



QUR'ANIC-BASED STRATEGIES FOR HOLISTIC CHILD PSYCHOLOGICAL DEVELOPMENT

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ABSTRACT

Child psychological development is a fundamental aspect that determines the quality of future generations. This study aims to describe strategies for child psychological development based on Qur'anic values as a holistic foundation for shaping healthy and virtuous personalities. A qualitative method with literary analysis was employed, focusing on Qur'anic verses related to child development, encompassing cognitive, emotional, social, and spiritual dimensions. The findings reveal that the Qur'an contains comprehensive pedagogical principles, including the cultivation of fitrah (innate disposition), early reinforcement of monotheism, moral development through exemplary conduct, and the application of compassion in parenting practices. The formulated strategies encompass the integrated internalization of Qur'anic values within family, school, and community environments. The findings of this study confirm that the Qur'anic approach not only strengthens the child's spiritual dimension but also contributes significantly to mental health, emotional stability, and overall social maturity.

Keyword: *Child Psychology, Qur'anic Values, Character Development*



A. Introduction

Child psychological development is a central issue in education and the social sciences that continues to receive serious attention from scholars and practitioners. Childhood represents a crucial phase in personality formation, encompassing cognitive, emotional, and spiritual dimensions (Rassool, 2021; Taufikin, 2026; Taufikin et al., 2025). Recent scholarship suggests that approaches to child development should not rely solely on Western psychological theories but should also integrate more comprehensive and value-based perspectives (Lansford, 2025). The Islamic perspective, grounded in the Qur'an and Hadith, offers a developmental framework that encompasses the various dimensions of human development holistically, from childhood to full maturity (Hashim, 2025; Muhaemin et al., 2026). Recent research has emphasized that Islamic teachings place strong emphasis on moral and spiritual growth, dimensions that are often insufficiently addressed in conventional psychological theories, which tend to focus primarily on cognitive and emotional aspects (Hayati & Jamilus, 2023; Mahmud et al., 2023) (Arif & Sukmayadi, 2024). Therefore, integrating Islamic perspectives into the study of child development has become an important scholarly need that warrants systematic investigation.

One of the fundamental concepts in the Islamic understanding of child development is *fitrah*, referring to the innate human disposition that is inherently inclined toward goodness and faith in Allah. This concept has profound pedagogical implications because it positions children not as "blank slates" shaped entirely by their environment, but as beings endowed with an innate spiritual disposition that should be nurtured and developed. In Ibn Kathir's exegesis, *fitrah* is understood as the innate potential for *tawhid*, which constitutes the essence of the human disposition. From this perspective, education is fundamentally an effort to preserve and nurture this divinely endowed potential so that it is not eroded by negative external influences. Purnama et al. (2020) affirm that *fitrah*, according to Ibn Kathir, is grounded in an innate disposition toward goodness, particularly the disposition toward *tawhid* and religious commitment. Accordingly, education should preserve this disposition through positive external influences, guided by Allah's revelation and the exemplary conduct of the Prophet (Purnama et al., 2020). This understanding provides a strong epistemological foundation for formulating strategies for child psychological development based on Qur'anic values.

Strengthening *tawhid* from an early age is a key strategy emphasized in Islamic education as a fundamental foundation for sustainable character development. *Tawhid* is understood not merely as a theological belief but also as a source of intrinsic motivation, self-regulation, and life orientation that guides children's psychological development as a whole. Children who are taught from an early age that Allah is fully aware of all their actions are expected to develop a strong sense of moral awareness. Consequently, positive behavior can emerge not merely from external coercion but from an internal motivation rooted in faith. Aeni et al. (2025) found that *tawhid*-based learning in integrated Islamic kindergartens significantly contributes to strengthening children's spiritual character. Habituation, role modeling, and educational play based on Islamic values were identified as particularly effective strategies for facilitating value internalization (Aeni et al.,

2025). These findings reinforce the importance of integrating *tawhid* into early childhood education curricula.

