**THE PERSPECTIVE OF ISLAMIC EDUCATION TO THE DEVELOPMENT OF EDUCATIONAL METHODS AT SMAN 10 MAKASSAR**

**(A Study on Cognitive, Affective, and Psychomotor Aspects)**

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**Abstract**:

Masalah utama yang dibahas dalam penelitian ini adalah perspektif pendidikan Islam terhadap pengembangan metode pendidikan di SMAN 10 Makassar. Masalah tersebut *di*-*breakdown* menjadi beberapa sub masalah, yaitu: *Pertama*, Perspektif Pendidikan Islam pada tahapan perkembangan kognitif, afektif, dan psikomotor; *Kedua*, faktor-faktor yang mempengaruhi perkembangan kognitif, afektif, dan psikomotor. Penelitian ini merupakan penelitian lapangan dengan pendekatan teologis normatif, pedagogis, dan psikologis. Pengumpulan data dilakukan dengan wawancara dan analisis buku-buku secara intensif mengenai perspektif pendidikan Islam dalam perkembangan metode pendidikan pada aspek kognitif, afektif, dan psikomotorik. Hasilnya menunjukkan bahwa; *Pertama,* perspektif pendidikan Islam pada tahapan perkembangan kognitif, afektif, dan psikomotor adalah bahwa manusia dilahirkan ke dunia ini membawa potensi yang dapat dikembangkan. Oleh karena itu, manusia membutuhkan pendidikan agar dapat tumbuh dan berkembang sesuai proporsinya, yaitu *fitrah*. *Kedua,* ada beberapa faktor yang mempengaruhi kognitif, afektif, dan psikomotor manusia dalam tumbuh kembangnya. Implikasi dari penelitian ini adalah pendidik akan senantiasa melaksanakan pendidikan Islam dalam segala aspek sehingga dapat terlaksana dengan baik, dan pendidik memberikan kontribusi kepada peserta didik dalam menerapkan nilai-nilai kognitif, afektif, dan psikomotorik, khususnya pemahaman nilai agama yang kondisional, damai dan bersahabat, sehingga dapat mewujudkan Islam sebagai ajaran damai-*rahmatan lil alamin.*

**Abstract**:

The main problem discussed in this study was the perspective of Islamic education on the development of educational methods at SMAN 10 Makassar. The problem was breakdown into several sub-problems, namely: *Firstly,* the perspective of Islamic Education on the phases of cognitive, affective, and psychomotoric development; *Secondly,* the factors affect cognitive, affective, and psychomotor development. This research was field research using pedagogical, and psychological theological approaches. Data collection was carried out by interviewing and analyzing references in terms of the perspective of Islamic education on the development of human educational methods, especially in the cognitive, affective, and psychomotoric aspects. The results indicated that; *First*, the perspective of Islamic education on the phases of cognitive, affective, and psychomotor development was that humans were born into this world brought potential that could be developed. Therefore, humans needed the education to grow and develop based on their proper proportion, namely *fitrah*. Second, several factors affect human cognitive, affective, and psychomotor in their growth and development. This research implied that educators would always implement Islamic education in all aspects to be carried out well. The educators would contribute to students in applying cognitive, affective, and psychomotor values, especially understanding religious values that were conditional, peaceful, and friendly to realize Islam as the teachings of peace (*rahmatan lil alamin)*.

**Keywords:**

Islamic education, educational method, cognitive, affective, psychomotoric

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**INTRODUCTION**

There are many psychologists and educational experts who define development from various scientific points of view. However, all definitions cover that development is a person's change towards a more advanced, mature, quality improvement, and enhancement of function, which means a change in a better way that undergoes a long process.

Humans during their growth and development period always change both physically and psychologically. Humans grow and develop dynamically. Likewise, the education given to them must be following the psychological state at a certain time during their development.

Education that takes place through a process of human growth and development, if seen from the principle of the Islamic perspective, is *tab'iyah*. This statement means that it is under the nature of humans. Thus, it does not contradict the Prophet's *Sunnah,* which Allah established on him.

From the other side of the Islamic viewpoint, all human occurrences given by Allah are a life process. Therefore, it cannot be denied that the implication of the Islamic view contains progressivism thinking because the processes that occur in life tend to progress gradually towards its perfection as its optimal point.

