



Phases of human development: Comparing Western and Islamic theories and the implication in Islamic education


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Abstract

The physical, cognitive, and socio-emotional development determine every aspect of human life, including education. Providing appropriate education for children is determined by the child's developmental stage. The current study aims to describe the stages of human development according to Western and Islamic concepts and their implications in Islamic education. To ensure a comprehensive investment in human beings, attention to religious education and introducing religious instruction from the prenatal stage is deemed necessary, as this period forms the foundation for further development. The research methodology employed in this study is a Systematic Literature Review (SLR). After reviewing various literature sources, the researchers selected several references that were relevant to the topic. The study's results indicate that the prenatal phase in Islamic psychology is more extended than Western psychology's. The tamyiz and amrad phases, viewed in Islamic psychology as preparations for entering adulthood, correspond to the Western psychological perspective of puberty. The futuh phase, or the phase of wisdom in Islamic psychology, occurs when a person ages 40, whereas Western psychology labels this as the adult phase. The phase of the Hereafter is considered crucial in Islamic psychology, while Western psychology lacks an afterlife phase. Consequently, Muslims undergo lifelong education from early birth to death. In conclusion, every phase of human life must be educated according to the level of maturity, starting from prenatal, infant, early childhood, school age, adolescent, young adult, mature adult, to late adult.

Keywords: *human development; islamic theory; islamic education; islamic psychology; western theory.*



A. INTRODUCTION

The definition of human beings can be viewed from different perspectives due to their complexity. Among these perspectives, one defines man as a thinking being (*homo sapiens*), another as a shaped being (*homo faber*), and yet another as an educable being (*homo educandum*). Regarding the significance of education, all these perspectives on man can serve as a basis for determining the approach to educating him (Ilyas, 2019). This view of man emphasizes the reality of man as a unity of individual and social creatures, a physical and spiritual unity, and a creature of God. To effectively educate a man, it is necessary to comprehend the processes of human development, as education takes into account the social norms and behavioral traits appropriate for each developmental stage (Fadlullah, 2017). Therefore, understanding human development holds significant importance.

Furthermore, according to Hurlock (1980), understanding developmental patterns is fundamental to comprehending children fully and providing suitable education and instruction at the appropriate times. The process of human growth is crucial for enabling individuals to realize their full potential and achieve personal well-being, happiness, and self-actualization (Zahid & Kassim, 2023). From birth, even in the mother's womb, man continues to experience development and growth. Development is defined as a pattern of change that begins at the time of growth and continues until the end of life. Development is mentally oriented, while growth is oriented towards an increase in size and structure, and thus, development persists throughout life while growth has a time limit (Dwiyono, 2021). Human beings exhibit periodic differentiation in development and growth, along with specific timing and rhythm.

According to Santrock (2011), development is described in terms of stages to facilitate comprehension and organization, which refer to developmental periods. The developmental period results from the interaction between biological, cognitive, and socioemotional aspects of development. The developmental phase is a process experienced by an individual toward a level of maturity that takes place systematically and continuously in both physical and psychological aspects. Thus, a person's development is heavily influenced by the maturity process (Jahja, 2011).

The level of an individual's abilities is determined by their age or the period of their development, as it can determine the level of knowledge, intellectual capacity, emotional well-being, talents, and interests of the student. This determination is observed from biological, psychological, and didactic dimensions. Therefore, it can be formulated that this phase of development is a process of qualitative change (related to functional perfection) and progression due to changes in biological structures and learning processes (Samsudin et al., 2016).

