) and produce results from education itself. One form of effort to realize this is to maintain a good relationship between educators and students (Noviana, 2022; Purbajati, 2020).

Therefore, it becomes a necessity if education practitioners and academics consider the psychological aspects of students and their development during the learning process (Arifin, 2022; Parapat, 2020). So that later educators can consider various forms of effective learning approaches for these students to achieve the goals of education itself (Uno & Mohamad, 2022). It is no different from Islamic education in general, where Islamic education is an educational process contained in the terms *ta'lim*, *tarbiyah*, and *ta'dib* (Dodego et al., 2022; Sitompul et al., 2022) which emphasizes education in all aspects of humanization which are entirely based on the teachings of Islam, which is *rahmatan lil alamin*.

Yusuf al-Qaradawi gives an understanding of Islamic education as a complete human education that includes his mind and heart, spiritual and physical as well as his morals and skills

(Rahmah, 2021). Meanwhile, Hasan Langgulung formulated Islamic education as preparing the younger generation to fill their roles, transferring Islamic knowledge and values that are in harmony with human functions (Ilham, 2020; Nurhadi & Harahap, 2021; Sufah & Subiyantoro, 2023).

Islam emphasizes the process of continuing education which must be started all over again. If you mention education, then the word *Rabb al-'Alamin* already means Allah as the Educator of the Universe. Allah is the Greatest Educator, not only educating the human soul but even being able to regulate all the growth and development of his character (Arifai, 2018). Moreover, the Quran provides the most precise and harmonious guidelines for mankind. The Quran views humans as an undivided whole and cannot be divided (Daulay et al., 2021).

Educational psychology as a discipline of psychology - some even say it is a separate sub-discipline - aims to conduct studies and research on psychological principles to produce an idea that can be used in teaching and learning practice (Rahmat, 2021; Rohmah, 2012; Susilawati, 2021). Therefore, educators must be able to train this discipline so that they can adjust the relationship between teachers and students properly to achieve the essence of education. However, there is a wider debate about the principles of educational psychology itself.

In the realm of Islamic education, the study of educational psychology, which is still struggling to elevate the existence of a scientific label labeled Islam, continues to be fought for. This scientific label is the Islamic educational psychology which provides its dimension to the development of the world of education spiritually - divinely. Articles that discuss the study of Islamic educational psychology with the keywords "urgency and distinction of Islamic educational psychology" and "Islamic educational psychology in institutions or universities", both in Indonesian and English, but are still minimally found by authors, as evidenced by the results of tracking authors to relevant articles on the page: <https://www.openknowledgemaps.org/map> and <https://www.connectedpapers.com/search>

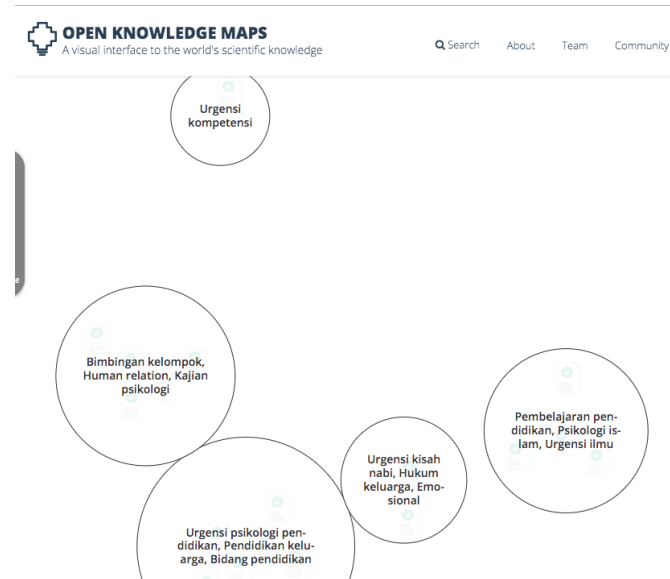


Figure 1. Open Knowledge Maps

As for the articles that the author obtained as a literature review of this article, such as Fitri's article (2020) which explains the urgency of Islamic educational psychology in teaching with five conclusions: 1) Understanding student development by reviewing the *jism* and *an-nafs* aspects of the participants educate. 2) Aligning the educational process with the goals of Islamic education. 3) The psychology of Islamic education builds unification and integration in the

formation of human personality in a *kaffah* way. 4) Applying *jism*, *al-ruh*, and understanding the four elements of human elements as a basis for managing human potentials and applying them in the learning process. 5) The psychology of Islamic education provides the inculcation of Islamic values in shaping human *qalbiyah* intelligence.

