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Aqidah Education in the Perspective of Developmental Psychology (Case Study of Students in Kajen Hamlet, Giri Village, Kebomas District, Gresik Regency, East Java)

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Abstract

Introduction to the Problem: Life in today's era is increasingly undergoing changes - very significant and rapid changes. Religious style has also changed, of course, it will have an impact on the value of religion itself. The importance of religious education in this global era to fortify society from the negative effects of globalization. As an effort that can be done through aqidah education. **Purpose:** This article aims to discuss the understanding of aqidah education for today's children and aqidah education in the perspective of developmental psychology. **Design/method/approach:** This research is a qualitative research case study of four female students in Kajen Hamlet, Giri Village, Kebomas District, Gresik Regency which is described critically. Data collection techniques with semi-structured interviews by making interview guidelines as an outline. Analyzing data using triangulation techniques so as to make the results of this study richer with treasures in it. This technique can also be used to test the credibility of data. **Conclusion:** The results of this study state that the understanding of aqidah education from the four female students has a tiered level of understanding. In the perspective of developmental psychology by analyzing existing theories, there are different requirements for understanding aqidah education according to age, intellectual improvement, *religious interests*, family background and environment. **Research Implications/Limitations:** This study provides suggestions for future researchers to increase the number of respondents interviewed, especially to male students. **Originality/value:** This study found an important finding that the higher the level of education and age, the more understanding and aware of the importance of understanding aqidah correctly.

Keywords: Aqidah Education and Perspectives on Developmental Psychology.

Introduction

Life in today's era is increasingly undergoing changes very significant and rapid changes. Just like the crisis of mutual aid traditions that bring good values to Together, this is a consequence of the rapid development of technology and information.

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We can feel this phenomenon in the life of modern society which adds its own dynamics for humans. This era of modern society is called the global era which is colored by a lifestyle that combines all forms, ranging from habits, objects, arrangements and everything that supports it. For example, freedom of purchase, dress, way of speaking, food, drink, choice of entertainment, fashion.(Pimay & Savitri, 2021) Lifestyles will continue to change rapidly and all depend on the trends that are happening. Not only has the lifestyle changed, the religious style has also experienced the same.

Changes in religious style will certainly result in changes in religious values themselves. This is because religion is only used as outer clothing, not permeated and lives in the human soul as something that must be cared for and guarded. The impact that is now very clear can be noticed from the number of people who are getting worse the disease such as: *alcohol*, poverty, theft, promiscuous sex, pregnancy out of wedlock, and murder. Such behavior causes discomfort in society and family. In society there will easily be suspicions, judgments and impressions. In the family environment, trust decreases in the child, excessive possessiveness with the child and dictates to the child to conform to the wishes of the parents. However, through da'wah that is more dynamic and approaches modern society with new innovations, it will be an alternative in facing the current global era. Da'wah by teaching religious education that is cool at heart and embracing in new ways will add its own attraction to the super Smart Society.(Pimay & Savitri, 2021)

Society 5.0 (super Smart Society) which integrates all components of life, ranging from health, education, public safety, transportation, city services and so on, where overall utilization is carried out intelligently, quickly, efficiently, interconnected in society. In line with all religions that never hinder or hinder their people from progressing and modern. In line with Allah's command in Islam which always commands man to think, do research, observe and in any case, and conveyed clearly in the Qur'an with its various parables.(Mahmudi, 2019)

The importance of religious education in this global era to fortify society from the negative effects of globalization. Globalization is *Sunatullah* So that human always tries and tries to educate the younger generation so that they can become human beings who are *kamil*, superior, have strong aqedah, good morals, wise attitude. Religious education must be designed with an orientation to developing the potential of learners creatively, authentically, in an atmosphere full of awareness, freedom and responsibility.(Langke, 2019)

High awareness in religion is very influential on one's mental health, because it can be actualized in the form of feelings of security, peace of mind, and a sense of peace. In Islamic teachings through an education is not just passing on knowledge to students (transfer of knowledge) Nor is it training (transfer training), but rather educate people to qualify and fear a strong foundation of faith and shalehan.(Shukri et al., 2019) This article discusses the understanding of children's aqidah education now and aqidah education in the perspective of developmental psychology.