Several researchers have explored the phases of human development in Islamic education. Ilyas (2019) stated that the phase of human development goes through various educational processes, starting from the *nutfah* to becoming *mudghah* and eventually becoming a baby. According to Islamic education, this process should encompass the period

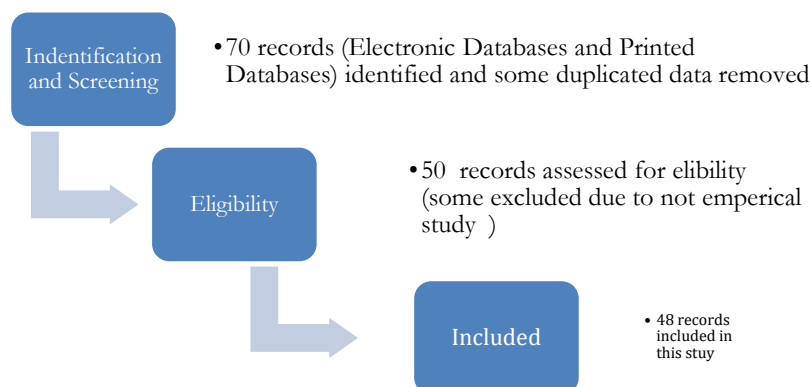
before birth, after birth, throughout one's life, and also address how the elderly should be treated in accordance with Islamic values.

In contrast, Western theory, as articulated by Hurlock (1980), delineates stages of human development from prenatal to late adulthood. However, research comparing Islamic and Western theories remains limited. Therefore, this study aims to compare and identify the similarities and differences between Western and Islamic concepts of human development and how each phase of human development can be utilized in Islamic education. The study posits that, despite the similarities in how humans develop, differences exist in each phase depending on the approach used—whether Western or Islamic theory.

B. METHOD

The method employed in this research is the Systematic Literature Review (SLR). The SLR method is used to individualize, study, evaluate, and interpret all available research on phenomena related to relevant questions. The SLR approach allows for a systematic review, the journal can be reviewed and systematically identified on each process following the steps or protocols that have been established (Sutanto et al., 2021). The advantages of SLR according to Lamé (2019) provide a structured approach to answer important research questions. Kitchenhamn et al. (2009) stated that SLR assists in the creation of evidence-based guidelines for practitioners, in addition to compiling all available data on a research subject. This research also combines the SLR with the study of the library as a technique to collect data by scanning books, literature, records, and reports related to solved problems (Zed, 2014).

Both electronic databases and printed resources were utilized in this study. The electronic databases used include Scopus, ISI Web of Science, Google Scholar, Eric, etc. Furthermore, printed resources such as books, literature, records, and reports related to solved problems were also identified, and a screening process was conducted. The key words used in searching the data are; Human Development, Islamic View of Human Development, Psychological view of Human Development, Religious Education. The resources that met the criteria were included in this study.



Picture 1.
Prisma Flowchart

C. RESULT AND DISCUSSION

Development means a progressive and continuous change of orderly and coherent change in the individual from birth to death (Hurlock, 1959). Development is divided into two conflicting processes of development that occur simultaneously throughout life: growth or evolution and regression or innovation. Santrock (2011) define development as the pattern of motion or transformation that starts at conception and lasts the entirety of a person's existence.

According to Makes (2004), Some characteristics must be understood to comprehend human development. First, development is a lifetime involving a variety of changes. Second, development is multidimensional and covers a wide range of areas of development such as physical, intellectual, cognitive, linguistic, emotional, social, and moral. Third, development is multidirectional and changes in a certain direction. Fourth, development is flexible and can be stimulated to develop to the maximum level. Fifth, development is always inherent in history where individual development is influenced by circumstances. And the last developments are contextual.

Besides those characteristics, Hartati (2005) argues that there are also some developmental principles. First, development is a process that never stops. Second, every aspect of physical, emotional, intellectual, and social development is a mutually influential and positively correlated unity. Third, development happens regularly following a particular pattern or direction. Fourth, each phase of development has its distinctive characteristics. Fifth, every normal individual will go through a phase of development.

