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Integration of Tarbawi Hadith and Humanistic Educational Psychology in Holistic Education Development

Maslani^{1*}, Tarsono², Ika Rostika³, Saidah⁴, Siti Vania Nuraida⁵, Fazrin Syaibatul Hamdi Muzami⁶

¹²³⁴⁵⁶Universitas Islam Negeri Sunan Gunung Djati Bandung

*Corresponding email: maslani@uinsgd.ac.id

Abstract:

This study examines the integration of intellectual and spiritual dimensions in education through the perspective of Hadith Tarbawi and Humanistic Educational Psychology. The main problem addressed in this research is the imbalance of modern education, which tends to prioritize cognitive intelligence while neglecting moral and emotional values. Using a qualitative approach with a library research method, this study explores primary sources from Hadith Tarbawi related to the education of reason (*'aql*) and heart (*qalb*), as well as secondary sources discussing the theories of humanistic psychology proposed by Carl Rogers and Abraham Maslow. The findings indicate that both Hadith Tarbawi and Humanistic Educational Psychology share a similar vision of human development: the integration of intellect, emotion, and spirituality. The Hadith emphasizes purification of the soul (*taṣkiyah al-naḥs*) and moral balance, while humanistic psychology promotes empathy, freedom, and self-actualization. The integration of these two perspectives forms a comprehensive educational paradigm that nurtures intellectual excellence alongside moral and spiritual maturity. Thus, the study concludes that the balance between reason and heart is essential in shaping a holistic education system that fosters intelligent, ethical, and compassionate individuals. The findings of this study provide a conceptual contribution through an integrative mapping of tarbawi values and humanistic psychology, which may inform theoretical development and guide educators in designing learning practices that are more humanistic and value-driven.

Keywords: Hadith Tarbawi; Humanistic Educational Psychology; Reason; Heart; Holistic Education

Abstrak:

Penelitian ini mengkaji integrasi antara dimensi intelektual dan spiritual dalam pendidikan melalui perspektif Hadis Tarbawi dan Psikologi Pendidikan Humanistik. Permasalahan utama yang diangkat adalah ketidakseimbangan sistem pendidikan modern yang lebih menonjolkan kecerdasan kognitif, namun mengabaikan nilai-nilai moral dan emosional. Dengan menggunakan pendekatan kualitatif jenis penelitian kepustakaan, kajian ini menelusuri sumber primer berupa hadis-hadis tarbawi yang membahas pendidikan akal (*'aql*) dan hati (*qalb*), serta sumber sekunder yang menjelaskan teori psikologi humanistik dari Carl Rogers dan Abraham Maslow. Hasil penelitian menunjukkan bahwa Hadis Tarbawi dan Psikologi Pendidikan Humanistik memiliki visi yang sama, yaitu pengembangan manusia secara utuh melalui keseimbangan akal, emosi, dan spiritualitas. Hadis menekankan pentingnya penyucian jiwa (*taṣkiyah al-naḥs*) dan keseimbangan moral, sedangkan psikologi humanistik mengedepankan empati, kebebasan, dan aktualisasi diri. Integrasi keduanya melahirkan paradigma pendidikan yang komprehensif, menumbuhkan kecerdasan intelektual sekaligus kematangan moral dan spiritual. Dengan demikian, keseimbangan antara akal dan hati menjadi dasar penting bagi

terwujudnya sistem pendidikan yang holistik, berkarakter, dan berkeadaban. Temuan penelitian ini memberikan kontribusi konseptual berupa pemetaan integratif antara nilai-nilai tarbawi dan prinsip psikologi humanistik, yang dapat menjadi dasar pengembangan teori serta panduan praktis bagi pendidik dalam merancang pembelajaran yang lebih humanis dan berorientasi nilai.

Kata Kunci: Hadis Tarbawi; Psikologi Pendidikan Humanistik; Akal; Hati; Pendidikan Holistik

Introduction

Education is a key pillar in shaping human character and civilization. Through education, individuals are guided to develop their full potential, including intellectual, emotional, moral, and spiritual aspects. Ideally, education serves as a humanizing process that guides humans to achieve a balance between intellectual intelligence and moral maturity. However, in practice, modern education systems often focus on cognitive mastery and intellectual development alone, while the dimensions of the heart, which include values of empathy, spirituality, and sensitivity of conscience, receive less attention.¹ This imbalance has resulted in a generation that is intellectually intelligent but lacking in human values and morality.