Moral and character development through a *fitrah*-based approach has gained increasing recognition in contemporary Islamic education literature. This approach views good character not as the mechanical result of externally imposed values but as the actualization of positive potentials that are present within children from birth. A conducive educational environment serves as a facilitator that enables children to explore and develop their *fitrah* through authentic experiences, habituation, and reflection. Suprihatin (2024), in a narrative review, argues that *fitrah-based education* (FBE) can serve as a more humanistic character-development paradigm that is consistent with developmental stages in early childhood education. Collaboration among educators, parents, and policymakers is essential for optimizing its implementation within early childhood education systems (Ma'rifah et al., 2026). This paradigm offers a value-rich yet academically grounded alternative for character development among younger generations.

Islamic parenting is a practical component that cannot be separated from strategies for child psychological development based on Qur'anic values, as the family constitutes the child's first and most influential environment for personality formation. From an Islamic perspective, parents are responsible not only for meeting children's physical needs but also for providing spiritual education, serving as moral role models, and safeguarding their spiritual development as a responsibility before Allah. Compassion (*rahmah*), patience (*sabr*), and exemplary conduct (*uswah*) constitute the principal pillars of parenting practices consistent with Qur'anic values. Sit et al. (2025) found that Islamic parenting grounded in the Qur'an, Hadith, and the example of the Prophet plays an important role in developing children's emotional intelligence, particularly in self-awareness, emotion regulation, intrinsic motivation, empathy, and social adaptability (Sit et al., 2025). These findings further demonstrate that parenting grounded in Qur'anic values can have a positive influence on children's psychological well-being.

Holistically, Qur'anic values contribute significantly not only to children's spiritual development but also to their mental health, emotional stability, and social maturity. Qur'anic concepts such as *tawakkul*, *sabr*, *ihsan*, and *tazkiyah al-nafs* can function as spiritual coping mechanisms that strengthen psychological resilience when individuals face various life pressures. Integrating these values within family, school, and community environments constitutes a comprehensive strategy that requires systematic formulation within the framework of Islamic educational scholarship. Ma'rifah et al. (2026), in their conceptual analysis, argue that mental health in Islam is holistic and theocentric, encompassing spiritual, emotional, moral, and social balance centered on the individual's relationship with Allah. They further identify the Islamic personality structure, consisting of *al-fitrah*, *al-nafs*, *al-qalb*, and *al-'aql*, as a foundation for a comprehensive framework for understanding mental health (Ma'rifah et al., 2026). On this basis, the present study examines strategies for child psychological development through Qur'anic values as a holistic approach responsive to contemporary challenges.

This study employs a qualitative approach using a descriptive research design. This approach was selected because the study aims to describe, analyze, and interpret in depth strategies for child psychological development based on Qur'anic

values without manipulating the data or the object of inquiry. Through a descriptive qualitative approach, the researcher can explore the meanings, concepts, and pedagogical principles embedded in the Qur'an comprehensively and systematically, thereby generating a rich and contextualized understanding of the phenomenon under investigation.

The data sources consist of primary sources, including the Holy Qur'an and exegetical works addressing verses related to child growth and development, *fitrah*, *tawhid*, and Islamic parenting, as well as secondary sources, including books on Islamic education, academic journals, and relevant previous studies. Data were collected through documentary research or library research. Qur'anic verses related to children's cognitive, emotional, social, and spiritual development were identified thematically using the *tafsir maudhu'i* approach, which involves systematically compiling and examining verses addressing related themes.

Data analysis was conducted in three stages: data reduction, data presentation, and conclusion drawing and verification. During the data-reduction stage, relevant information was selected and synthesized from the collected sources. The data were then presented in the form of thematic descriptive narratives covering the dimensions of *fitrah*, *tawhid*, moral character, and Islamic parenting. Finally, conclusions were drawn by identifying the principal findings and subsequently verifying them through source triangulation to ensure the validity and depth of the interpretation.