1. Theory of human development

The following are the theories that related to human development:

a. *Nativism Theory*

The theory of nativism states that human development is derived from inside as soon as he is born. The pioneer of this theory is Schopenhauer, a German philosopher, and his followers are Plato and Descartes. This theory is proven by day-to-day experience of similarities between parents and children. For example, their parents are musicians, so their children are also musicians.

b. *Empirical Theory*

This theory states that development depends solely on environmental factors. The pioneer of this theory is John Locke. He said that the behavior of a newborn child is like a paper covered with white candles (*tabula rasa*). So, everything is shaped by the environment, so this theory is also called *tabula rasa* theory.

c. *Convergence Theory*

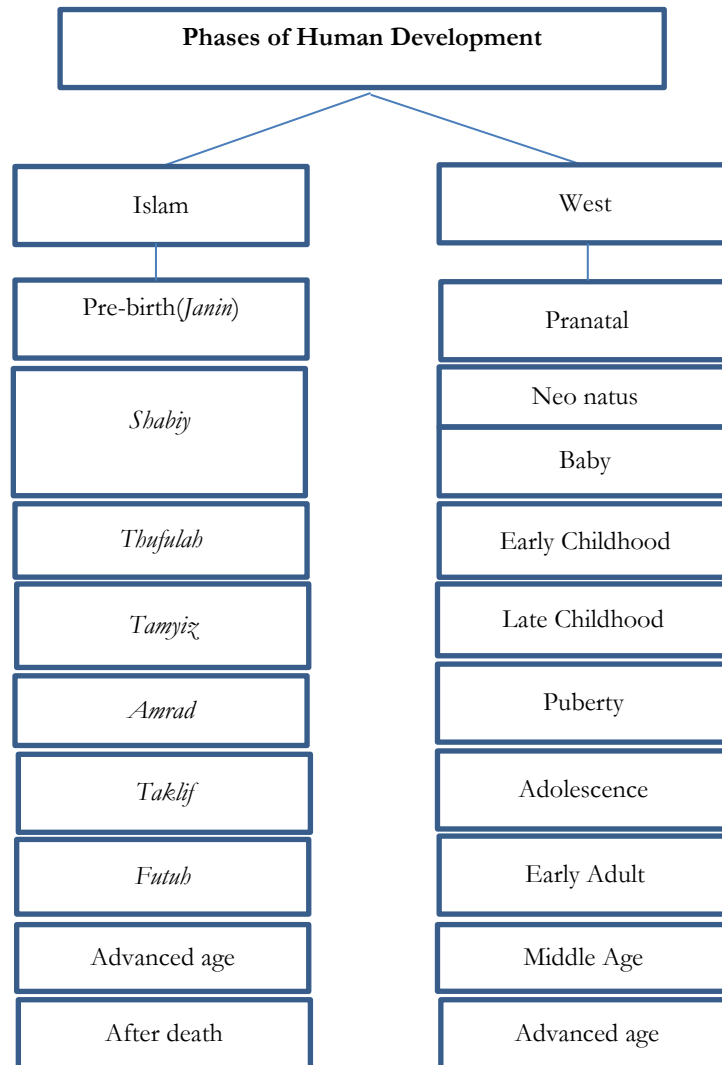
This theory was first formulated by William Stern. This theory argues that the development of an individual is determined by both heredity and environment. Heredity and environment work together to determine the direction of development. This theory has been able to explain the situation in society. So, it is clear that heredity and the respective environment are involved in determining the direction of development.

d. Interaction Theory

Interaction means mutual influence. The father of this theory is Piaget (1947). The theory argues that development is not only affected by heredity and the environment but also the interaction between the person and the world (Whildan, 2021).

2. Phases of human development

To find out the Phases of Human Development in the West and Islamic teaching, the following chart will show you clearly:



Picture 2.
Phases of human development

From the chart above it can be seen that there are similarities and differences about the stage of human development according to the West and Islam from birth to adulthood (Purnami, 2008). The explanation of the chart is as follows. First, the prenatal phase in Islamic psychology is longer than in Western psychology. Second, The *tamyiz* phase and the *amrad* phase in the view of Islamic psychology as preparation for entering

adulthood in the Western psychological view there is a period of puberty. Third, The *futub* phase or phase of wisdom in the view of Islamic psychology is when a person enters the age of 40, while Western psychology calls this the adult phase. Lastly, the phase of the Hereafter, in the view of Islamic psychology, is very important whereas in Western psychology there is no afterlife phase (Mudzakir, 2002).