In Islam, the balance between reason and heart is the main foundation in the educational process. Reason plays a role in understanding knowledge, while the heart functions as a moral controller that guides humans towards true righteousness. The Qur'an describes that humans who use their reason without their hearts are like creatures who are blind and deaf to the truth (QS. Al-A'raf: 179). The Prophet Muhammad also emphasized the importance of the heart as the center of moral values in his saying: "Indeed, in the human body there is a piece of flesh; if it is good, then the whole body is good, and if it is corrupt, then the whole body is corrupt. Know that this piece of flesh is the heart." (HR. Bukhari and Muslim). This principle emphasizes that the balance between rationality and spirituality is the basis for the formation of a complete human being.²

Tarbawi Hadiths, as a source of Islamic educational values, contain many teachings on the integration of reason and the heart in the learning process. The Prophet Muhammad (peace be upon him) exemplified educational methods that cultivate morality, honesty, and compassion through role-modeling and spiritual nurturing. These tarbawi values encourage individuals to seek knowledge with sincere intentions, prioritize purity of heart, and use reason wisely. Education from the perspective of hadith is not mechanistic; rather, it

¹ S Fatimah, "Pendidikan Humanisme Dalam Mengatasi Perundungan Perspektif Al-Qur'an" (Institut PTIQ Jakarta, 2024); Z Abidin et al., "Humanistic Approach in Islamic Education: Building Emotional and Spiritual Intelligence in the Digital Age," *Zabags International Journal of Islamic Studies* 1, no. 1 (2024): 34–42, <https://doi.org/10.61233/zijis.v1i1.5>.

² D H Usman et al., "Model Pendidikan Dasar Islam Berbasis Hikmah Dalam Tafsir Ar-Razi Terhadap QS. Luqman: 12–19," *Ta'dibuna: Jurnal Pendidikan Islam* 14, no. 1 (2025): 84–103; M Gina et al., "Nilai Akhlak, Moral Dan Spiritual Dalam Hadist Tarbawi," *Maulana Atsani: Jurnal Pendidikan Multidisipliner* 1, no. 4 (2025): 158–71; N M Zamhariroh and M Kurjum, "Integrasi Nilai-Nilai Hadis Tarbawi Ke Dalam Teori Konstruktivisme Untuk Mewujudkan Pendidikan Holistik Di Era Modern," *TARBIYA ISLAMIA: Jurnal Pendidikan Dan Keislaman* 14, no. 2 (2024): 95–108.

emphasizes balanced humanitarian and spiritual dimensions.³ Thus, tarbawi values function to shape character while simultaneously purifying the souls of learners.

Meanwhile, Humanistic Educational Psychology, which developed in the West, also offers perspectives that align with Islamic values. This school of thought places learners at the center of the educational process, emphasizing the development of potential, emotions, and human values. Carl Rogers and Abraham Maslow rejected authoritarian educational approaches and replaced them with learning models focused on the needs and experiences of learners. The goal of education according to this approach is to produce individuals who are self-aware, responsible, and capable of achieving self-actualization.⁴ Therefore, humanistic education plays an important role in forming individuals who are not only knowledgeable but also emotionally attuned.⁵

The integration of Tarbawi Hadith values and Humanistic Educational Psychology opens opportunities to bridge Islamic scholarly traditions and modern educational theory. Both approaches view human beings as multidimensional creatures who must be developed in a balanced manner intellectually, emotionally, and spiritually.⁶ This synergy produces an educational paradigm that is not merely oriented toward the transfer of knowledge, but also toward character formation and the internalization of universal human values. Such integration is essential to present Islamic education that is adaptive to the dynamics of modernity without losing its spiritual essence.