Humans are unique and complex creatures of Allah, the perfect creations of Allah, and are prepared by Allah to become His Caliph in the world. It is stated in the word of Allah in QS. Al-Baqarah/2: 30 (Ministry of Religion of the Republic of Indonesia, 1974: 13) as follow:

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰۤىِٕكَةِ اِنِّيْ جَاعِلٌ فِى **الْاَرْضِ** خَلِيْفَةً ۗ قَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَاۤءَۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّيْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

(30) And (remember) when your Lord said to the angels: "Verily, I am going to place on the earth a vicegerent (Caliph)," they said: "Will you place therein those who will make mischief therein and shed blood and we glorify you with praises and sanctify You?" He said: "Surely I know what you do not know."

Humans are born into this world with the potential that can be developed. Human growth and development can be influenced by several factors, both innate or inherited factors and experiential or environmental factors. Humans are creatures of Allah who are in the best shape when compared to other creatures. Humans, besides having passion, also have a mind. The passion distinguishes humans from angels, and the mind distinguishes them from animals.

One of the human characteristics is to unleash his analytical power and think about the contents of this universe, including themselves. Inside them, there are signs of God's power that should be contemplated.

Studying and thinking about ourselves is a commandment of Allah. It can be seen in the first verse revealed, which tells people to read and study themself. The commandment to learn and continue to develop the potential that Allah has given to humans is mentioned in His words of Surah Al Alaq: 1-5 (Ministry of Religion of the Republic of Indonesia, 1974b: 1079) as follow:

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَۚ ١ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍۚ ٢ اِقْرَأْ وَرَبُّكَ الْاَكْرَمُۙ ٣ الَّذِيْ عَلَّمَ بِالْقَلَمِۙ ٤ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْۗ ٥

(1) Recite in the name of your Lord who created, (2) Created human from a clinging substance, (3) Recite, and your Lord is the Most Generous, (4) Who taught by the pen, (5) Taught the human being what he/she did not know.

Based on the verses, it can be understood that Allah has instructed human beings to learn and develop their natural potential continuously. With education, they can achieve harmony and perfection of life in all aspects.

Islam provides instructions so that human beings can grow and develop towards the perfection of life, both mentally and spiritually, have a high enthusiasm for learning, have advanced thinking and noble personality to ensure the smooth process of growth and development.

Planned, directed, integrated and sustainable efforts are needed to achieve those goals. One of the efforts to achieve it is to combine educational methods with children's growth and development conditions.

Thus, education is not an easy job because what is faced in the learning process is living things, not inanimate objects, having minds, growing, and developing.

An educator who wants to achieve goals optimally in the learning process must have broad knowledge, integrity, and insight related to the phases of child development and educational methods.

God creates humans as recipients and implementers of teachings. Therefore, they are placed in a noble position. Following this position, Allah creates human beings in a good and balanced physical shape. To maintain that noble position and good personal form, Allah provides them with minds and feelings that enable them to receive and develop knowledge and cultivate the knowledge they possessed.

Zakiah Darajat views humans as pedagogical creatures, which means that they are God's creatures born with the potential to educate and be educated. Human beings can educate and be educated so that they can become caliphs on earth, supporters, and developers of culture. Allah equips them with *fitrah* (pure) in the form or container that can be filled with various abilities and skills that can be developed based on their position as noble beings. Their thoughts, feelings, and abilities to act are components of that *fitrah* (Daradjat, et al., 1992: 16).

Humans consist of two elements: the physical and the spiritual elements, which are the duality of human beings. Each of them requires education to be able to function properly.

Physical element requires physical education in the form of sports with various branches. Likewise, the spiritual or mental aspect also needs education so that humans can prosper in their lives.

Spirituality consists of two parts, namely, mind and conscience. Mind is educated by teaching various scientific disciplines, and conscience is educated by instilling religious norms passed down through God's Messenger to humankind that can be focused on faith. Thus, education is integrated among body, mentality, ratio, and absolute conscience for humans when they want to get the position they should be (Ramayulis, et al., 1996: 8).