Islamic educational psychology is a way, strategy, and individual factors in behaving in their daily lives that refer to the three foundations of Islamic psychology. Zakiah Daradjat's study of an overview of Islamic education is never separated from elements of Islamic psychology. Islamic Educational Psychology is a structured pattern of thinking to achieve learning targets that are more innovative and produce the expected material and one can accept it voluntarily without any coercion (Hadziq, 2019). So that in every teaching and learning process, the psychology of Islamic education must always be instilled in every teaching process.

So, with this basis, Muslim scientists and psychologists try to build based on Islamic educational psychology. Ar-Raniry State Islamic University (UIN Ar-Raniry) is among those taking on this role, so it is important to track the urgency and significance of Islamic educational psychology at Ar-Raniry State Islamic University (UIN Ar-Raniry).

## **Method**

The method in this study is library research, which is a method of collecting data by understanding and studying theories from various literature related to the research. There are four stages of literature study in research, namely preparing the necessary equipment, preparing a working bibliography, organizing time, and reading or recording research material. The data collection tool in this study is a document (Zed, 2008). The data in this study are journals, books, curriculum documents, and Semester Learning Plan (RPS) documents, both hardcopy and softcopy, which are relevant to the psychology of Islamic education, Islamic Religious Education, and the UIN Ar-Raniry doctoral program. The data analysis technique in this study is a thematic analysis which is then described in detail and critically.

## **Results and Discussion**

### **Islamic Religious Education (PAI) Doctoral Program at UIN Ar-Raniry**

Ar-Raniry State Islamic University (UIN), which was later abbreviated as UIN Ar-Raniry or UINAR, is a State Islamic Religious Higher Education (PTKIN) in Banda Aceh. UIN Ar-Raniry has a vision of "*Menjadi Universitas Islam Negeri Ar-Raniry yang Modern, Profesional dan Andal dalam Keislaman, Kebangsaan, dan Keuniversalan untuk Membangun Masyarakat yang Saleh, Moderat, Cerdas, dan Unggul*". Previously, UIN Ar-Raniry, namely in 2013, still had the initials IAIN Ar-Raniry. IAIN Ar-Raniry was inaugurated on October 5, 1963, and is the third IAIN after IAIN Sunan Kalijaga Yogyakarta (now UIN Sunan Kalijaga Yogyakarta) and IAIN Syarif Hidayatullah Jakarta (now UIN Syarif Hidayatullah Jakarta) (Emafita, 2022; Muthalib, 2022).

Meanwhile, the forerunner to the birth of the Postgraduate Program from IAIN Ar-Raniry was based on the efforts initiated by the late Alm. Prof. H. Ali Hasjmy as Rector of IAIN Ar-Raniry, in the 1978/1979 academic year by opening the SPU (*Studi Purna Ulama*) program. Next Rector of IAIN Ar-Raniry Alm. Prof. H. Ibrahim Husein, MA. together with other IAIN Ar-Raniry leaders and moral support and financing for its implementation by the Governor of the Special Region of Aceh (Alm. Prof. Dr. H. Ibrahim Hasan, MBA.), then in the academic year 1989/1990 the Postgraduate Program of IAIN Ar-Raniry Banda Aceh was born (Muthalib, 2022; Suyanta, 2018).

The IAIN Ar-Raniry Postgraduate Program was formed based on the approval of Menteri Agama Republik Indonesia as stated in the Decree by *Direktur Jenderal Pembinaan Kelembagaan Agama Islam Departemen Agama Republik Indonesia*, Number: 40/E/1988 dated October 1, 1988, and the opening was inaugurated by the Menteri Agama Republik Indonesia (H. Munawir Sjadzali, MA), on October 10, 1988, to coincide with the commemoration of the XXV IAIN Ar-Raniry Anniversary.

