

ANALYSIS OF PHYSICAL, SOCIAL, EMOTIONAL, AND COGNITIVE ASPECTS OF INDIVIDUAL CHARACTER FROM AN ISLAMIC EDUCATION PERSPECTIVEKarimatul Hasanah¹, Linda Maulidiah Dwi Putri², Endah Tri Wisudaningsih³¹ Zainul Hasan Genggong Islamic University, Probolinggo, Indonesia² Zainul Hasan Genggong Islamic University, Probolinggo, Indonesia³ Zainul Hasan Genggong Islamic University, Probolinggo, Indonesia**Corresponding Author:**

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Abstract

Developmental psychology focuses on how individuals grow and change in various aspects, including physical, social, emotional, and cognitive. Islamic education must play an active role in maintaining a generation of the nation that has morals and ethics and adheres to Islamic teachings of course. This study uses library research methods to examine aspects of social, personality, moral, and religious development in individuals. The purpose of this article is to understand how these four aspects interact and influence the process of forming a complete and balanced individual character to understand the concept of morals and ethics in Islam, the importance of moral and ethical integration in Islamic education and finally the implementation of moral and ethical integration in Islamic education. Religion has a close relationship with morals and ethics. The methods used include collecting, selecting, and analyzing literature from various academic sources related to developmental psychology, moral theory, sociology, and religious studies. The results of the study show that Erik Erikson emphasized the important role of psychosocial stages, Carl Jung taught the importance of integrating conscious and unconscious aspects to achieve personality balance, Jean Piaget saw the development of a gradual process from dependence on rules, Sigmund Freud viewed religion as controlling instincts and a source of inner peace.

Keywords: Cognitive Aspects, Emotional Aspects, Individual Character, Physical Aspects, Social Aspects



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INTRODUCTION

Human development is a complex process involving various aspects, including social, personality, moral, and religious aspects. Each of these aspects plays a crucial role in shaping an individual into a whole and balanced person who interacts with their surroundings. According to Charles Darwin, human development is not only seen from a biological and physical perspective, but is also related to evolutionary processes that influence adaptability and social interaction.

Darwin emphasized that the ability to adapt to the environment and form social relationships is the result of natural selection, enabling humans to develop both biologically and socially. The human ability to develop morality and religious beliefs is also considered part of social evolution, enhancing cooperation and solidarity within groups, thus forming the basis for more complex and civilized societies.

Issues facing human development include the challenge of fully integrating social, personality, moral, and religious aspects into individual development, particularly in a modern context influenced by secularism and pluralism. Difficulties arise in ensuring that the religious and moral values children receive from an early age remain positive and constructive, given diverse environmental influences.

Social development also encompasses the formation of social identity and a sense of social responsibility, enabling individuals to function as positive, contributing members of society. Personality development, meanwhile, is a person's distinctive pattern of attitudes, feelings, thoughts, and behaviors shaped by innate factors (heredity) and life experiences (environment). Personality is the dynamic organization of an individual's psychophysical systems that influence adjustment to the environment in a unique and stable manner, although it can change with experience.

Moral development serves as the foundation for individuals to distinguish between good and evil, and to determine attitudes and behaviors that align with prevailing norms. Equally important, religious development provides a spiritual foundation and faith values that guide individuals throughout their lives. Religious development is a crucial aspect in shaping a person's spirituality and faith values throughout their lives. This process involves the growth of understanding, belief, and practice of religious teachings, which guide individuals in their daily lives.

From an Islamic perspective, human development must be viewed as a unified whole and interconnected. This means that all developments—physical, mental, social, and emotional—are inseparable and strongly interconnected. Several verses in the Quran demonstrate the stages of human development.

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لَتَكُونُوا
 سُيُوفًا وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلٍ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَآلَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

“It is He Who created you from dust, then from a drop of sperm, then from a clot of blood, then He brings you forth as a child, then (He lets) you grow to maturity, then grow old. (But,) some of you are caused to die before that. (He lets) that you may reach an appointed term and that you may understand.” (Q.S Al-Ghafir :40:67).

From the discussion of the Al-Quran Surah Al-Ghafir Verse 67 above, several things can be concluded as follows:

1. Allah SWT created humans from the earth. According to commentators, the meaning of this verse is that Allah SWT created humans from the essence of the earth. A father and mother consume food derived from plants and animals. Plants survive by absorbing the elements found in the earth. Livestock then eat these plants. The essence of the food consumed by the father becomes sperm cells, while the essence of the food consumed by the mother becomes egg cells. The sperm and egg cells meet in the uterus, resulting in fertilization. This event marks the beginning of the process of human creation.
2. Allah SWT explains that the humans He created will experience three stages of life, namely: a. Childhood (tiflān); b. Adulthood (asyuddakum); c. Old age (syuyūkhan).
3. Some humans die in childhood, some die in adulthood, and some die after old age. The provisions regarding when a person dies are solely in the hands of Allah SWT.
4. This process of human events is material for reflection and thought for humans so that they want to believe in Allah SWT, the creator of all these creatures.