3. The foundation phase of human development in the Islamic and western perspective

a. Pre-birth developmental stages

The beginning of human life can be seen psychologically and biologically. Psychologically, human life begins when the fetus begins to react to external stimuli. Biologically human life begins at the time when the egg and sperm meet together (Hanafi, 2018). Pre-natal development is mentioned in the al-quran *surah* al-Mukminun verses 12-14 as follows:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ (12) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ (13) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (14)

“Verily We created man from a dust, then We made the dust a stain in a secure place. Then We made it a bite of flesh, and we made it a bite, then we made the bite a bone, and then we filled it with flesh (lahm). Then We made a different form from the former. Blessed be God, the best of creators”.

In addition, the pre-birth developmental stages also mentioned in *surah* al-Hajj verse 5 as follows:

..... فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَرَعِيرٍ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ...

“Verily We have made you of soil, then of a drop of semen, then from a clump of blood, and then of the perfect clump and the imperfect clump, that We may make it clear to you; and We have set it in the womb, as We will, until a fixed time”.

According to the Qur'anic verses above, the stages of prenatal development can be sequentially described as *sulalatin mintin*, *nutfatan*, *alaqatan*, *mudghutan*, *idboman*, *lahman*, and *khalqan akbar*. On the other hand, in Western psychology, Hurlock (1980) grouped the prenatal period into three parts; first, the zygote period that lasts from conception to the end of the second week; second, the embryonic period lasts at the end of the second month; and third, the fetal period lasts from the end of the second month until birth (Purnami, 2008). While in the womb, the child must already be nurtured in his sense of religion through appropriate approaches, because life in the womb is the chain of the next life, namely life in the world or this realm of *shabadah* (Hasnawati, 2021). According to the Islamic view, a baby in the womb already has life in which fate has already been assigned to him, which according to hadith narrated by Bukhari “*Each one of you is constituted in the womb of the mother for forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then God sends an angel who is ordered to write four things. He is ordered to write down his deeds, his livelihood, the date of his death,*

and whether he will be blessed or wretched. Then the soul is breathed into him (Sabih al-Bukhari: 3036)". Similarly, according to Papalia et al., (2016), the fetus already has sensory ability such as hearing. This means that both Islamic and Western theories agreed that baby has life before birth. Furthermore, both Islamic and western theories agreed that pregnant women's physical, mental, emotional, and spiritual health has long been linked to significant effects on the baby's development (Husairi, 2019).

b. The developmental phase of infancy

The infant period lasts from the age of 0 – 2 years, counting from the neonatal period. It starts from 2 weeks up to 2 years. In Surah al Baqarah verse 233 mentions that mothers should breastfeed their children for two full years, for those who wish to breastfeed fully, and the father must provide for them and properly clothe them. Similarly, western theory also emphasises the importance of breastfeeding instead of bottle feeding. Breastfeeding and bottle-feeding have distinct effects on maternal attachment, breastfeeding mothers display higher maternal attachment compared to bottle-feeding mothers. Moreover, breastfeeding is associated with maternal attachment, poor maternal attachment could result in insecure infant attachment (Muhammad & Johnson, 2021; Linde et al.,2019).

Furthermore, the neonatal and infant period contains three developmental aspects. First is physical development, which is during the first six months, growth continues as fast as the prenatal period. The general pattern of growth and development is the same for all babies, but there are still differences in height, weight, sensory performance, and other physical areas. Second, the development of intelligence is that cognitive abilities which enable the formation of understanding. Babies start their lives without understanding everything around them. Babies gain understanding through the process of maturation and learning. Third, the development of emotions at birth, emotions appear in simple and almost indistinguishable forms. With age, emotions change more and more and can be distinguished into pleasant and unpleasant emotions (Hanafi, 2018). According to Santrock (2011), babies are already introduced to emotion and can express basic emotions such as crying and smiling which facilitate the interaction between babies and caregivers.