Just like IAIN Ar-Raniry, the IAIN Ar-Raniry Postgraduate is also the third Postgraduate after Postgraduate IAIN (now UIN) Syarif Hidayatullah Jakarta and Postgraduate IAIN (now UIN) Sunan Kalijaga Yogyakarta. At this opening, the Postgraduate IAIN Ar-Raniry is a branch of the Postgraduate IAIN Syarif Hidayatullah Jakarta. Meanwhile, with the issuance of the Decree by *Menteri Agama Republik Indonesia*, Number: 28 of 1997, the IAIN Ar-Raniry Postgraduate changed its name and status to the Master's Study Program and became independent, separate from the Postgraduate IAIN Syarif Hidayatullah Jakarta.

Postgraduate IAIN Ar-Raniry received the opportunity and trust to open a Doctoral Program in the field of Modern *Fiqh* Studies. The inauguration and implementation of the inaugural lecture for the 2002/2003 Academic Year was marked by the inaugural lecture by *Menteri Agama Republik Indonesia*, Prof. Dr. Sayyid Agil Hussein Al-Munawwar, MA., September 3 in 2002, coinciding with 25 *Jumadil Akhir* 1423 of the Islam calendar. Furthermore, through the Decree by *Direktur Jenderal Pendidikan Tinggi Departemen Agama Republik Indonesia*, Number: Dj.1/358/2008 October 8 2008 IAIN Ar -Raniry was permitted to open a Doctoral Program in Islamic Education.

Now the name has been changed to Islamic Religious Education based on the Decree by *Direktur Jenderal Pendidikan Islam*, Number: 617 of 2014 concerning the Adjustment of Study Program Nomenclature in the Doctoral Program at Ar-Raniry State Islamic University, Darussalam, Banda Aceh (Muthalib, 2022).

### **Educational Psychology Study**

The concept of educational psychology can at least be seen from two different perspectives, namely etymology and terminology. According to etymology, educational psychology is a combination of two different words, namely "psychology" and "education" (Alexander & Winne, 2012; Restian, 2020; Zimmerman & Schunk, 2014). Of subject, these two words have their meanings which are often explained in educational psychology studies. Educational psychology is one of the disciplines of psychology (or it can also be called a sub-discipline of psychology) that examines various psychological problems that occur in education (Alexander & Winne, 2012; Ichsan, 2016; Tan, 1999; Ziemes & Gutzwiller-Helfenfinger, 2019).

The research results are then formed into a concept, theory, and method, which can be implemented to solve various problems that occur in the learning process. Meanwhile, if we look at the experts, we will find different opinions about the meaning of educational psychology. However, according to Abd. Rachman Abror, all of these opinions have no fundamental differences. So, he concluded that educational psychology is a science that studies human behavior in the teaching and learning process (Busro & Fuad, 2020).

Meanwhile, in the civilization of the Islamic world, discussion and study of the soul and all things related to its fall into the realm of *ushuluddin* and *tasawuf* sciences (Fahmi & Aswirna, 2022; Yumnah, 2022). Imam Al Ghazali, Fakhrudin Ar-Razi, Al Asy'ari, and Abu Junaid Al-Baghdadi are among several Muslim scholars who have conducted studies of the soul. In this article, the thematic study points are under the issues raised as follows:



Figure 2. Thematic Study Points

### Psychological Approach to Islamic Education Studies

Psychology and Islamic education have the same pattern in viewing various cases in scientific buildings, so in Islamic studies such as Islamic education, an approach is needed to look at social phenomena in more depth, namely by using a psychological approach (Haryanto, 2017; Mansir, 2018).

Psychology as an approach can produce findings that are appropriate to the context. In Islamic studies, especially Islamic education can access other sciences to be used as a tool in looking at various social problems (Mansir, 2018; Wakka, 2020). This is what happened to psychology and Islamic education because it gave birth to another applied science, namely the psychology of Islamic education.

### Psychological Approach to the Study of Islamic Religious Education

Psychology and Islamic religious education have the same pattern in considering different cases in a scientific building, so in Islamic studies such as Islamic religious education, there must be a deeper consideration approach to social phenomena (Arum, 2018; Johnstone, 2015; Tsalitsah & Tobroni, 2021). In Islamic studies, especially Islamic religious education, this can be a gateway for other sciences as a tool for finding various problems with the view of the Islamic religion according to the psychology of Islamic education (Tsalitsah & Tobroni, 2021).