According to the Islamic view, humans were created in a pure and immaculate state. It is like a sprout, will grow and develop according to the form of care given. If parents or educators educate young humans with Islamic values, surely they will grow and develop into pious and faithful Muslims. However, if parents educate them with ideologies other than Islam, they will grow and develop into a secular or even atheist person.

For this reason, when children still have unlimited potentials to receive knowledge, parents should care for their growth of various aspects of personality, including cognitive (intellectual), affective (mental-spiritual), and psychomotor ( physical).

The three potential aspects must be developed in a balanced manner, which means that no one should be given more attention than others, as is the case in formal education so far. Likewise, several parents only emphasize intellectual development and pay less attention to children's affective and psychomotor development (Thaha, 1991: 50).

Suppose the balance and integrity between the three aspects of development are fulfilled. In that case, one day, national generations will become drafter and be implementers of development. Not only being technology consumers but also being technology creators as well as controlling it, even capable of providing moral contents on the results of the technology. Or vice versa, not only as a developer but also a motivator and innovator of development at the same time.

The statements became the reason why the researchers went to the field and saw how the perspective of Islamic education on the development of educational methods at SMAN 10 Makassar. This research focused on cognitive, affective, and psychomotor aspects.

**THEORETICAL REVIEW**

**Definition of Islamic Education**

Experts differ in interpreting the term of education. The difference is none other than the point of view. Among them, several experts define it as the terms the existence and the essence of human life in this world. Some of them interpret it as the process of activities carried out in education (Getteng, 1997: 25). However, all these opinions meet in the view that education is a process of preparing young generations to live and fulfill life's goals effectively and efficiently.

Therefore, education is a physical, mental, and moral exercise for individuals to become cultured human beings and have social personalities. So, they can fulfill their duties as humans and become useful citizens. This idea has been believed by most of the leading educational scholars of all time. John Dewey in Khursyid Ahmad, for example, stated that education is a process of forming fundamental skills, intellectually and emotionally, towards the realm of fellow human beings (Ahmad, 1958: 9).

**Objectives of Islamic Education**

The objectives of Islamic education are in line with the purposes of the Islamic mission, namely to enhance moral values. The factor of moral dignity in Islamic education is considered the key in determining the success of education. It functions to prepare human beings who can organize a prosperous life in the world and the hereafter.

The two main targets that will be achieved by Islamic education are world happiness and hereafter welfare, which contain essential aspects. Those give additional value to Islamic teaching. The value can be seen that the Islamic educational system is designed to encapsulate the purpose of human life as Allah's creation, which is essentially obey their creator. *First*, the purpose of Islamic education is pure, which leads humans in line with the nature of their occurrence. *Second*, the objectives of Islamic education span two dimensions, namely the safety of life in this world and hereafter. *Third*, it contains universal values ​​that are not limited by geographic scope and certain beliefs (Langgulung, 1985: 39).

The objectives of Islamic education are the change and development in humans that the process in Islamic education wants to achieve, or Islamic education efforts to achieve it both concerning humans as individual beings, social beings, and as servants of Allah. As an individual being, the purpose of Islamic education and the development of the humans' hidden potentials must be maintained perfectly. As social beings, they must direct the growth and development of the individual towards the regularity of social life. As God's creation, it means that the purpose of Islamic education must be guaranteed and socialized. Also, the development of faith values ​​in the growth and development of individuals are realized in social life.

The purpose of Islamic education will lead us to life goals, namely to grow human awareness as God's creatures to grow and develop into human beings who have noble characters and worship Him. Like other general education, Islamic education is inseparable from operational goals so that it can be formulated the stages of the Islamic education process to achieve further goals.

**Basic of Islamic Education**

Islam is comprehensive and integrated teaching which regulates all aspects of human life, both life matters of the world and hereafter. At the same time, education is an inseparable part of Islamic teachings, an integrated part of Islamic teachings (Nasution, 2001: 153).

Therefore, the basis of Islamic education is inherent in the source of Islamic teachings itself. It is from Islamic principles and all of its culture.