From the research above, it can be concluded that developmental psychology is a branch of psychology that focuses on the study of changes in behavior, thinking, emotions, and interactions of individuals throughout their lifespan. This covers the period from birth to late adulthood. Developmental psychology seeks to understand how humans grow and change in various aspects of their lives, including physical, cognitive, emotional, social, and moral development.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

“Indeed, in the Messenger of Allah you have a good example to follow, for anyone who hopes in Allah and the Last Day and remembers Allah often.” (Q.S Al-Ahzab: 33:67).

The development of religious and moral values in early childhood is a crucial foundation for the formation of their character and personality in the future. During this early age, children are at a critical stage where they begin to recognize and understand the basic concepts of good and bad, right and wrong, and the spiritual values instilled by their family and surrounding environment.

This process of learning religious and moral values is essential because at this age, children are highly influenced and receptive to various forms of teachings and examples from those around them. The development of religious and moral values is a psychological change experienced by children related to their ability to understand and carry out good behavior, as well as to understand and avoid bad behavior based on the teachings of their religion (Nurjanah, 2018).

RESEARCH METHOD

This study employed a qualitative method with a library research approach focused on the exploration, analysis, and interpretation of various relevant written scientific sources to understand social, personality, moral, and religious development. The researchers did not collect field data, but instead reviewed theories, previous research findings, and key works by experts found in the literature.

Primary data consisted of primary sources directly addressing the theories and perspectives of prominent social development figures, obtained from classic and contemporary books, such as Zulkifli's work, which focuses on Erik Erikson's eight psychosocial stages, and the integration of Carl Jung and Jean Piaget's concepts on social interaction and personality development. For personality development, primary data were drawn from Suhada's work and Freud's theory, which explains the interaction of the id, ego, and superego in shaping an individual's personality. For moral development, primary data were sourced from Desmita and Kohlberg's theory, which outlines the stages of moral reasoning from pre-conventional to post-conventional. Meanwhile, religious development refers to Zulkifli's book and works that discuss the stages of children's religious development, gradually developing from the concept of an imaginative deity to adult religious commitment.

Secondary data was collected from journal articles, dissertations, theses, and previous research by researchers such as Anatasya et al., Babullah, Fatimah, and others that support and enrich the analysis of each aspect of development. With this combination, the study provides a comprehensive analysis that compares and integrates the views and applications of developmental theories to educational contexts, emphasizing the need for a holistic approach that adapts teaching materials and strategies to children's developmental stages in a balanced manner between social, personality, moral, and religious aspects.

RESULTS AND DISCUSSION

Social Development

Social development is the process by which individuals learn to adapt to group norms, morals, and traditions within their social environment. It is the achievement of social maturity, which involves the ability to interact and cooperate with others. This social process begins in the family environment as the primary setting for socialization and continues into the broader community.



Picture. 1. Erik

Social development also encompasses the formation of personality and identity within a social context. In general, social development is the process by which individuals learn to adapt to the rules, norms, customs, and values prevailing in society so that they can be accepted as part of a social group. Experts define social development as follows:

Elizabeth B. Hurlock: Social development is a person's ability to behave in accordance with social demands. Social development encompasses the process by which individuals learn to adapt to the norms, values, and rules prevailing in society so that they can interact and behave appropriately within their social environment. This ability develops over time and is influenced by the social interactions individuals experience throughout their lives.

Erik Erikson: Social development is closely related to psychosocial development. Erikson focused on the stages of children's psychosocial development, while Vygotsky's theory emphasizes the importance of the social environment in children's cognitive development. By understanding these theories, parents and guardians can help children develop their potential and abilities optimally.

Table 1. Comparison of Social Development Figures

Figure	Definition/Core View	Main Focus	Daily Life Examples
Elizabeth Hurlock	B. The process of learning to adapt to societal norms, values and rules in order to be socially accepted.	Adaptation to social rules and roles.	Children learn good manners, respect teachers, and obey rules.
Erik Erikson	Social development is part of the 8 psychosocial stages experienced throughout life.	Conflict resolution at each stage.	Teenagers seek identity in groups, adults learn to form relationships.
Jean Piaget	Social development results from active interaction with the environment and peers.	Learn rules, fairness, cooperation, other people's perspectives.	Children learn to share toys, take turns, or respect friends' opinions.