B. Strengthening *Tawhid* from an Early Age as a Strategy for Character Formation

Analysis of the Qur'anic text and Islamic education literature indicates that strengthening *tawhid* from an early age plays a highly strategic role in developing strong character and an integrated personality. As articulated in Q.S. Luqman 31:13 through Luqman's advice to his son, the affirmation of Allah's oneness is positioned as the primary educational priority that should be instilled before other moral values. The pedagogical rationale is that children with a strong foundation in *tawhid* are more likely to develop a clear sense of life purpose, sources of motivation that are not dependent on external recognition, and self-regulatory capacity rooted in awareness of Allah's constant observation. Suyadi and Ulfah (2013), in *Konsep Dasar PAUD*, explain that religious-value education in early childhood, including the cultivation of *tawhid*, is significantly associated with positive character development, emotional intelligence, and children's capacity for social adaptation within diverse environments. This finding reinforces the position of *tawhid* not merely as a theological principle but also as a psychopedagogical factor that shapes the overall quality of child development.

Based on an examination of Qur'anic and Hadith sources, this study identifies three principal approaches to implementing *tawhid*-based development in child psychology: habituation, cognitive understanding, and affective internalization. Habituation is fostered through daily religious practices, such as congregational prayer, reciting supplications before and after activities, and Qur'anic recitation, which consistently establish spiritual routines in children's daily lives. The cognitive approach is implemented through simple explanations of Allah's attributes that are adapted to children's developmental stages and levels of reasoning. Meanwhile, the

affective approach is cultivated by creating positive emotional experiences associated with gratitude and love for Allah. Wiyani (2016), in *Konsep Dasar Pendidikan Karakter di Sekolah*, emphasizes that the internalization of religious values, including *tawhid*, is more effective when implemented integratively through a comprehensive approach that simultaneously engages cognitive, affective, and psychomotor dimensions within a supportive and consistent environment. Such an integrated implementation pattern is more effective in fostering character changes that are enduring and intrinsically grounded in children.

C. Moral Development through Qur'anic Role Modeling and Habituation

The development of moral character receives strong emphasis in the Qur'an, as reflected in numerous verses that portray the prophets as exemplary models for humanity, particularly the exemplary conduct of the Prophet Muhammad, as highlighted in Q.S. Al-Ahzab 33:21. Thematic analysis in this study identifies *qashash* (Qur'anic narratives) as an extensively employed pedagogical strategy for instilling moral values in children. Such narratives engage children's affective and imaginative dimensions, through which values can be more readily internalized than through direct instruction alone. The method of exemplary conduct (*uswah hasanah*) demonstrated by the Prophet Muhammad is subsequently transmitted through a chain of role modeling from parents to children within the family, which serves as the child's first moral institution. Majid and Andayani (2012), in *Pendidikan Karakter Perspektif Islam*, emphasize that character development from an Islamic perspective cannot be separated from the dimension of role modeling. Moral values are authentically internalized when children observe and directly experience their manifestation in the behavior of those closest to them. This finding reinforces the argument that moral development strategies relying solely on verbal instruction and directives, without concrete examples, are likely to produce superficial character formation that remains vulnerable to counterproductive environmental influences.

In addition to role modeling, habituation (*ta'wid*) represents a moral-development strategy that is strongly grounded in various Qur'anic verses and further supported by Prophetic traditions on child education. Habituation operates through the gradual formation of behavioral patterns that become increasingly embedded as character. Initially, children may perform good deeds because they are instructed to do so; subsequently, they engage in such actions through habituation; and ultimately, they act with awareness and free will grounded in the values of faith. The analysis of Q.S. Al-'Alaq 96:1–5, which emphasizes the importance of reading and learning, together with various Qur'anic verses that repeatedly command prayer, suggests that Islam places substantial value on habituation as a means of personality formation. Muhaimin (2012), in *Pemikiran dan Aktualisasi Pengembangan Pendidikan Islam*, explains that habituation strategies in Islamic education should be consciously and systematically designed so that children's daily activities incorporate value-based elements that contribute to character formation. The underlying principle is that habits cultivated from an early age within a loving environment are more likely to produce stronger character that remains resilient in the face of negative influences later in life. The integration of role modeling and

habituation is therefore what makes the Qur'anic approach to moral development comprehensive and psychopedagogically effective.