c. Early childhood development stage 2-7 years (early *thufullah* phase)

This phase is called *shobiy* phase, the breastfeeding phase from 0-2 years of age and the early *thufullah* phase (Surawan & Mazrur, 2020). This phase is taken from the age range mentioned by the Prophet Muhammad saw., "So teach your child to pray at the age of 7 years." Also, the Quran put limits on breastfeeding time to 2 years, so based on the Prophet's hadith and the Quranic verse can be concluded that the pre-*tamyiz* period is from the age of 2 to 7 years. In this phase, children start to have an obligation to study without compulsion and still have a chance to spend their time by playing.

According to Western theorists, this period is named the early childhood phase from 2-5 years of age. While 7 years old is categorised as childhood. Around the age of 4-5 years, children can master their mother tongue and have an ego. At the age of 5

years, their social feelings begin to rise and at the age of 7 years, children begin to grow by learning (Fitriani et al., 2023). In educating children at this age, the Prophet SAW recommend using the learning while playing method because it is in line with the level of children's development at this age. Therefore, this phase is called the pre-school year, where children begin to learn to be independent and look after themselves, as well as develop school readiness skills, such as following orders and learning letters.

d. Late childhood development stage 7-14 years (late thufullah phase)

This phase is also known as the school period. Piaget, who was a pioneer of the cognitive revolution which emphasized mental processes, argued that children can learn to write, read, and count (Papalia & Feldman, 2016). According to theories of cognitive development, this period is the concrete operation phase (7-11 years) and formal operation (11-15 years). During the time of the Abbasid Caliphs, the state limited the age of compulsory education for children to a minimum of 7 years because reading and writing lessons for children younger than that age could weaken their physical and mental abilities. This means that it is essential to pay attention to the child's development phase as a didactic reference (Khaironi, 2018). The late *thufullah* or the *tamyiz* phase is a phase of the child's mindset strength, where the child can find and determine several meanings of words. Mujib and Mudzakir (2002) stated that in this period, children can differentiate the good and the bad based on standard norms and laws. This period also marked children's ability to accept the abstract concept of God, merit and sin, heaven and hell, etc.

Nevertheless, many different opinions from scholars appeared regarding the signs of the *tamyiz* phase. Some people think that the indicator of *mumayyiz* (someone who is *tamyiz*) is being able to understand a conversation and answer questions from the person they are talking to. In the *tamyiz* phase, the self is the center of attention so children begin to pay attention to their surroundings objectively. Children are also no longer egotistical, meaning that they have been groomed and prepared to carry out the role of servant of Allah (Sundari, 2004). Children need to understand who Allah Swt. is through monotheism and how Allah's rules apply on earth to maintain human survival.

e. Developmental stages of the adolescent phase 10-17 years (amrad phase)

The periodization of adolescence (puberty, early adolescence, and late adolescence) in Islamic psychology is called *amrad*. It is the preparatory phase for humans to carry out their role as Allah's caliphs on earth, with an awareness of responsibility towards fellow creatures, strengthening their devotion to Allah through the activities of *amar ma'ruf nahi munkar*. In Islamic psychology, this period is characterized by someone's ability to understand the burden of *taklif*, especially regarding the basics of religion, types of obligations, and ways of implementing them (Mudzakir, 2002).

The *amrad* phase prepared a person to become a caliph on Earth. Therefore, the basic thing that must be taught is awareness of responsibility towards creatures, because humans are the representatives of God who will regulate, protect, and process everything on this earth. In this phase, the Prophet Muhammad saw. also learned about financial

management, practicing honesty and justice in trading, establishing communication and interaction with other people, and of course learning about other business principles. In this phase, a child needs to develop his potential to reach maturity and the ability to take full responsibility. Children need maturity and trust training to become responsible human beings as future adults. When they grow up, they must be able to be independent supporting their own lives and those of their families (Ania, 2016). Thus, in this phase, it is necessary to train abilities in life skills because a child will have to work one day.