Piaget: Social development results from a child's active interaction with their environment, especially their peers. Piaget believed that children learn and construct their social understanding through direct experiences in play and collaboration with peers. Through these interactions, children begin to understand the concepts of fairness, social rules, cooperation, and learn to respect others' perspectives.

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ ۖ يُحْفَظُونَهُ ۗ مِنْ أَمْرِ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُعِزُّ مَا يُقَوْمُ حَتَّىٰ يُعِزُّوهُ مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِّنْ دُونِهِ ۗ مِنْ وَآلٍ ۙ ١١

Meaning: "For him (man) there are (angels) who accompany him in turn from the front and behind him who guard him by Allah's command. Indeed, Allah does not change the condition of a people until they change what is in themselves. If Allah wills evil for a people, no one can resist it, and there is absolutely no protector for them except Him."(QS. Ar-Ra'd: 13:11).

The formation of an individual's social identity is a dynamic process that occurs through several main stages. First, socialization consists of primary socialization within the family, where individuals begin to learn basic values, norms, and roles, and secondary socialization through interactions with other social groups such as school and peers, which enriches social identity.

Second, group identification, where individuals begin to recognize and associate themselves with a particular group, internalizing its values and norms. Third, social comparison, where individuals compare their group with other groups to strengthen their sense of belonging and differentiate their identity. Fourth, social role adjustment, where individuals adjust their behavior according to their social roles in society. This process creates a complex social identity that continues to develop throughout life.

Personality Development

Personality is the overall pattern of attitudes, feelings, thoughts, and behaviors that distinguishes a person from others. Personality is formed from a combination of innate factors (heredity) and life experiences (environment), which interact to shape individual uniqueness. According to modern psychology, personality is the dynamic organization of an individual's psychophysical system that determines their unique adjustment to their environment. In other words, personality is a complete combination of attitudes, traits, thought patterns, values, and emotions that influence a person's behavior. Personality also includes distinctive tendencies toward behavior that differ from others and are relatively stable over time, although they can change with life experiences and changing situations.

Some psychologists, such as Gordon Allport, emphasize that personality is an integrated psychophysical system, not simply a collection of separate traits. Meanwhile, Sigmund Freud viewed personality as the result of the interaction of three main psychic components: the id (basic drives), the ego (the mediator between drives and reality), and the superego (internalized moral and ethical values). Psychoanalytic theory states that most behavior is influenced by unconscious forces, and much of our physical energy is used to find appropriate expression within the unconscious. Sigmund Freud divided personality into three levels of consciousness.

Tabel 2. Freud's Psychoanalytic Theory

Personality Components	Main Understanding	Governing Principles	Psychological Characteristics	Functions and Objectives	Examples of Real Behavior
Id	The most basic and unconscious layer of the psyche; it contains innate instincts (sexual, aggressive) and	Pleasure Principle, wanting to satisfy immediate urges.	Impulsive, irrational, illogical, and has no sense of time or reality.	Drives humans to fulfill biological and instinctive needs, maintain	Hunger reflex; spontaneous feeding, babies cry when they want milk, fantasize

	repressed desires.			life, achieve pleasure.	and about pleasant things when frustrated.
Ego	The psychic layer that functions to regulate the Id's impulses realistically.	The reality principle (Reality Principle), adapts the Id's impulses to social reality.	The reality principle (Reality Principle), adapts the Id's impulses to social reality.	Being a mediator between the Id (drive) and the Superego (moral), and maintaining the balance of personality.	Delaying the desire to eat until break time, speaking politely even when angry, arranging strategies to achieve goals.
Superego	Moral and value layers; the result of internalizing parental and societal rules.	Moral principles, oriented towards good and bad.	Perfectionist, idealistic, gives feelings of guilt or pride.	Controlling Id impulses to conform to social and ethical norms, becoming conscience.	Refusing to cheat because you know it's wrong, feeling guilty after lying, praising good behavior.

According to Freud, the id attempts to resolve the tension created by the pleasure principle through a primary process, which involves forming mental images of desired objects as a means of satisfying needs. In human development, conflict always arises between the id and the superego, with the ego always intervening.

Third, the ego is spontaneously driven by the id to fulfill its desires. The superego will reprimand any inappropriate fulfillment of these desires, even accusing any impulses that are not directed properly. The ego will suffer the punishment of the superego for any inappropriate impulses from the id. If the superego is stronger, the ego will not only not act but will suppress, shift, and hide the impulse. Conflict always arises from the uncontrolled instincts of the id and the moral prohibitions of the superego.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ۝٦٣

Meaning: "The servants of the Most Gracious God are those who walk on the earth humbly and when the ignorant greet them (with insulting words), they say, "Peace." (QS. Ar-Furqan: 25:63).