Allah is the main source of education for every Muslim. He gives knowledge and teaching to humankind by revelation to His messengers. The Prophet Muhammad educated and taught humans based on the ideals and principles of God's teachings, engaged and prepared Muslims to uphold justice and prosperity in order to create a society that Allah blesses. Thus, Islamic education inspires the younger generation to have a deep recognition of Islamic philosophy and ideology both as individuals and as members of society (Afzalurrahman, 1980: 367-368).

The basis of Islamic education is identical to the basic teachings of Islam. Both come from the same source, namely Al-Qur'an and Al-Hadith. Then, the foundation is developed into *ijma* that is approved, *ijtihad* and correct interpretation in the form of comprehensive and integrated thinking about the universe, human beings, society and nation, human's knowledge and morals, which refer to both sources (al-Qur'an and al-Hadith) as the main sources (Al-Syaibani, 1979: 43).

Al-Quran and Al-Hadith as the basis of thought in the educational system are not only seen as truth based on belief alone. Further, the truth can also be accepted by reason.

**Scope of Islamic Education**

Regarding the scope of Islamic education, it can be seen in the classification of the meaning of Islam in general. Scholars generally divide Islam into three aspects, namely God, human, and nature. In Islamic religious learning, this division is included as the scope of Islamic Education, which is taught in public schools as insight about *Aqidah* (divinity), humans, and nature (social *mualah*) (Daud, 2006: 49).

Belief and practice obligation in Islam can be classified into three parts: *aqidah,* sharia, and characters. In communication, these three dimensions can be categorized into two aspects, namely vertical and horizontal communications. In the Islamic perspective, the meaning of learning is not just an effort to change behavior. The concept of learning in Islam is an ideal learning concept because it follows the values ​​of Islamic teachings. The purpose of learning in Islam is not to seek sustenance in this world alone, but to find the essence and strengthen characters, seeking or achieving real knowledge and perfect personality (Al-Abrasyi, 1992: 7).

Learning is a window to the world because, by learning, people can know many things. Therefore, Islam places great emphasis on learning problems. Allah also asked in QS. Al-Zumar 39: 9 (Ministry of Religion of the Republic of Indonesia, 1997: 891) as follow:

***اَمَّنْ هُوَ قَانِتٌ اٰنَاۤءَ الَّيْلِ سَاجِدًا وَّقَاۤىِٕمًا يَّحْذَرُ الْاٰخِرَةَ وَيَرْجُوْا رَحْمَةَ رَبِّهٖۗ قُلْ هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ ۗ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ࣖ ٩***

(9) Is the one who is obedient (to Allah, worships Allah devoutly) during hours of the night, prostrating himself and standing, fearing the hereafter, and hoping for the Mercy of Allah? Say: "Are those who know and those who do not know ever equal? Only the ûli’l elbâb (the owners of the continuous remembrance, the owners of the secret divine treasures) understand."

The answer to that verse can be found in QS. Al-Mujadalah/58: 11 (Ministry of Religion of the Republic of Indonesia,, n.d.: 325) as follow:

***يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجٰ***لِسِ ***فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْۚ وَاِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْۙ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ١١***

(11) O you who believe (who are âmenû)! When it is said to you in assemblies: "Make room (for others to sit)", then make room. Allah will also give you (ample) room. And when it is said: "Rise up!", then rise up immediately. Allah increases the degrees of those of you who believe (who are âmenû, who wish to reach Allah before death), and given knowledge. And Allah is All-Aware of what you do.

The Prophet Muhammad strongly encouraged learning by giving practical examples in words and actions. He had freed the learned infidels' prisoners if they could teach some Muslims to read and write. It is a sign that he has a strong desire for education to be evenly distributed among Muslims (Al-Abrasyi, 1992: 8).

Zainuddin, as cited of Tilaar (2000), stated that there are six main problems faced by the national educational system, namely: *first,* the weakened characters and morals of students; *second,* equal distribution of learning opportunities; *third,* the low internal efficiency of the educational system; *fourth,* institutional status; *fifth,* educational management that is not in line with national development; and *sixth,* unprofessional human resources (Zainuddin, 2008: 211).

**Method of Islamic Education**

The formulation of understanding methods is usually juxtaposed with techniques, which are both interrelated. The Islamic educational method is a general procedure in delivering material to achieve educational goals based on certain assumptions about Islam as a supra system. At the same time, Islamic education techniques are concrete steps for an educator to learn in class. Further details can be described straightforwardly.