Literature Review

Education comes from the root word "educate" which means to train and educate. Education is a conscious effort of a person that arises from within himself or due to outside influences. This awareness makes the human being develop from all aspects of morality, intellectual, affective and psychomotor. (Maripatul Kiptiyah, 2022) Aqidah comes from Arabic, namely: *aqoda, ya' qidu, aqdan-, aqidatan* which means binding strength, agreement and courage. In Islam, Aqidah can be interpreted as a teaching about faith and happiness. (Maripatul Kiptiyah, 2022) Tauhid is a principle in Islam. Tauhid is to recognize Allah SWT as the only God of the universe and as the center and source of human life. (Nur Qomari, 2022)

In perspective *Homo religiosus* Mayakini that humans do not always live in the world and that people's lives in the world will determine how their lives will continue in the next realm. This makes man think more in every thing in the world. These rules, beliefs, praxis accumulate in religion. In Islam, all the rules of human life are conveyed by Allah through His revelation, namely the Qur'an as a menstrual instruction for humans. (Surawan & Mazrur, 2020) Therefore, the need for Aqidah Education that makes people always serve Him. In the study of Tafsir Tarbawi can be through examples, providing advice, dialogue, discussion and argument. (Maripatul Kiptiyah, 2022)

In the perspective of developmental psychology There are three theories that explain the growth of religious fervor in children. The three theories are dependency theory, religious instinct theory, and fitrah theory. The potential of the child's religious spirit has existed since the womb, after birth they need stimulation from family, school and community in developing it. In early childhood development is the fairy tale stage (fairy tale level), the realistic stage (reality level), the individual stage (individual level). All of these phases have special characteristics that must be considered by parents and teachers, as well as the community as a driver of early childhood religious development. (Nunzairina et al., 2022)

Method

The method in this study is a case study of qualitative research type with a descriptive-critical approach. The data collection technique uses semi-structured interviews by making interview guidelines as an outline instrument. The participants were four female students in Kajen hamlet, Giri village, Kebomas district, Gresik regency. (Anufia, 2019) Analyzing data using triangulation techniques so as to make the results of this study richer with treasures in it. This technique can also be used to test the credibility of data. In addition, data collection techniques are used as references from various sources. (Sugiyono, 2019)

Result

Based on the data obtained, students studied with educational backgrounds ranging from elementary, junior high, high school and college with various family backgrounds and different experiences. Conducted to obtain concrete information, students who actively carry out education at their respective levels are the main targets in this study.

The students studied are students who are active in carrying out education domiciled in Kajen Hamlet, Giri Village, Kebomas District, Gresik Regency, East Java represented by four female students. The information obtained by students who are studying aqidah education is as follows:

Profile of students who conduct aqidah education.

1. Adinda AQ (age 9)

A student at a private Islamic primary school. Live in a good family and was raised by a father since elementary school. Father became a public figure. economic conditions of middle families. Residing in the middle of the city.

2. Adinda QU (13 years old)

A student at a private Islamic junior high school. Live in a good family and was raised by a father since kindergarten. Father became a public figure. economic conditions of middle families. Residing in the middle of the city.

3. Adinda WI (age 16)

A female student at a Private Vocational High School. Living in a good family and being raised by a mother since divorcing her father. Father. economic conditions of middle families. Residing in the middle of the city.

4. Adinda MR (age 21)

A female student at a private Islamic university. Living in a good family and raised by a father since junior high school. Father became a public figure. economic conditions of middle families. Residing in the middle of the city.

Not	Name	Result
1.	Adinda AQ	From the understanding of grade III elementary school students about Aqidah is: a) Have faith in Allah SWT. b) Amal Sholeh by reading, praying, zakat and fasting. c) The impact of learning aqidah has not been seen because when angry it is unthinkable by Allah SWT.
2.	Adinda QU	From the understanding of eighth grade junior high school students about Aqidah is: a) Faith in God with reason.

		<ul style="list-style-type: none"> b) Do the right prayers and dhikr as alms sholeh. c) The impact is diligent worship.
3.	Adinda WI	<p>From the understanding of tenth grade students of SMK about Aqidah is:</p> <ul style="list-style-type: none"> a) A belief that must be believed to be true. b) Steadfast in carrying out all obligations, obeying Allah, having faith in His angels, His Rosul, His book, the last days, good and bad destiny. c) As a result, the more enthusiasm to do sholeh deeds and make oneself do good and praiseworthy deeds. d) Having an interest because because aqidah has the privilege of being clear, easy, and bright because it contains everything becomes clear and there is no deviation whatsoever in it.
4.	Adinda MR	<p>From the understanding of sixth semester students of Private Islamic Universities about Aqidah are:</p> <ul style="list-style-type: none"> a) Confidence in Allah SWT. b) According to him, "We as Muslims must believe in Allah and believe that behind every commandment and prohibition of Allah Almighty there is wisdom that can be taken. It's like not fellowshipping God, because that would only lead those who do it astray." c) As a result, even though I rarely read, I still try to keep the fardhu prayer and can control myself from despicable actions (because remembering Allah is omniscient). d) Trying to strengthen faith in Allah SWT, deepen religious knowledge, and of course become a better Muslimah. Given that since there was a disaster at the end of 2022, it made him feel that God continues to give the family the greatest trials. Until the loss of self-awareness of the