Accordingly, western theories characterized this period with a dramatic change in physical development or puberty (Papalia & Feldman, 2016b). During this period, an individual is moving from childhood to adulthood, which became a critical phase (Leung & Shek, 2020). Additionally, According to Western views, adolescents are social beings with feelings who are under societal and biological pressure to find emotional stability and a purposeful sense of self (Miller, 1989). Therefore, Decisively, there is a similarity in seeing this phase as the period of identity seeking, both in Islamic and Western theorists.

f. Adult development phase

According to several developmental psychologists (Hurlock, 1980; Santrock, 2011; Papalia & Feldman, 2016), adulthood is divided into three phases, the first is the early adult phase (*taklif* stage) at the age of 18-40 years, then middle adulthood with an age range of 41-60 years, and late adulthood which is also known as old age at above 60 years old. At the *taklif* stage, humans are exposed to the obligation to be *'abdullah* (the servant of Allah) and a good leader. It is hoped that the independence prepared at the *amrad* phase can equip someone to become a multi-solution leader, understand various problems, and have the ability to act and be a reliable leader. Furthermore, the provisions that have been prepared at the *tamyiz* phase are expected to make him someone who obeys Allah (Hanafi, 2018).

Meanwhile the middle adulthood stage, according to Nashori as quoted by Purnami, is called the *futub* phase when a person has matured spiritually. Mujib & Mudzakir (2002) define *futub* phase as an individual with a chronological age of 40 years old and above. As described by the Prophet Muhammad saw., at the age of 40 he did a lot of contemplation and meditation in the Hira cave to draw closer to Allah SWT (Purnami, 2008). In the Qur'an, surah al-Ahqaf verses 15 and 16, mentioned that a man has to be kind to his parents because his mother conceived him with difficulty, and gave birth to him with difficulty. The period from conception to weaning is two years. So that, when he reaches the age of forty, he will be grateful for all favors that Allah has bestowed upon him and upon his parents, doing good things which Allah is pleased with, granted him goodness which will flow down to his children and grandchildren. Indeed, he repents to Allah, and indeed he is a Muslim. According to Asadollahi (2021), old age is highly valued and respected in Islam.

In the late adulthood or elderly phase; age range of over 60, almost all physical and sometimes psychological aspects of humans declined, such as reduced energy,

reduced ability to see, experiencing delirium, Alzheimer's, etc. According to Quran *Surah Al-Ruum* verse 54:

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

"He is the One who created you out of weakness, then He made you strong after you became weak, and then He created you weak after you were strong. He creates what He wills. He is all-knowing, all-powerful.." (Handayani, Wiji dan Purnami, 2008).

Similarly, Santrock (2011) also mentioned that late adulthood is characterized by a significant decrease in physical and cognitive ability. At this phase, elderly people need to attend formal activities, such as attending religious activities and gathering with family and close friends. Activities are necessary to promote the elderly spiritual quality of life and avoid loneliness (Setyowati, 2021). Additionally, Nashori (2016) also signify that older people continue to strive to improve oneself to face life after death.

g. Post-mortem stage

The post-death stage consists of the realm of *barzakh*, doomsday, and life in heaven or hell. The human condition during these times can only be known from the Qur'an and hadith guidance (Handayani, Wiji dan Purnami, 2008). In contrast, there is no afterlife phase according to western theories of development. Western theories focus on the mourning phase of the grieving person considering the historical and cultural aspects (Hurlock, 1980; Santrock, 2011; Papalia & Feldman, 2016).

Based on the explanation above, it can be concluded that the phase of development according to Western theory and Islamic theory is somewhat similar in classification of each phase according to chronological age and every individual. However, the difference lies on the aspect of development, western theories focus on the three domains; physical, cognitive and socioemotional from prenatal to late adulthood period. Contrarily, Islamic theories focus on how to live as an individual who has the obligation of *Abdullah* and focus on belief in one God and life is preparation for after death period because the phase of development starts from prenatal to after death or akhirah.