The method comes from two words, namely "meta" and "hodos." "Meta" means "through," and "hodos" means "way." So, a method is a path or way that must be followed to achieve a goal (Arifin, 1994: 61). Therefore, educational methods are all the ways used to educate. The word "method" is broadly defined because teaching is a form of educational effort. The method referred to in this research includes teaching methods (Soetoe, 1982: 28).

In the educational literature, especially in teaching science, there are many teaching methods. The method of educating, apart from teaching, is rarely discussed by the experts. The reason is that the teaching method is clearer, more explicit and objective, even universal. Meanwhile, apart from teaching, other education methods are more subjective, less clear, less explicit, and more artistic than scientific. It is inconceivable to the extent of the development of these methods. There are currently more than 16 methods. These educating methods are called general methods because they are used for general teaching. Usually, general education methods are referred to as teaching methods (Soetoe, 1982: 28).

**RESULTS AND DISCUSSION**

**Human Growth and Development in Islamic Educational View**

God creates humans through phases of growth and development, which in the process are through interactions between basic abilities (innate) and acquired abilities from environmental influences. The object of developmental psychology is human development as a person. Besides that, psychologists are also interested in the problems of community development. However, the main attention of developmental psychology is focused on the development of the human being as an individual. Society is only a place where that person develops.

Human development must be mechanically viewed because it is influenced by several factors: hygiene, environment, maturity of organic functions, physical functions, and children's activities in their social life. One's development is not the same as others, some are fast, and some are slow. In the following, we present some theories of human development.

Religious and spiritual education must receive full attention. Guidance for children is determined by the household environment in which they are raised. The cultivation of religious knowledge must be following the level of mental and personality development and can be carried out in a household environment, such as fostering divinity, monotheism, worship, and characters.

Family plays an essential role in fostering children because the parents are the first persons around them. Therefore, their attitudes are influenced by their family.

One method that can be applied in educating children in this phase is by allowing them to find themselves and train them to express their thoughts. This statement has been exemplified in the Al-Qur'an. It was mentioned in the story that Prophet Ibrahim wanted to sacrifice his son named Ismail.

**Cognitive, Affective, and Psychomotor in Islamic Educational Perspective**

The definition of the cognitive aspect is a domain that includes mental (brain) activities. According to Bloom, all efforts related to brain activity are included in the cognitive aspect. The cognitive aspect is related to thinking skills, including memorizing, understanding, applying, analyzing, synthesizing, and evaluating abilities (Sudrajat, 2008).

The purpose of the cognitive aspect is oriented towards thinking skills that include simpler intellectual abilities, namely remembering to problem-solving skills, which require students to connect and combine some of the ideas, methods, or procedures learned to solve the problem. Thus, the cognitive aspect is a sub-taxonomy that reveals mental activities that often start from the lowest level of knowledge to the highest level, namely evaluation.

Cognitive has characteristics related to the ability to think, including understanding, memorizing, applying, analyzing, synthesizing, and evaluating. According to Bloom's Taxonomy, cognitive skills are the ability to think in a hierarchical manner consisting of knowledge, understanding, application, analysis, synthesis, and evaluation (Hamalik, 2008: 17). At the level of knowledge, students answer questions based on what they have memorized. Students must deliver the problem in their own words at the level of understanding, giving examples of a concept or principle. At the application level, students are required to apply principles and concepts in new situations. At the level of analysis, students are asked to break down information into several parts, find assumptions, distinguish facts and opinions and find causal relationships. Students are required to produce their own story, composition, hypothesis, or theory at the synthesis level and synthesize their knowledge. At the evaluation level, students evaluate information such as evidence, history, editorial, theories which include judgments on the results of analysis to make policies (Sudrajat, 2008).