Social realities show that today's educational world is facing a moral crisis and a degradation of human values. Phenomena such as violence in schools, individualistic behavior, and low levels of social empathy indicate an imbalance between intellectual intelligence and emotional intelligence. This condition demonstrates that modern educational

³ S N Ishaki et al., "Hadist Tarbawi Sebagai Pilar Konsep Pendidikan Islam," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 2 (2025): 244–56; H Muslimah, D S Pratiwi, and K Bahiyah, "Integrasi Nilai Sains Dalam Pendidikan Islam Melalui Tafsir Tarbawi," *Nawasena: Journal of Mathematics, Science and Technology Education* 1, no. 3 (2025): 24–31; A Maulidi et al., "Techno-Humanistic Learning: A New Paradigm for Human-Centered Digital Pedagogy on Islamic Education," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 6, no. 2 (2025): 831–52.

⁴ I Felsenthal and A Agbaria, "The Contraction and Expansion of Islamic Education: The Possible Contribution to Humanistic Islamic Religious Education in the Work of Abdolkarim Soroush," *Journal of Religious Education*, 2025, 1–16; D Sijamhodžić-Nadarević, "Contribution of Islamic Religious Education to Intercultural Values in Pluralistic European Cultures: Insights from Bosnia and Herzegovina," *Religions* 14, no. 4 (2023): 453; E S Ramdani, H Nurshobahi, and K Bariyah, *Kebijakan Inovasi Dalam Pengelolaan Pendidikan Agama Islam* (PT Arr Rad Pratama, 2025).

⁵ A A Sirait, H Basri, and Z Ab Rahman, "The Concept of Merdeka Curriculum Implementation: Realizing Humanistic Islamic Education Learning," *Educative: Jurnal Ilmiah Pendidikan* 2, no. 1 (2024): 1–10, <https://doi.org/10.37985/educative.v2i1.210>.

⁶ Maulidi et al., "Techno-Humanistic Learning: A New Paradigm for Human-Centered Digital Pedagogy on Islamic Education"; Usman et al., "Model Pendidikan Dasar Islam Berbasis Hikmah Dalam Tafsir Ar-Razi Terhadap QS. Luqman: 12–19"; Zamhariroh and Kurjum, "Integrasi Nilai-Nilai Hadis Tarbawi Ke Dalam Teori Konstruktivisme Untuk Mewujudkan Pendidikan Holistik Di Era Modern"; A A Wahab, "Towards Integration: A Three-Dimensional Approach to Moral Education in the Philosophies of Al-Ghazali and Kant," *Journal of Islamic Ethics* 9, no. 1–2 (2025): 205–27, <https://doi.org/10.1163/24685542-20250006>.

systems often fail to instill deep moral values rooted in spirituality.⁷ Therefore, a new orientation in education is needed, one that can integrate the development of reason and the heart, so that education produces not only intellectually capable individuals, but also those with noble character and empathetic souls.

Based on this background, this study aims to explore educational values in Tarbawi Hadiths that emphasize the balance between reason and the heart and to relate them to theories in Humanistic Educational Psychology. Through this integrative approach, it is expected that new understandings will emerge that enrich the body of Islamic educational thought with modern psychological perspectives.⁸ This research not only offers theoretical contributions but also provides practical directions for the implementation of Islamic education that is more humanistic, reflective, and aligned with human fitrah as rational and emotional beings.

Studies on the education of reason and the heart have been widely conducted, both from the perspective of tarbawi hadiths and modern psychological approaches. Research on tarbawi hadiths generally highlights moral values, moral development, and the role of the heart in shaping learners' character.⁹ Meanwhile, studies in humanistic educational psychology emphasize self-actualization, empathy, and the holistic development of human potential.¹⁰ A number of recent studies have begun to connect Islamic educational values with humanistic approaches; however, they have not specifically integrated the concept of reason and heart in tarbawi hadiths with humanistic principles as a holistic educational framework.¹¹

Based on this gap, research on the balance between reason and the heart is not merely a theoretical study but also a critical reflection on contemporary education, which tends to be fragmented between rationality and spirituality. Without integrative efforts, Islamic education risks losing the substance of tarbawi values that form the foundation of character development. Conversely, through an in-depth understanding of Tarbawi Hadiths and Humanistic Educational Psychology, an educational model can be formulated that unites

⁷ Gina et al., "Nilai Akhlak, Moral Dan Spiritual Dalam Hadist Tarbawi"; Fatimah, "Pendidikan Humanisme Dalam Mengatasi Perundungan Perspektif Al-Qur'an"; Ishaki et al., "Hadist Tarbawi Sebagai Pilar Konsep Pendidikan Islam."