		<p>obligation to pray fardu, from there began to arise a sense of laziness to pray even though every day it was lighter to leave prayer. Therefore suddenly realizing (in the fasting month of Ramadan) that what is often left behind is Allah's command, from then on began to return and try to improve prayer.</p>
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Based on the table above, it can be seen related to the Definition of Aqidah Education from various levels of elementary, **junior high**, vocational and tertiary institutions, as follows: first, Adinda AQ an elementary school student understands Aqidah as faith in Allah, doing charity Sholeh by reading, praying, zakat and fasting. And it has not been seen because when angry it is unthinkable for Allah Almighty. Secondly, Adinda QU, a junior high school student, understood Aqidah as faith in Allah and Reason, performed Prayers and Remembrance properly, and as a result, he was more diligent in worship. Third, Adinda WI, a Vocational High School student, understands Aqidah as a belief that must be believed to be true, in worshipping firmly in carrying out all obligations, the impact is to be more enthusiastic about doing sholeh deeds and making oneself do good and praiseworthy deeds, and realize its privileges. Fourth, Adinda MR a student understands Aqidah as belief in Allah, realizes the wisdom behind all the laws Allah makes, the impact of being able to control himself from immoral actions and always tries to strengthen faith.

Researchers saw that in the aqidah education the four students had a level of understanding that was tiered according to age, intellectual improvement, religious interests, family background and environment. The higher the level of education and age, the more you understand and realize the importance of understanding aqidah correctly. The occurrence of these differences will be explained through the perspective of developmental psychology. The researcher tries to analyze the relevant theories of developmental psychology based on the table above. The following is an explanation related to Aqidah Education in the Perspective of Developmental Psychology:

Discussion

1. Age

The end of childhood occurs when children enter the age of 6 years to experience sexual maturity and is also the golden age for children's growth and development in terms of gross motor and fine motor. (Baan et al., 2023) This age is also a crisis for children because it is time to form habits that make them successful and successful for the future. (Hurlock, 1993) Children at this age are more easily formed by teaching aqidah education, introducing the concept of God, introducing God will make them understand better entering adolescence.

Entering adulthood in Latin is called *Puberty*. Age of the woman when entering the period *Puberty* which is 11-15 years faster than the age of men who are 12-16 years.

In children, this period is a unique and special period because there are so many changes that occur such as body size and body proportions in a short time. Uniquely, this period is because it still overlaps between the transitions of childhood and early adolescence.(Hurlock, 1993) Based on a study of women entering the period *Puberty Sooner*, they are more concerned with reproductive health. Caring is manifested in the form of their understanding which is the result of experience.(Baan et al., 2023)

Era Adolescent is Latin which means to grow into an adult or called a teenager. The occurrence of adolescence when children enter the age of 16 or 17 years and legal age in the eyes of the law. This age is a year of life for children because in it many events involve development and growth both physically and socially. In this period the child begins to leave his infantile nature to move on to a more mature nature.(Hurlock, 1993) Religious desires do not want to simply participate without knowing the purpose contained or the wisdom in them. It is an open spirit (*Khurafi*) and a positive spirit.(Surawan & Mazrur, 2020)

Adult Comes from Latin which means to have grown up. As the term adult term is the time as an individual who is ready to accept his position and complete his growth in society to join other adults. Early adulthood begins to enter the age of 18 years to 40 years. Time determines the pattern of life, choosing and trying various concepts of the preferred way of life. Not infrequently in this period someone finds a lifestyle based on meeting his need for something.(Hurlock, 1993) Adults have an attitude of determination in choosing something because they think more complex and reflect on the past that has passed.(Surawan & Mazrur, 2020) Even so, there are also people who enter this age experiencing a quarter life crisis, a study states that women who are not married and have not worked are more easily experienced by it.(Munir & Herianto, 2020)

2. Intellectual Enhancement

Children who enter the age of Late childhood have begun to study more seriously than when they were in kindergarten. With children already in school, their insight and interest in science will increase. At this age the child will think more concretely and clearly see everything that happens around him. Able to understand simple concepts such as social concepts where children are able to relate how to make friends by paying attention to religion, race, ethnicity, group and gender or gender.(Hurlock, 1993)