The affective aspect cannot be measured like the cognitive, because in the affective domain, the measured abilities are: Receiving (notice), responding, respecting, organizing, and categorizing values. The scale used to measure a person's affective aspects for the activities of an object is the attitude scale. The results are in the form of attitude categories by supporting (positive), rejecting (negative), and being neutral. Attitude is essentially a tendency to behave in someone/something (Barlow, 1987: 153). There are three components of attitude, namely cognition, affection, and conation. Cognition refers to a person's knowledge of the objects they face. Affection relates to feelings in response, while conation concerns the tendency to act. Therefore, attitude is always meaningful when faced with particular objects. The attitude scale is in the form of a statement that respondents must assess, whether they support or reject, through a certain range of values. Therefore, the statements submitted are divided into two categories, namely positive and negative statements.

The psychomotor aspect is a domain related to skills or the ability to act after receiving a certain learning experience. The psychomotor domain deals with physical activities such as running, jumping, painting, dancing, hitting, etc. In addition, Simpson said that the psychomotor learning outcomes were seen as abilities to act individually. Psychomotor learning outcomes are a continuation of cognitive learning (understanding something) and affective learning outcomes (which appear in behavioral tendencies). Cognitive learning and affective learning outcomes will become psychomotor learning outcomes if students have shown certain behaviors or actions following the meaning contained in the cognitive and affective domains with disciplinary material according to Islam as stated in the previous statement. Then, the tangible form of the psychomotor results, which is a continuation of the affective, cognitive learning outcomes, are;

1. Students ask the teachers of Islamic education about examples of discipline that have been shown by the Prophet Muhammad, his friends, scholars, and others;
2. Students look for and read books, magazines or brochures, newspapers, and others that discuss discipline;
3. Students can explain to their classmates at school, to their siblings at home, or to other community members about discipline being applied, either at school, at home, or in the community life;
4. Students advise their schoolmates or younger brothers/sisters to apply discipline both at school, at home, and in the community life;
5. Students can provide examples of discipline at school, such as coming to school before lessons start, wearing school uniforms, following the lessons orderly and calmly, following the rules at school, and others;
6. Students can provide examples of discipline at home, such as discipline in learning, praying, fasting, maintaining the cleanliness of houses, yards, waterways, and so on;
7. Students can be the role model of discipline in the community life, such as obeying traffic signs, not speeding, queuing up when buying tickets, and so on;
8. Students consistently practice discipline in learning, worshiping, obeying traffic regulations, and so on (Krech, D. & Crutchfield, 2007: 12).

Allah creates humans in the Islamic perspective through phases of growth and development, which in the process are through interactions between basic abilities (innate) with acquired abilities or environmental influences. The object of education is human development as a person. Besides that, educational experts are also interested in the problems of community development in the cognitive, affective, and psychomotor aspects. However, the main attention of developmental psychology is focused on the development of human beings as a person. Society is only a place where that person develops.

Islam provides instructions so that humans can grow and develop towards the perfection of life, both mentally and spiritually, have a high learning enthusiasm, are forward-thinking, and have a noble personality to ensure the smooth process of growth and development (Syukur, 2002: 250).

Planned, directed, integrated and sustainable efforts are required to achieve those goals. One of the efforts to achieve the goal is to combine educational objectives and materials with children's growth and development conditions. Thus, education is not an easy job because what is faced in the learning process is living things, not inanimate objects, having minds, growing, and developing.

An educator who wants to achieve goals optimally in the learning process must have broad knowledge, integrity, and insight related to the phases of child development, educational objectives, and materials.

Factors that influence cognitive, affective, and psychomotor development in education are human potential and work motivation:

1. Human Potential

The role of humans as caliphs on earth has the power to cultivate nature with all its power and potential and carry out its position as *abdullah* (servant), whose efforts and activities are done for worshiping Allah. Therefore, a caliph will not be able to do something that reflects evil or against God. To be able to carry out the functions of the caliphate following their position as servants of Allah properly, humans need education, teaching, experience, skills, technology, and other supporting facilities (Saridjo, 1998: 48). The position of humans on earth as servants of Allah is closely related to their role. When humans hold this position, Allah requires them to carry out their roles.

1. Work Motivation

Motivation comes from Latin, namely *movere,* which means to move (Winardi, 2007: 12). Motivation is the basic boost that moves a person to behave. Everyone has this impulse to do something following his/her willingness (Uno, 2011: 8).