⁸ Taufikri Aula Ramadhan, "Konsep Pola Pendidikan Rasulullah SAW Sebagai Model Pendidikan Karakter Di Indonesia" (Institut Agama Islam Negeri Curup, 2025); R Rosyad, *Psikologi Pendidikan Islam* (Program Studi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2025); Felsenthal and Agbaria, "The Contraction and Expansion of Islamic Education: The Possible Contribution to Humanistic Islamic Religious Education in the Work of Abdolkarim Soroush."

⁹ Gina et al., "Nilai Akhlak, Moral Dan Spiritual Dalam Hadist Tarbawi"; Ishaki et al., "Hadist Tarbawi Sebagai Pilar Konsep Pendidikan Islam."

¹⁰ Felsenthal and Agbaria, "The Contraction and Expansion of Islamic Education: The Possible Contribution to Humanistic Islamic Religious Education in the Work of Abdolkarim Soroush"; Sijamhodžić-Nadarević, "Contribution of Islamic Religious Education to Intercultural Values in Pluralistic European Cultures: Insights from Bosnia and Herzegovina."

¹¹ Zamhariroh and Kurjum, "Integrasi Nilai-Nilai Hadis Tarbawi Ke Dalam Teori Konstruktivisme Untuk Mewujudkan Pendidikan Holistik Di Era Modern"; Maulidi et al., "Techno-Humanistic Learning: A New Paradigm for Human-Centered Digital Pedagogy on Islamic Education."

intellectual and spiritual intelligence, thereby producing individuals who are knowledgeable, possess noble character, and have high social sensitivity. To achieve these objectives, this study employs a qualitative approach in the form of library research through an examination of primary and secondary sources, including tarbawi hadiths, sharh works, and literature on humanistic educational psychology, in order to obtain an integrative understanding of the concept of balancing reason and the heart from the perspective of Islamic education.

This study employs a qualitative approach using library research. This approach is chosen because the focus of the study is directed toward analyzing concepts, meanings, and educational values derived from scholarly literature rather than from empirical field data. According to Abdullah et al.,¹² library research is a scientific activity that emphasizes the collection of data from various written sources in order to discover and systematically interpret ideas. Therefore, this study is conducted by examining primary and secondary sources related to the theme of balancing reason and the heart in Islamic education.

The primary sources in this study include collections of Tarbawi Hadiths related to the education of reason, the heart, and character formation. Meanwhile, secondary sources consist of various supporting literatures such as methodological books, academic journal articles, and research findings that discuss Humanistic Educational Psychology, including the thoughts of figures such as Carl Rogers and Abraham Maslow. The literature search process is carried out selectively by considering source credibility, thematic relevance, and data currency, as suggested by Syamsul et al.,¹³ who emphasize the importance of theoretical validity in qualitative research to ensure that research findings have a strong scientific foundation.

Data collection techniques are conducted through documentation and literature review by compiling data from various relevant sources, both in the form of hadith texts, sharh works, and modern academic references that discuss the integration of Islamic values and educational psychology. The stages of data collection include in-depth reading, note-taking, grouping, and classifying information according to the research variables. Wada et al.,¹⁴ explain that documentation in qualitative research must be carried out systematically to ensure that each piece of data has meaning and relevance to the focus of the study. Through this process, credible data are obtained for comprehensive analysis.

Data analysis uses the content analysis method with a descriptive-analytical and comparative approach. The descriptive approach is used to describe the content and educational messages in Tarbawi Hadiths as well as the main principles of Humanistic Educational Psychology, while comparative analysis is used to identify points of convergence, similarities, and differences between the two. The results of the analysis are

¹² Karimuddin Abdullah et al., *METODOLOGI PENELITIAN KUANTITATIF* (Yayasan Penerbit Muhammad Zaini, 2022), <http://penerbitzaini.com>.

¹³ T. D. Syamsul et al., "METODE PENELITIAN KUANTITATIF: TEORI DAN PENERAPANNYA," November 2023.