The development of Islamic psychology cannot be separated from the study of Islamic religious education. These different sides are like two sides of a coin, not separate from each other, but to express the idea that Islam wants to make human thought more understandable. Humans are not only limited by the past and the surrounding climate but can also plan for the future and control the climate.

Humans have great potential and the highest potential. Every human being from childhood, youth, and adulthood to the elderly even though all must have done it the process called learning, even when you are still a toddler, have started learning talk and walk. These things are the background of human existence (Irmayanti et al., 2023; Maulida & Pranajaya, 2018; Pranajaya et al., 2020). The human way of thinking in psychology through Islamic religious teachings is that Islam views disability from a philosophical (physiological) perspective, understands the role of the socio-

cultural environment, understands its great potential, and recognizes its role. Islam considers that humans have material (material) and spiritual (non-physical) components as a whole which can be interpreted through spiritual concepts which in the development of Western psychology are not felt. Islam also provides a human concept through religious understanding. humans are inseparable from the concept of reason, with the heart as a regulator of human behavior, *nafs* as human potential (good and bad), and reason as behavior and understanding of human behavior (Siraj, 2018).

### **Islamic Educational Psychology**

Islamic educational psychology is a relatively new scientific study that is part of special psychology from general psychology (Fitri, 2020). Islamic educational psychology was established because of the concerns of Muslim scholars who stated that the study of psychology, especially educational psychology, had nothing to do with the field of the Qur'an. They stand alone based on philosophical-positivistic scientific studies. The study of psychology already has seeds in the Qoran which are digested through its verses (Rahmatullah, 2013; Umami & Muhid, 2020). Likewise, with educational psychology, many verses in the Qoran show this study. It's all about exploring the verses and interpreting them broadly and in context. For this reason, "Muslim psychologists" try to build from the beginning/base of this Islamic psychology research (Rahmatullah, 2013).

Islamic educational psychology is a scientific study in the field of teaching and education that has a direct impact on problems related to children/students, teachers, or children's educational and learning activities, which are quoted from the Al-Qur'an and hadith, and in essence, show that you are Muslim. This scientific study is also about how to understand students with a touch of the heart, and a touch of the soul based on the Quran and *Sunnah*.

The concept of humans in Psychology through Islamic education is bio-sociopsychic-spiritual, meaning that Islam recognizes the limitations of biological (physiological) aspects, recognizes the role of the environment (sociocultural), recognizes potential superiority, and also plays the spiritual aspect (God) in human life (Fauzi, 2021; Haris, 2018; Mansir, 2018). Islam offers the human concept through religious understanding (revelation). Understanding humans cannot be separated from the concept of the spirit (the binding force of the creator and his creatures), the heart (*qalbu*) as the controller of human behavior, the *nafs* which is the vessel for human potential (good and bad) and reason as a place of reasoning and power of understanding about behavioral choices (Achyar, 2013; Haris, 2018; Mansir, 2018).

Environment, family environment, and school environment have an important role in the formation of humans to a high degree. The height of human degrees is not determined by their social strata but rather by human psychological values and to get them requires knowledge that can draw closer to Allah. To maintain the balance of a stage to actualize oneself, according to al-Ghazali humans need a method of Sufistic therapy through *Mujahadah*, *Muraqabah*, and *Murabathah* (Ghofur, 2020)

### **The Purpose of Islamic Educational Psychology**

Educators who master educational psychology theoretically and in teaching practice will certainly have differences from educators who do not have this ability (Restian, 2020). Where educators who are trained in educational psychology (in this realm of Islamic education) will be better able to establish good relationships with their students as a whole because they know what they need.

Learners usually have different behaviors and attitudes (Ahsanulhaq, 2019). Even though the science of educational psychology is only taught in universities, it does not rule out the possibility that some educators who have studied at universities can find out about the practice of this science. For example, *Madrasah Diniyah (Madin)* or *Taman Pendidikan Al-Quran (TPQ)* teachers can approach their students emotionally, so they know their nature and character and approach

them with various forms of coaching that are suitable for them (Arifudin, 2022). However, this is not the case at all.