Hamzah stated that basically, motivation wants to answer three problems concerning human behavior: what, why, and how. What do humans want? Why do they do that? And, how do they do it? The first question means that the activities they want to do and the results they want to achieve (objectives). The second question answers the causes of a person to do certain actions (motives), and the third question intends to find out the processes experienced to achieve a certain result (process) (Uno, 2011: 8). Individual behavior or activity is not an activity that happens, but some factors drive it, and there is always a purpose. The driving factor is motive, and the goal is to meet the needs of life and maintain its existence (Rusyan, T., et al., 1990: 94).

Gray in Winardi (2007) states that motivation is the internal or external result of several processes, which causes enthusiasm and persistence in carrying out certain activities. According to Sardiman (1994: 165), motivation begins with the word motive, which means an effort that encourages someone to do something. Thus, motivation can be interpreted as a driving force that has become active. The motive becomes active at certain times, especially when the need to achieve the urgent goal.

The term "method" comes from the word "method," which means to implement (Kurniawan, 1997: 270). In English terms, the method is defined as doing something in an object (Salim, 1999: 9). The method is described as a general scientific way, concerned with types, characteristics, rules, and standards for action and agreement (Amir, 2002); (Muhajir, 1998: 3).

According to Basyiruddin (2007: 19), a method is a way of instilling knowledge to someone in a concise and definite manner. In other words, a method can be interpreted as a science that talks about principles in delivering learning material so that it can be mastered or owned by students who receive it. So, according to the authors, the method is closely related to the learning process. Methods can be interpreted as well thought to achieve goals or objectives or a systemized way to achieve specified goals (Ministry of Education and Culture of the Republic of Indonesia, 1990: 580).

The educational methodology is the same as methodology, which discusses the way (how) or technique to present learning material to students to achieve a predetermined goal effectively and efficiently (Usman, 2007: 4).

The definition of educational methods is an orderly and thoughtful way to achieve educational goals or objectives (Uhbiyati, 2008: 123). The learning method is an activity that takes place simultaneously and has a close relationship. The teaching method is a part of educational activities and the implementation of the basic competency standards in the curriculum. Learning activities smoothly run if there is an interaction between the teacher and the students.

**CONCLUSION**

Humans are born into this world with potential that can be developed. Therefore, humans need the education to grow, develop, and remain their duty, having faith in God. Humans are creatures equipped by mind and passion. The mind distinguishes them from animals, and the passion distinguishes them from angels. Several factors can influence humans in their growth and development. Experts differ from each other in expressing opinions regarding the factors that influence human growth and development. Some of them expressed several opinions; *First*, Nativism followers said that innate or inherited factors determine human growth and development. *Second*, empiricism adherents said that environmental factors solely determine human growth and development. *Third*, convergence followers said that human growth and development are influenced by two factors: innate and environmental factors or experience. Human growth and development face several phases, which can be divided into two parts, namely prenatal (before human born) and postnatal (after human born) phases.

The cognitive aspect is a domain that includes mental activities (the brain), the affective aspect is a domain related to attitudes and values. The affective domain includes behavioral characteristics such as feelings, interests, attitudes, emotions, and values. The affective domain becomes more detailed into five levels, namely: (1) *receiving,* (2) *responding,* (3) *valuing,* (4) *organization*, and (5) *characterization by evaluation or value complex,* and the psychomotor aspects is a domain related to skills or the ability to act after a person has received a certain learning experience. The psychomotor domain deals with physical activity. Cognitive aspects relate to thinking, including understanding, memorizing, applying, analyzing, synthesizing, and evaluating. The affective domain's characteristic is that the thought and behavior must have two criteria. *First,* behavior involves a person's feelings and emotions. *Second,* the behavior must be typical of someone's character. Other criteria which are included in the affective domain are intensity, direction, and target. Intensity expresses the level or strength of feelings. Some feelings are stronger than others. For example, love is stronger than pleasure or like. Some people may have stronger feelings than others. The feeling is related to the positive or negative orientation, which shows whether the feeling is good or bad. For example, being happy with lessons is interpreted as positive, while anxiety is assumed negative. When the intensity and feelings are reviewed together, the affective characteristics are on a continuous scale. Target refers to an object, activity, or idea as the direction of feeling.

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