4. The implications of human development phases in Islamic education

a. Implications of education in pregnancy

The prenatal education program is a program with aim to help parents and family members provide a better environment for babies, provide opportunities for early learning, and encourage positive development between parents and children that can last forever (Carr, 1998). Prenatal development is a significant phase that determines future development. Research in prenatal development showed that babies can learn, feel, and know the difference between dark and light in the womb. When the pregnancy is five months old (20 weeks), the baby's ability to perceive stimuli has developed well enough so that learning games can be started (Samsudin et al., 2016). Papalia and Feldman (2016) stated that the fetus can respond to the mother's voice, heartbeat and

vibration inside the mother's body. In addition, the fetal ear is fully formed and completed by the time it enters 24 weeks of gestation and at 25 weeks of gestation, the fetus in the womb can already hear sounds from outside, although the sound is somewhat suppressed and more listening to sounds with low frequencies. Stimulation for fetal hearing is easily to do because it automatically hears sounds inside the mother's body (Sari, 2013). In Islam, if the mother recites the Qur'an every day, the baby can listen to it and it is good for stimulating baby auditory development. Mujahidin & Khoriyah (2018) stated that prenatal education is recommended to be carried out during pregnancy since the soul is placed in the fetus and can be implemented through performing shalah, reading and memorising the Qur'an, dzikir, conversation, attending Islamic studies class (majlis ta'lim), acting morally, and being consistent.

Thus, parents' role in nurturing their children towards Islamic religious education can start from introducing religious concepts or values to children through language, such as when feeding or breastfeeding, bathing, powdering, and dressing children, by reciting *bismillah*. Even when carrying or lulling him to sleep, say the *thoyyibah* sentences. Also, by treating children with affection. It is keenly important because, at this age, children's understanding of God's love has not yet developed. Through the love of their parents, children will have a trusting attitude toward their parents and be positive about what their parents say, furthermore, by providing examples of practicing religious teachings well kids can imitate other people's appearance and actions. According to Bandura (1977), children learn through observation and modelled what they see. Therefore, showing the appropriate and desired behaviour or in front of children is encouraged for this reason, because children copy their surroundings.

b. Implications of Islamic religious education during the neonatal period

Developments during the neonatal period can be known when the hearing function has begun. In this phase, according to Mujib & Muzakir (2002), Islamic religious education can be practiced by parents to children through several activities, such as reciting the call to prayer in the right ear and reciting the *iqamah* in the left ear at the moment when the child is born. So that the first sound heard and recorded in the baby's memory is the sentence that affirms Allah, acknowledges Muhammad's apostleship, and invites prayer to become a lucky person. Slaughter the *aqiqah*, two goats for a baby boy and one goat for a baby girl. Also, give the child a good name or a name with good meaning. Get used to living a clean and holy life by practising when to urinate, when to defecate in a certain place, and after finishing dousing it with water until it is pure and provide breast milk for up to two years. Monks et al., (2004) also encouraging sensory stimulation during this phase, as stated before during this stage baby already gain their sensory ability.

c. Implications of Islamic religious education in the childhood phase

The development during early childhood is very critical for subsequent development. To help children's physical development, educators should guide them so that children will have an awareness of their sensory abilities and have a positive attitude

toward themselves. The implications of this physical development at schools need to be designed in a conducive educational environment (Bujuri, 2018). In order to facilitate the development of emotional aspects, educators should encourage children to recognize, accept, and talk about feelings and this will help children to understand their own and others' emotions (Santrock, 2011). This will also lead to promoting the ability to express one's desires without hurting other people's feelings and be sensitive to the feelings and needs of others. Also, guiding children to realize that there is a relationship between emotions and social behaviour. (Khaironi, 2018).