Therefore, the main objective of learning educational psychology is to be able to understand individual characteristics, both oneself and others, especially the characteristics of students (Rahmat, 2021). By understanding this, it is hoped that educators can provide an appropriate assessment of their studies, based on the abilities of these students. Because the role of educators is not only in the form of teaching and teaching materials but also in the way of learning and evaluation. As well as in this assessment process, educators are required to measure student success and failure through various efficient approaches. The approach must also be by the attitudes and characteristics, more specifically Islamically.

### **Benefits of Islamic Educational Psychology**

Here are some benefits that can be obtained from an educator who studies Islamic educational psychology

1. Understand the characteristics of students. Each student has different characteristics. Therefore, educators must understand the characteristics of their students so that they can learn easily in learning (Rahmi & Samsudi, 2020).
2. Choose the right learning strategies and methods. Choosing learning methods and strategies is very important in the teaching and learning process (Erita, 2016).
3. Create a conducive learning atmosphere. Educators must be able to create a good learning atmosphere, master the class (Wahid et al., 2018).
4. Give directions to students. A true educator is a mentor, he must guide, and assist students in finding their identity, and help students develop according to their strengths and talents and also according to their interests (Anwar, 2021).
5. Give the motivation to learn to students. Learning motivation is very important given to students to encourage them to continue to have an interest in learning so that they can continue to focus on their learning goals (Syaparuddin et al., 2020).
6. Evaluate learning outcomes. After going through a long learning process, in the end, a learning evaluation was carried out (Priowuntato, 2020). Each student must have different abilities in absorbing learning material. Therefore, educators must provide fair assessments and evaluations to all students for their strengths in the teaching and learning process.

So that we can understand more about the usefulness of the psychology of Islamic education and its relationship with Islamic educational institutions, in this case, one of which is a state Islamic religious university, we must look at the scheme of the flow of the relationship between the essence of Islamic education as follows:

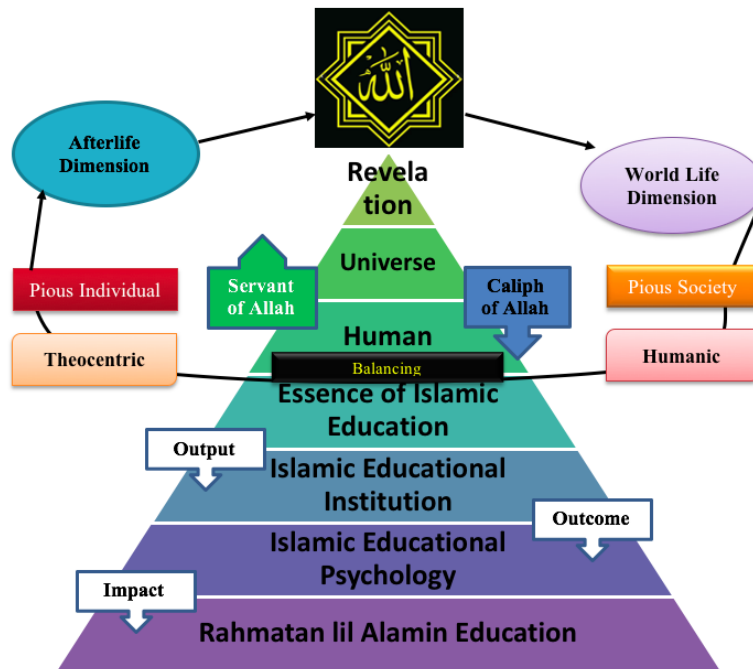


Figure 3. Essence of Islamic Education

Based on the scheme above, it can be understood that Allah, the Lord of the universe, is the peak and source of everything. Humans as creatures who have two dimensions of duty as servants of Allah, as well as caliphs of Allah who will live in the two dimensions of nature (world and hereafter), are required to perfect their duties as well as possible (Ismunadi & Khusni, 2021). This is where the essence of the task of Islamic education is supported by Islamic educational institutions and the role of Islamic educational psychology as an outcome so that it has an impact on Islam *Rahmatan lil Alamin* education.