D. Islamic Parenting and Its Influence on Children's Psychological Well-Being

From a Qur'anic perspective, the family, as emphasized in Q.S. At-Tahrim 66:6, constitutes the first and most fundamental educational institution and bears primary responsibility for children's personality formation. An examination of Qur'anic verses concerning parent-child relationships indicates that Islam promotes a parenting approach grounded in three principal pillars: compassion (*rahmah*), justice (*'adl*), and exemplary conduct (*uswah*). Together, these principles create a supportive parenting environment conducive to children's psychological development. The compassion emphasized here is not indulgence without boundaries but a form of caring that educates, guides, and establishes clear limits for the child's well-being, as exemplified by the Prophet Muhammad in his interactions with his grandchildren.

Helmawati (2014), in *Pendidikan Keluarga: Teoritis dan Praktis*, argues that Islamic parenting, which combines emotional warmth with consistency in religious values, significantly contributes to children's emotional intelligence, psychological security, and self-regulation, all of which constitute important prerequisites for their long-term mental health. This finding is consistent with the Qur'anic analysis conducted in this study, which indicates that the Qur'an consistently associates appropriate parenting with the development of individuals who are psychologically and spiritually well-balanced. This also reinforces the research by Mustajab and Warraich on the urgency of developing Islamic character education by conceptually linking collective spiritual practices, moral self-development, and philosophical reflection(2026).

Overall, the findings of this study indicate that a strategy for child psychological development based on Qur'anic values cannot be implemented partially within a single environment. Rather, it requires synergistic integration among the family, school, and community as an interconnected educational ecosystem. Through its various verses, the Qur'an provides comprehensive guidance on how each element of a child's social environment contributes to the formation of a personality that is balanced across spiritual, intellectual, emotional, and social dimensions. Qur'anic values such as *tawakkul*, *sabr*, *shukr*, and *tafakkur* function as mechanisms of psychological regulation that help children develop psychological resilience when facing various developmental challenges. Ramayulis (2015), in *Psikologi Agama*, and Pertiwi, (2024) emphasize that mental health from an Islamic perspective represents a dynamic balance among dimensions of personality, including the spiritual, intellectual, and physical dimensions. The consistent internalization of Qur'anic values across all areas of a child's life therefore constitutes an effective strategy for fostering such balance and developing individuals who are psychologically, emotionally, and socially mature. Accordingly, the Qur'anic approach to child development offers a paradigm that is not only theologically relevant but also provides a strong scholarly foundation for nurturing future generations characterized by psychological maturity, moral integrity, and social competence.

E. Conclusion

This study concludes that the Qur'an provides a comprehensive and holistic framework for child psychological development through four interconnected strategies. These include the cultivation of *fitrah* as an epistemological foundation that views children as beings endowed with innate spiritual potential; the strengthening of *tawhid* from an early age as a foundation for character, intrinsic motivation, and self-regulation; the development of moral character through exemplary conduct (*uswah hasanah*) and purposeful habituation (*ta'wid*); and the implementation of Islamic parenting grounded in compassion (*rahmah*), justice (*'adl*), and role modeling within the family environment. These four strategies cannot be implemented independently. Rather, they must operate synergistically within an integrated educational ecosystem involving the family, school, and community. Through such integration, Qur'anic values such as *tawakkul*, *sabr*, *shukr*, and *tafakkur* can be authentically internalized, fostering individuals who are mentally healthy, emotionally stable, socially mature, and spiritually grounded. Accordingly, the Qur'anic approach is not only theologically relevant but also offers a robust scholarly paradigm for nurturing a psychologically balanced, morally grounded, and spiritually resilient generation.

The findings of this study contribute to the development of a Qur'an-based paradigm of child psychological development through the integration of *fitrah*, *tawhid*, character formation, and Islamic parenting. Practically, this study recommends synergy among families, schools, and communities in internalizing the values of *tawakkul*, *sabr*, *shukr*, and *tafakkur* through role modeling, positive habituation, and parenting grounded in compassion and justice. However, this study remains conceptual and has not empirically examined the effectiveness of these strategies. Therefore, future research should develop measurable implementation models and examine their effects on children's mental health, emotional regulation, social maturity, character development, and spiritual resilience through empirical and longitudinal approaches.

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