¹⁴ Fauziah Hamid Wada et al., *Buku Ajar Metodologi Penelitian, Cv Science Techno Direct* (PT. Sonpedia Publishing Indonesia, 2024), <https://www.researchgate.net/publication/377223521>.

expected to produce a conceptual synthesis that demonstrates a harmonious relationship between intellectual and spiritual development in Islamic education. Thus, this study not only provides theoretical contributions to the development of Islamic educational scholarship but also offers practical perspectives for building a humanistic, balanced educational system oriented toward human values.

Results and Discussion

The Concept of Balancing Reason and the Heart in Islamic Education

In the Islamic scholarly tradition, education is understood not merely as the transmission of knowledge, but as a process of forming the soul through *tazkiyah al-nafs* and the purification of the heart so that human potential can develop as fully as possible in the intellectual, moral, emotional, and spiritual domains. A number of recent studies on Islamic education affirm this integrative orientation as the foundation for the development of civilization, rather than merely academic achievement.¹⁵ Emphasis on the inner dimension ensures that reason operates under the guidance of values, so that knowledge leads to virtue rather than being limited to technical skills.

The Qur'an itself alludes to the necessity of integrating reason and inner sensitivity; QS. al-Hajj [22]: 46 affirms that true blindness occurs in the "hearts within the chests." This reading aligns with the idea of wisdom as an intelligence that knows how to place things in their proper context, which arises when reason is guided by a purified heart.¹⁶ Thus, rational intelligence is considered authentic only when it flourishes within the realm of affection and spirituality, rather than operating without ethical control.

The balance between reason and the heart therefore becomes the foundation of epistemic ethics in Islamic education. When reason moves without inner guidance, intellectual arrogance emerges; conversely, the heart without rational guidance risks producing fanaticism and non-rational decisions. Contemporary Islamic educational literature positions the goal of *tarbiyah* as the formation of the *insan kamil*, integrating knowledge, faith, and morality in a single coherent framework.¹⁷ The category of *kamil* here signifies the harmony between knowledge and piety that generates social impact.

The well-known hadith regarding the "*lump of flesh*" (HR. al-Bukhari and Muslim) reinforces this framework: the quality of the heart determines clarity of judgment and direction of action. In the educational context, this text binds cognitive processes to character formation, knowledge must be grounded in sincere intention, honesty, and empathy. This

¹⁵ Rosyad, *Psikologi Pendidikan Islam*; Usman et al., "Model Pendidikan Dasar Islam Berbasis Hikmah Dalam Tafsir Ar-Razi Terhadap QS. Luqman: 12–19."

¹⁶ Gina et al., "Nilai Akhlak, Moral Dan Spiritual Dalam Hadist Tarbawi"; Zamhariroh and Kurjum, "Integrasi Nilai-Nilai Hadis Tarbawi Ke Dalam Teori Konstruktivisme Untuk Mewujudkan Pendidikan Holistik Di Era Modern."

¹⁷ Ishaki et al., "Hadist Tarbawi Sebagai Pilar Konsep Pendidikan Islam"; A Rachman, "Pendidikan Hati Sebagai Metode Pemulihan Trauma Berbasis Al-Qur'an Dan Psikologi" (Institut PTIQ Jakarta, 2023).

perspective also resonates with the current of techno-humanistic learning, which rejects cognitive reductionism and promotes a synthesis of literacy, values, and humanity.¹⁸

Tarbawi Values in Hadiths on Reason and the Heart

As a basis for discussing tarbawi values, several hadiths that directly relate to the function of reason and the heart need to be presented first. The first hadith affirms the primacy of reason as the greatest endowment bestowed upon human beings:

مَا قَسَمَ اللَّهُ لِعَبْدٍ نَصِيْبًا أَفْضَلَ مِنْ عَقْلِ يَهْدِيهِ إِلَى هُدًى، أَوْ يَرْذُئُهُ عَنْ رَذًى

"Allah has not granted any gift to a servant that is more excellent than reason, which guides him to right guidance or protects him from destruction." (HR. Ahmad)

The second hadith emphasizes that the heart is the center of morality and the controller of all human behavior:

إِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

"Indeed, in the body there is a piece of flesh; if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt. Truly, it is the heart." (HR. Bukhari dan Muslim)

The third hadith connects the dimensions of reason and the heart in education through an emphasis on moral character:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

"Indeed, I was sent to perfect noble character." (HR. Ahmad)

These three hadiths show that education in Islam never separates intellectual intelligence from purity of heart and the nobility of moral character. After presenting this hadith-based foundation, the discussion of tarbawi values can be further developed.