### The Urgency and Distinction of the Islamic Educational Psychology Subject at UIN Ar-Raniry

The Postgraduate Program in PAI UIN Ar-Raniry offers 48 (forty-eight) credits which are divided into 14 (fourteen) subjects offered by the study program (Umar et al., 2019). These subjects are believed and expected to be able to enrich knowledge in the doctoral field of Islamic Religious Education both as educators/academics, educational practitioners, and education stakeholders, as well as professional fields related to this doctoral program, as a scientific urgency for educational generations. The list of subjects is as follows:



**Table 1. List of Islamic Religious Education Doctoral Program Subjects at UIN Ar-Raniry**

No	Kode	Matakuliah	Semester	SKS
1	2130PAI001	Pengembangan Kurikulum PAI	1	3
2	2130PAI003	FILSAFAT PENDIDIKAN ISLAM	1	2
3	2130PAI002	METODOLOGI TAFSIR DAN HADITH TARBAWI	1	3
4	2130PAI004	Filsafat Ilmu	1	2
5	2220PAI014	Disertasi	1	20
6	2220PAI007	METODOLOGI PEMBELAJARAN PAI	2	2
7	2220PAI009	METODOLOGI PENELITIAN DISERTASI- I	2	2
8	2220PAI005	Psikologi Pendidikan Islam	2	2
9	2230PAI006	Psikologi Agama	2	2
10	2220PAI008	PENGEMBANGAN PERANGKAT PEMBELAJARAN PAI	2	2
11	2220PAI011	INOVASI PENDIDIKAN ISLAM	3	2
12	2220PAI013	METODOLOGI PENELITIAN DISERTASI- II	3	2
13	2220PAI010	Teknologi Pembelajaran PAI	3	2
14	2220PAI012	EVALUASI DAN STATISTIK PENDIDIKAN	3	2

Source: <https://mahasiswa.siakad.ar-raniry.ac.id/e-mahasiswa/perkuliah/matakuliah>

The study of this article, according to the title at the beginning, focused on the Psychology of Islamic Education, where in the Doctoral Program in Islamic Religious Education, UIN Ar-Raniry Banda Aceh, it is an applied science that becomes a subject. This is an indicator that the scientific study of the psychology of Islamic education has its urgency in the academic community of UIN Ar-Raniry. This is in line with efforts to instill Islamic educational psychology in every teaching process because without understanding a person's psychology, educators and students will lose their spirit of learning (Hadziq, 2019).

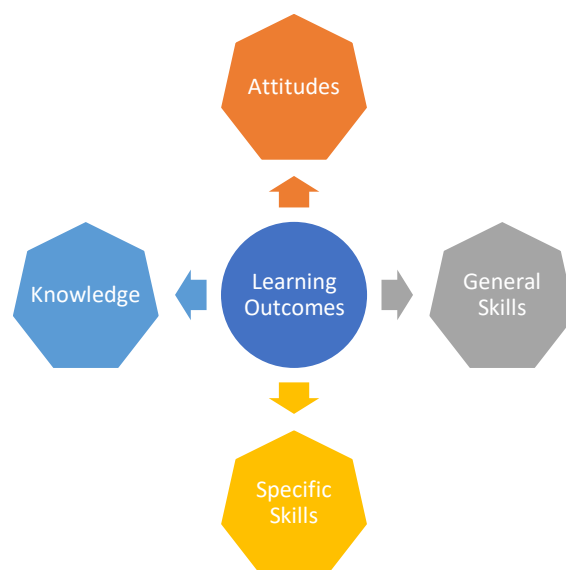
In the lecture document in the form of a Semester Learning Plan (RPS) for the Islamic Education Psychology Subject, the description of this subject is "Islamic Educational Psychology Subject which is one of the subjects that must be studied by students of the Islamic Religious Education Study Program in the Postgraduate Doctoral Program of UIN Ar-Raniry Banda Aceh in semester II. This subject discusses themes related to psychological theories of Islamic education, both classical and contemporary, and their application in the process of Islamic education (Salami, 2022; Umar et al., 2019).