The ability to think at this age will develop if you get guidance and are directed properly and correctly through certain stages.(Nunzairina et al., 2022) Religious guidance for children can be done by inviting them directly down the field, such as inviting them to pray in congregation, distributing zakat, giving alms, visiting relatives. In addition, activities that can be done at home by reading stories, titles and fairy tales that contain religious teachings.(Surawan & Mazrur, 2020)

Entering the age *Puberty* Not infrequently makes children more easily bored, desire to be alone, even too simple and lose confidence. The maturity of the way of thinking in this period has a significant influence, especially for women because they are increasingly aware of the importance of self-appearance in socializing.(Hurlock,

1993) This condition makes the trial and try attitude increase accompanied by unstable emotional outbursts. This is the influence of the developmental process of maturation of psychological and biological aspects of age *Puberty*.(Marwoko, 2019) In addition, psychological development in religion is more influenced by emotions and *External self*.(Surawan &; Mazrur, 2020)

Era *Adolescent* This is a time when children are increasingly aware of previously unthinkable responsibilities. This awareness is strengthened because of his status at school which is no longer considered an older teenager by his social environment.(Hurlock, 1993) Awareness of himself has begun to emerge due to the maturation of physical, mind, and psychic conditions. This realization led him to think more deeply about religious aspek. (Surawan &; Mazrur, 2020)

Maturity is a position full of responsibility, commitment, adjustment to the way of life, change in values, creative time and social alienation. With the maturity of the way of thinking, it will be easier to deal with everything *problem* that exists.(Hurlock, 1993) Observations, thoughts, and behaviors show a clear nature of reality, but there is still relativity as well. (Surawan &; Mazrur, 2020) The current era popularized the Bergama moderation term which explains an attitude of taking the middle path that helps maintain the balance of social harmony in society. In a study stated that the ability to understand religious moderation has an effect on mental health which if we pull further focused on the human mind.(Munir &; Herianto, 2020)

3. Religious interests

Interest in age Older children More diverse and depending on the abilities of each child. Interest in religion by children of this age often doubts prayer and religious lessons, but in terms of moral behavior children have begun to distinguish right from wrong from what is taught and seen from their parents.(Hurlock, 1993) By looking at their parents, their desire in proper behavior, attitude, belief in religion will emerge and it enhances the process of instinctive awakening of the child in religion.(Surawan &; Mazrur, 2020) This is because to improve spiritual intelligence or SQ, it is necessary to practice and learn how to worship properly and correctly through the guidance of parents and religious teachers.(Sharif, 2023)

Entering the age *Puberty* The maturity of attention of this child is more inclined to self-acceptance as it undergoes various physical changes, emotional and psychological outbursts. His interest in religion also still depends on conditions outside of himself. While the period *Adolescent* This is a time when children become critical in religion. Children do not necessarily accept religion from parents just like that, because of intellectual maturity so that children have meaningful religious desires. In harmony with his ability to find evidence of truth in the religion he adheres to.(Hurlock, 1993)

In the period *Adolescent* This is increasingly mature, the psychology of children in religion is closely related to the increasing knowledge they have. If the depth of religious knowledge possessed is wide, then they will try to achieve things that are contrary to religion, such as abandoning prayer, not fasting etc. Conversely, what happens if low religious knowledge will plunge into a path that deviates from religion.

At this time the development of psychology in religion is still sequential, in short adolescents who are still in the period *Puberty* When worshipping gets a lot of influence from internal, namely family and external such as the environment, peers, and rules in educational institutions.(Surawan & Mazrur, 2020) According to Flower, spiritual development at this age is already at this stage individual-relective beliefs in which maturity has emerged in religion, as an individual can already be responsible for all the considerations he chooses.(True, 2019)

The age of adulthood according to peacocks is the age of least *religious* This is because adults tend not to pay much attention to religion. But there are also adults who have been able to overcome their doubts during adolescence so that they have a view of life based on religion that gives satisfaction in them. The return of religious observant adults is influenced by various factors such as: gender, interests *religious* peers, social class, place of residence and family background. Women have more religious interests than men.(Hurlock, 1993) Psychology in religion at this age is actually declining due to the influence of a strong and unchanneled inner sexual drive. But obedience in its diversity is based on consideration and responsibility towards oneself in living the realities of life.(Surawan & Mazrur, 2020)