The tarbawi dimension of hadith presents a value-based curriculum that guides reasoning to operate within moral boundaries. The encouragement to think, seek knowledge, and judge fairly goes hand in hand with the purification of motives, self-control, and sincerity.¹⁹ The narration, *"Allah has not granted any gift to a servant that is more excellent than reason"* (HR. Ahmad), is understood by educators as an ethical mandate to direct rational potential toward public benefit, not merely individual superiority.²⁰

Within the same framework, the hadith of the "lump of flesh" positions the *qalb* as the center of moral navigation. Education that merely accumulates knowledge without nurturing the inner self is prone to producing competencies that lack ethical direction.²¹ Many

¹⁸ Maulidi et al., "Techno-Humanistic Learning: A New Paradigm for Human-Centered Digital Pedagogy on Islamic Education."

¹⁹ Muslimah, Pratiwi, and Bahiyah, "Integrasi Nilai Sains Dalam Pendidikan Islam Melalui Tafsir Tarbawi."

²⁰ Gina et al., "Nilai Akhlak, Moral Dan Spiritual Dalam Hadist Tarbawi."

²¹ Usman et al., "Model Pendidikan Dasar Islam Berbasis Hikmah Dalam Tafsir Ar-Razi Terhadap QS. Luqman: 12–19."

recent studies show that spiritual cultivation strengthens clarity of judgment and reduces aggressive tendencies among learners, indicating a direct connection between purity of heart and the quality of rational decision-making.²²

Therefore, the educational pattern of the Prophet Muhammad (peace be upon him) integrates *ta'lim* (intellectual enlightenment) and *taṣkiyah* (spiritual purification). Exemplary conduct, dialogue, and compassion function as pedagogical instruments that produce honesty, patience, responsibility, and care.²³ At this point, tarbawi hadiths provide a curricular framework that unites competence, character, and spirituality within daily learning experiences.

Principles of Humanistic Educational Psychology

Humanistic Educational Psychology emerged as a critique of mechanistic models that reduce human beings to objects of training or psychological symptoms. This tradition views learners as growing, unique individuals who possess the capacity for self-actualization when supported by a conducive environment.²⁴ In the context of Islamic education, humanistic ideas intersect with the mandate to honor human dignity, positioning the classroom as an ecosystem for holistic self-development rather than merely a machine for content transmission.²⁵

Maslow proposed a hierarchy of needs, from basic needs to self-actualization, as prerequisites for a healthy learning climate; the fulfillment of security, esteem, and positive relationships correlates with cognitive readiness.²⁶ When this foundation is fragile, the learning process is easily hampered or experiences meaning dissonance. Education that attends to these layers of need supports academic goals while also fostering long-term psychological empowerment.²⁷

Rogers added that effective learning is grounded in unconditional positive regard, empathy, and authenticity in teacher–student relationships. The student-centered approach shifts the teacher’s role from sole authority to facilitator, opening space for exploration, reflection, and self-responsibility.²⁸ Here, intrinsic motivation, a sense of safety, and meaningful experience become the driving forces of learner autonomy.

²² Fatimah, “Pendidikan Humanisme Dalam Mengatasi Perundungan Perspektif Al-Qur’an.”

²³ Ishaki et al., “Hadist Tarbawi Sebagai Pilar Konsep Pendidikan Islam”; Zamhariroh and Kurjum, “Integrasi Nilai-Nilai Hadis Tarbawi Ke Dalam Teori Konstruktivisme Untuk Mewujudkan Pendidikan Holistik Di Era Modern.”

²⁴ Sijamhodžić-Nadarević, “Contribution of Islamic Religious Education to Intercultural Values in Pluralistic European Cultures: Insights from Bosnia and Herzegovina.”

²⁵ R N Ramadhani, “Implementasi Integrasi Kecerdasan Profetik Berbasis Pendekatan Holistik Dalam Pembelajaran Akidah Akhlak Di MIN 3 Lampung Selatan” (Universitas Islam Indonesia, 2025).