Additionally, language development is also one necessary aspect to focus on during this phase, since in this phase children enter pre-school and start interacting with the community. Language skills are important and involve the ability to communicate with other people. since in this phase, children entering preschool and start interacting with the community. Language skills are important and involve the ability to communicate with other people. Wely et al., (2013) suggested that speaking kind words with children, listening to children's conversations., Answering the child's questions, don't underestimate or judge them, Invite the child in dialogue on simple things and accustom them to express their desires, memorizing, and reciting songs and poetry.

d. Implications of Islamic religious education in the late childhood phase

At this time children are in the operational (concrete) stage which takes place at the age of 7-11 years. They can think logically about objects and events although they are still limited in concretizing described or experienced things. Even though they can think logically, their way of thinking is still oriented towards the present (Syadzili, 2018). In this stage, Islamic religious education can imply things such as practising giving orders to carry out the five daily prayers, then educate the child with concrete procedures by being the model and explaining them and using concrete materials like concrete items or objects for children to have hands-on experience.

The *tamyiz* phase, according to Nashori (2016), is a sensitive phase where a person is ready and prepared to play the role of "*abdullah*". In this phase, the child has to learn legal sciences about how to relate to Allah and the rules in society (Handayani, Wiji dan Purnami, 2008).

e. Implications of Islamic education in the adolescent phase

According to Mohammad Ali and Mohammad Asrori, several efforts should be made to be related to youth development. The rapid physical growth of teenagers often leads to disturbances in regulation, behavior, and even alienation from oneself (Sundari, 2004). Regarding the development of intellectual aspects, the psychological conditions that need to be created in the educational climate are accepting students for who they are unconditionally since periods of development are different between individuals. Create an atmosphere that makes students feel less judged by individualising their needs according to their developmental phase and lastly, understand the students' mindset and help them to increase their empathy (Lestarina et al., 2017).

f. Implications of religious education at the adult to elderly stages

At this phase, a person already has a deep level of moral, spiritual, and religious awareness. Therefore, Islamic religious education at this time, according to Mujib, is an effort to implement the characteristics of the apostle such as being honest, trustworthy when given responsibility (*amanah*), conveying the truth (*tabligh*), and having spiritual intelligence (*fatamah*). Education that can increase devotion and *taqarrub* or closeness to Allah Swt., and prepare the self as best as possible (Samsudin et al., 2016).

g. Treatment of the elderly according to Islam

Older people are categorized as people who are no longer productive since their average physical condition has deteriorated so that disease can easily attack them. In contrast to the Islamic concept, the treatment of elderly parents is borne by their children; not by agencies, orphanages, or nursing homes. Abdullah (2016) suggested that Islamic law considers older people to be among the most vulnerable categories, and taking care of them is a basic requirement of Muslim morality and religion. Treatment of parents according to Islamic guidance begins at home. Kulaini in Asadollahi (2021) emphasized Muslims' obligation to honour older parents. Allah Swt. mentions special care for elderly parents by ordering their children to treat their parents with love. Moreover, the treatment of elderly people according to Islam is a religious obligation, it is very reprehensible and considered disobedient if a child places his parents in a nursing home, this treatment is not accepted for whatever reason (Hurlock, 190).

D. CONCLUSION

Based on the discussion above, there is a difference between the period of human development between Islamic and Western theories. In Islamic psychology, the stage of human development includes the pre-birth, infant, childhood, *tamyiz*, *amrad*, adult, future, old age, and post-death phases. The stage of development according to Islam has been described in detail in the Qur'an and Hadith. The Islamic psychologist creates a stage of human development based on the soul. In Islam, a child is the result of marriage because marriage is the only way in responsibility to the offspring. The phase of development should begin from the moment the soul is breathed into the human body. Therefore, Islamic education also begins from that moment until the death of the human being.

Differently, In Western psychology, the Western psychologist creates a stage of human development based on physical development. human development occurs in several phases: before birth, postnatal, early childhood, middle childhood, late childhood, early adolescence, late adolescence, early adulthood, middle adulthood, and late adulthood. The transition from one phase to the next is based on age limits as well as characteristics at each age. To sum up, it can be seen that there are some similarities and differences between Western and Islamic psychologists' points of view on human development.

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