4. Family background

The influence of family relationships in old childhood can cause child unhappiness. The cause is from various conditions that arise and make family relationships decrease. This is clearly seen in the child's daily life, such as seeing his schoolwork, the child's attitude at school, the child's adjustment to his social environment and everything taught at home by the family determines how his attitude and role outside the home.(Hurlock, 1993) Parents are educators in the family environment. Parents teach about religion properly and correctly before children enter the world of formal education.(Noor, 2020) In line with that, parents must have creative power in educating and fostering children in accordance with the nature of children who are still egocentric.(Surawan & Mazrur, 2020)

Entering the age *Puberty* Most have no knowledge of the time spans of this period. It can be affected by families resulting in deviations in this period.(Hurlock, 1993) Children's past experiences at this age tend to be a barometer for reviewing and checking for truth. This affects the way children become religious in the future.(Surawan & Mazrur, 2020)

Era *Adolescent* Children often feel misunderstood by parents because of the cultural gap that occurs. What teenagers do now is much different from what their parents did at their own age. Differences in behavior standards that are easier for us to see between parents and children at this age make children get conflicts in the family environment. But this will not happen when families use concepts that treat adolescents like adults and do not give harsh criticism of their appearance and behavior. In fact, we often encounter psychological violence through rebuke and harsh words also exist in the family.(Kadir & Handayaningsih, 2020) Family background alone has a significant influence on adults in the religious aspect. *religious* more interested and concerned with religion.(Hurlock, 1993)

In concept *Dad's Picture* according to Sigmund Freud is a condition in which the development of a child's religious soul is influenced by the child's image of his father. If a father shows good attitudes and behaviors, then the child will tend to identify good attitudes and behaviors as well, and vice versa. The Qur'an also explains by showing a dialogue between a father and son in QS Luqman starting from verses 12 to 19.(Manik, 2019) The influence of both parents on the development of the child's religious spirit in the Islamic view has long been realized. Therefore, as an intervention in the development of religious fervor, both parents are given the burden of responsibility. The family is considered the dominant factor in laying the foundation for the development of the religious soul.(Surawan & Mazrur, 2020)

5. Location of residence

Influence on the end of childhood One of them is on the child's self-concept. Social support and socioeconomic status can make children feel better if they have a good house and clothes, otherwise children will be more easily inferior.(Hurlock, 1993) In an effort to educate aqidah based on anthropomorphic traits in children at this age, parents can introduce the surrounding environment to blend in with society. This will motivate children in behavior, especially inviting them to religious activities such as going to mosques, recitations, mutual aid activities, etc.(Surawan & Mazrur, 2020)

Entering the age *Puberty* Socioeconomic conditions are still the same impact as age *Late childhood*.(Hurlock, 1993) However, values and norms in the social environment have an influence on the religious spirit of children. The environment is certainly not responsible for positive or negative influences on the child.(Surawan & Mazrur, 2020) Others from that period *Adolescent* Making the concept of the group a personality concept, which is why when at this age there is a change in the location of the house or school, it will unconsciously change its personality. Although sometimes this does not happen, personality changes can also be caused by social conditions that he chooses not to be treated differently from himself.(Hurlock, 1993) Parental care in parenting is a dominant factor in the survival of children at this age.(Surawan & Mazrur, 2020)

The environment in adults is very influential both then and now, work and association, both in the surrounding community and at work.(Surawan & Mazrur, 2020) Adults who live in urban or big cities are more centered on family and relatives, this is different from adults in rural areas. In the countryside focuses more on neighbors with their hospitality. (Hurlock, 1993) In addition, social economic conditions subjectively influence ariscriptic attitudes or voluntary behavior, help - help without expecting anything in society.(Josua & Nursetiawati, 2019)

Conclusion

Life in today's era is increasingly undergoing changes - very significant and rapid changes. Religious style has also changed, of course, it will have an impact on the value of religion itself. The importance of religious education in this global era to fortify society from the negative effects of globalization. As an effort that can be done through aqidah education. Of the four students, they have a tiered level of understanding related to aqidah education, according to age, intellectual improvement, *religious interests*, family background and environment. The higher the

level of education and age, the more you understand and realize the importance of understanding aqidah correctly. High awareness in religion is very influential on one's mental health, because it can be actualized in the form of feelings of security, peace of mind, and a sense of peace. In Islamic teachings through an education is not just passing on knowledge to students (transfer of *knowledge*) and not also training (*transfer training*), but educating humans to become qualified and fearful of Allah SWT.

Declaration

Author's contribution statement

RDR: Research design, data collection, methodology, writing, revision, and editing.

Funding report

This study is an independent study conducted by the authors.

Data availability statement

Research data can be provided by the author via correspondence in 22204011010@student.uin-suka.ac.id email.

Stake statement

There is no conflict of interest in this study, starting from the initial process of research design, data collection and analysis to research results.

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