²⁶ Maulidi et al., “Techno-Humanistic Learning: A New Paradigm for Human-Centered Digital Pedagogy on Islamic Education.”

²⁷ Felsenthal and Agbaria, “The Contraction and Expansion of Islamic Education: The Possible Contribution to Humanistic Islamic Religious Education in the Work of Abdolkarim Soroush.”

²⁸ Sijamhodžić-Nadarević, “Contribution of Islamic Religious Education to Intercultural Values in Pluralistic European Cultures: Insights from Bosnia and Herzegovina”; Ramadhani, “Implementasi Integrasi

These humanistic principles closely intersect with the tarbawi ethos: compassionate nurturing, respect for individual uniqueness, and character formation through experience. Their integration gives rise to a human-centered yet God-oriented education an education that honors humanity while connecting it to transcendent values.²⁹ The result is learners who are intellectually capable, emotionally mature, and morally oriented.

Points of Convergence between Tarbawi Hadiths and Humanistic Educational Psychology

The points of convergence between tarbawi hadiths and humanistic educational psychology can be understood by reading the meanings of the hadiths alongside core humanistic concepts. The first hadith stating, “مَا قَسَمَ اللَّهُ لِعَبْدٍ نَصِيْبًا أَفْضَلَ مِنْ عَقْلٍ” (“*Allah has not granted to a servant a gift better than reason*”) affirms that reason is the fundamental capacity for discerning truth and avoiding destruction. This meaning aligns with the humanistic view that every individual possesses rational potential and an innate capacity to make meaningful decisions. Maslow describes this process as a stage toward self-actualization, in which a person is able to use rational awareness to manage choices responsibly.³⁰

The second hadith about the *qalb*, “إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ” (“*If the heart is sound, the entire body will be sound*”), indicates that the inner dimension becomes the center of moral navigation. Within the humanistic framework, this role of the heart corresponds to Rogers’ concept of congruence, namely the alignment between emotions, values, and actions as a prerequisite for healthy personal growth. Thus, both hadith and humanistic theory emphasize that moral and emotional development cannot be separated from the learning process.³¹

The third hadith concerning the prophetic mission, “إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ” (“*I was sent only to perfect noble character*”), shows that the ultimate goal of education is character formation. This view intersects with the orientation of humanistic psychology, which sees education as a path toward the highest qualities of humanity: empathy, responsibility, creativity, and morally grounded freedom. Humanism rejects rigid educational patterns, just as the hadith rejects intelligence that is not accompanied by moral character.

Within an integrative framework, the concepts of human-centered and God-centered education complement one another: freedom is guided by revelation, and moral autonomy is directed by divine values. Teachers play a dual role as intellectual facilitators and spiritual guides, while the classroom becomes a dialogical space that humanizes and gives meaning to

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²⁹ Maulidi et al., “Techno-Humanistic Learning: A New Paradigm for Human-Centered Digital Pedagogy on Islamic Education”; Zamhariroh and Kurjum, “Integrasi Nilai-Nilai Hadis Tarbawi Ke Dalam Teori Konstruktivisme Untuk Mewujudkan Pendidikan Holistik Di Era Modern.”

³⁰ Usman et al., “Model Pendidikan Dasar Islam Berbasis Hikmah Dalam Tafsir Ar-Razi Terhadap QS. Luqman: 12–19.”

³¹ Felsenthal and Agbaria, “The Contraction and Expansion of Islamic Education: The Possible Contribution to Humanistic Islamic Religious Education in the Work of Abdolkarim Soroush.”

learners' experiences. This model revitalizes the function of education as a journey toward discovering a meaningful life.

The practical consequence of this convergence is the emergence of a curricular paradigm that unites mastery of content, character formation, and spiritual literacy. The incorporation of authentic experiences, reflective learning, and a culture of mutual trust strengthens the bridge between competence and virtue. With such a foundation, educational institutions are able to cultivate a generation that is both competent and oriented toward the common good.

Implications of Balancing Reason and the Heart in Modern Education

Amid globalisation and rapid technological advancement, education is often reduced to cognitive and material indicators, whereas moral crises and dehumanisation point to the need for a new direction. The integration of tarbawi hadith values and humanistic principles provides a framework for reorientation, so that success is measured not merely by academic scores but by the growth of holistic personality.³² This approach is relevant for mitigating the negative impacts of a competitive culture that lacks meaning.