Graduate Learning Outcomes (CPL) consist of Attitudes, Knowledge, General Skills, and Specific Skills. The learning outcomes of graduates in the realm of attitudes are a) Internalizing academic values, norms, and ethics. b) Demonstrate a responsible attitude towards work in the

field of expertise independently. c) Responsive to the development of Islamic Educational Psychology. There are 16 study topics for graduates in the Knowledge domain which will be explained later. General skill domains are: a) Able to apply logical, critical, systematic, and innovative thinking in the context of the development or implementation of science and technology that pays attention to and applies Islamic values according to their area of expertise. b). Able to demonstrate independent, quality, and measurable performance. Whereas in the realm of special skills are: a) Students can find learning styles for themselves and others. b). Students can empower the Conscious Mind and Subconscious Mind in the Learning Process. c). Students can practice the Spiritual Emotional Freedom Technique as a therapeutic technique for themselves and others (Salami, 2022).

In this subject, an in-depth discussion is carried out which consists of 16 (sixteen) scientific supporting topics from Islamic educational psychology itself as a separate distinction. The topics discussed are:

1. The Urgency of the Psychology of Islamic Education.
2. Phases of Human Growth and Development.
3. Individual Differences.
4. Human Personality According to Western Views and Islamic Views.
5. Kinds of human emotions in the Qoran.
6. Learning theories in Psychology.
7. The Nature of Learning According to the Al-Quran and Hadith.
8. Learning Styles of Learners.
9. Thinking activities according to Al-Quran and Hadith.
10. The Role of the Conscious Mind and the Subconscious Mind in Learning.
11. Kinds of Human Intelligence.
12. Mental Health in Islam.
13. Psychotherapy According to the Qoran and Hadith.
14. Spiritual Emotional Freedom Technique.
15. Positive and Negative Energy in Humans.
16. Kinds of Human Heart (Salami, 2022).



**Figure 4. Learning Outcomes**

It can be seen from the subject descriptions, graduate learning achievements, and from the 16 topics above that emphasize mastery of scientific Islam which still refers to sources of revelation related to psychology, so it is hoped that in the future PAI Doctoral students both as educational practitioners, education stakeholders, and fields -Related professional fields, especially educators/academics, can apply this Islamic educational psychology in the world of education with the concept of *rahmatan lil alamin* education.

The results of this study indicate that UIN Ar-Raniry has made a real contribution to the development of Islamic educational psychology, which has been continuously fought for by Muslim scientists and psychologists, namely using UIN Ar-Raniry through its extension of the PAI Postgraduate Doctoral Program including the study of Islamic educational psychology as a compulsory subject that must be taken by students of the PAI doctoral program at UIN Ar-Raniry Banda Aceh, this is the urgency of studying the psychology of Islamic education at UIN Ar-Raniry as previously explained. Meanwhile, the distinction of this course is following the achievement of graduates who are focused on the 16 sub-studies given in the Islamic educational psychology subject at UIN Ar-Raniry. The implications of the results of this study can encourage improvement and development of the quality of Islamic educational psychology scientific studies in giving birth to the best generation of people and nation, and in the long term, it is hoped that this can transform into a separate study program.

## **Conclusion**

Islamic educational psychology is a relatively new scientific study that is part of special psychology from general psychology. Islamic educational psychology was established because of the concerns of Muslim scholars who stated that the study of psychology, especially educational psychology, had nothing to do with the field of the Qur'an. They stand alone based on philosophical-positivistic scientific studies. The study of psychology already has seeds in the Al-Quran which are digested through its verses. Likewise, with educational psychology, many verses in the Qoran show this study. It's all about exploring the verses and interpreting them broadly and in a specific context. For this reason, "Muslim psychologists" try to build from the beginning/base of this Islamic educational psychology research. Several campuses, especially in the Islamic field, have taken a role by making the study of Islamic educational psychology a subject, as a concentration, and even as a study program in the Master's and Doctoral realms. UIN Ar-Raniry is one of those that include Islamic educational psychology as a compulsory subject in the doctoral program with its study of urgency and distinction. The distinction indicators of this subject are in accordance with targeted graduate achievements in the realms of attitude, knowledge, general skills, and specific skills with 16 typical sub-studies given in this subject. This is expected to be able to equip Islamic Education Doctoral students both as education practitioners, education stakeholders, as well as related professional fields, especially educators/academics to be able to apply Islamic educational psychology in the world of education with the concept of *rahmatan lil alamin* education. The implications of the results of this study can encourage improvement and development of the quality of Islamic educational psychology scientific studies in giving birth to the best generation of people and nation, and in the long term, it is hoped that this can transform into a separate study program.

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