Its implementation requires teachers to act as both educators and mentors who design dialogical and reflective learning, cultivate empathy, and instil values of honesty, responsibility, and sincerity. A learning environment that is safe and that respects the dignity of learners has been shown to enhance intrinsic motivation and the quality of meaningful academic achievement.³³ Within such an ecosystem, schools move from being mere teaching institutions to nurturing communities.

The strategic implication is the formation of an educational ecology that is characterized by moral integrity and civility: learners are able to think critically without losing compassion, achieve excellence without abandoning morality, and become empowered without being detached from a transcendent orientation. If the integration of reason and the heart is neglected, education may become fragmented in purpose and lose its ethical force to form individuals who are responsible to others and before Allah SWT.

Conclusion

Based on the results of this study, it can be concluded that the balance between reason and the heart constitutes the core of ideal education, both according to Tarbawi Hadiths and Humanistic Educational Psychology. In the Islamic view, reason functions as a means to reason and understand truth, while the heart plays a role in safeguarding moral purity, directing intention, and guiding human beings toward wisdom. Education that

³² Fatimah, "Pendidikan Humanisme Dalam Mengatasi Perundungan Perspektif Al-Qur'an"; Maulidi et al., "Techno-Humanistic Learning: A New Paradigm for Human-Centered Digital Pedagogy on Islamic Education."

³³ Ramadhani, "Implementasi Integrasi Kecerdasan Profetik Berbasis Pendekatan Holistik Dalam Pembelajaran Akidah Akhlak Di MIN 3 Lampung Selatan"; Sijamhodžić-Nadarević, "Contribution of Islamic Religious Education to Intercultural Values in Pluralistic European Cultures: Insights from Bosnia and Herzegovina."

balances these two aspects will produce individuals who are intellectually intelligent while also spiritually and emotionally mature. This concept aligns with the primary objective of Islamic education, namely the formation of the *insan kamil*—individuals who are knowledgeable, faithful, and possess noble character.

The study of Humanistic Educational Psychology reinforces this perspective by emphasizing the importance of humanizing human beings within the educational process. The principles proposed by humanistic thinkers highlight respect for the potential, freedom, and lived experiences of learners. Education is not merely the transfer of knowledge, but a journey of discovering identity through empathetic relationships and meaningful learning environments. This view has a strong point of convergence with tarbawi values, which position education as a process of soul purification (*tazkiyah al-nafs*) and the formation of noble character.

The integration of Tarbawi Hadiths and Humanistic Educational Psychology produces an educational paradigm that is comprehensive, holistic, and balanced. Together, they build an educational system that not only cultivates rational intelligence but also animates moral and spiritual awareness. This synergy offers a new direction for the development of Islamic educational models that are capable of responding to the challenges of the times without losing their Islamic spirit and universal human values. Such an education will produce a generation that is broadly knowledgeable, possesses high social empathy, and upholds ethical values in life.

Accordingly, this study affirms that the balance between reason and the heart is not merely a normative idea but a conceptual framework that can be translated into operational educational designs. The concept of balancing reason and the heart identified in this study consists of three core elements: the strengthening of reasoning abilities, the cultivation of moral–emotional sensitivity, and the purification of spiritual orientation. These three elements can be formulated as curricular principles that place the simultaneous development of rationality, character, and spirituality within every learning process.

Practically, the implementation of this concept can be directed toward curriculum development that integrates *learning to know* (strengthening reason), *learning to be* and *learning to live together* (formation of the heart and character), as well as *learning to believe* (spiritual deepening). Subject curricula can be designed to include components of self-reflection, empathetic dialogue, authentic experiential learning, and assessment that measures not only cognitive aspects but also responsibility, honesty, and empathy. Teachers can adopt a humanistic teaching approach by providing spaces for responsible freedom, moral guidance, and consistent role modeling.

These pedagogical recommendations demonstrate that the concept of balancing reason and the heart makes a concrete contribution to building more holistic Islamic educational practices. Through this integrative application, educational institutions can nurture generations that excel in knowledge, are mature in moral character, and are emotionally stable, enabling them to serve as catalysts for the emergence of a civilization rooted in faith and oriented toward human well-being.

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