The interaction between physical, emotional, cognitive, social, and moral aspects creates a complexity in personality that shapes how individuals think, feel, act, and interact with their environment. The balance and good management of all these aspects are important for a person to achieve optimal development and healthy social functioning. A healthy physique helps smooth social activities and the ability to think clearly, while stable emotions support intellectual function and harmonious social relationships.

Moral Development

Moral development is the process of changing a person's way of thinking, feeling, and acting, reflecting their understanding of the values of right and wrong, good and bad, and fair and unfair, in accordance with norms, laws, and religious and cultural values. Moral development is an individual's journey of internalizing and applying values and ethics from childhood to adulthood.

According to psychological theory, moral development involves changes in cognitive and emotional capacities that enable individuals to judge actions based on moral principles. Sigmund Freud explained moral development through the personality structure of the id, ego, and superego, with the superego serving as an internal moral controller. Jean Piaget divided moral development into stages that reflect a child's increasing understanding of rules and justice.

Meanwhile, Lawrence Kohlberg developed a theory by categorizing moral development into six stages divided into three levels: pre-conventional, conventional, and post-conventional, reflecting the complexity and maturity of moral reasoning. During moral development, individuals learn not only from external rules but also internalize moral values and principles that guide their behavior wholeheartedly.

This helps shape a person's character and integrity, as well as their ability to make ethical decisions in social life. Several experts have proposed several stages of moral development, developing this theory from research and interviews with various individuals, presenting them with moral dilemmas to understand their moral reasoning processes, and developing a more detailed and comprehensive theory than Piaget's. Morality and spirituality act as controllers to ensure that the physical, emotional, cognitive, and social aspects are aligned. Moral and spiritual values guide a person's behavior and decisions, allowing these four aspects to synergize in creating a balanced and integrated personality.

Stages of Moral Development According to Kohlberg

Moral reasoning is a continuation and refinement of Piaget's theory. Like Piaget, Kohlberg also studied the behavior of children and adults, how they play, socialize, and so on, all of which are related to their behavior and feelings. Kohlberg did not study children's play, but rather investigated their responses to structured situations or moral dilemmas.

Preconventional level: At this level, rules are set by others. People act under the authority of a superior or rule-maker, commonly referred to as external control. Therefore, as subordinates, they obey orders to avoid punishment or discomfort, and are rewarded for consistently following the rules or acting beyond their own self-interest. This level typically occurs in children aged 4-10.

Conventional level: At this level, individuals adhere to rules and sometimes prioritize group needs over their own/individual needs. This is because they perceive the group's needs as

more valuable and important than individual needs. At this level, they understand consequences and understand the importance of caring for others. They care about being a good person, being able to please others, and how to socialize or interact well with their environment. This level usually occurs and is achieved after the age of 10.

Post-conventional level: At this final level, a person defines their own values based on the ethical principles they have chosen. At this stage, a person recognizes conflicts in behavior and makes their own decisions based on principles of rights, equality, and justice. They have begun to process their thoughts more deeply and understand the meaning of difference, justice, and equality. This level usually occurs during early adolescence and is more common in early adulthood.

Table 3. Stages of Moral Development According to Lawrence Kohlberg

Levels	Stages	Main Features	Moral Focus / Value Orientation	Contoh Perilaku
Pre-Conventional (children aged approximately 9 years)	Stage 1: Compliance and Punishment Orientation	Children obey rules because they are afraid of being punished, not because they understand right and wrong.	Morals are measured by the consequences of actions (punishment or praise).	Not stealing because of fear of being scolded or punished by teachers/parents.
	Stage 2: Self-Interest / Instrumental-Relativist Orientation	An action is considered right if it provides personal benefit or positive reciprocity.	The principle of "I help you, you help me."	Want to share toys so that later friends can lend them toys.
Conventional (adolescence to early adulthood)	Stage 3: Good Child Orientation / Interpersonal Harmony	Want to do good to be liked, accepted and praised by others.	Maintaining social relationships, loyalty, and self-image.	Helping friends to be considered a good and polite child.
	Stage 4: Law and Order Orientation	Morals are measured by compliance with laws, norms, and authority.	Maintain order, discipline and social responsibility.	Don't cheat because you know it violates school rules.
Post-Conventional (mature adult)	Stage 5: Social Contract Orientation and Individual Rights	Realizing that law is the result of human agreement that can be changed if it is unjust.	Prioritize human rights, justice, and public interest.	Support changes to discriminatory or unfair laws.

Stage 6: Acting based on conscience and universal ethical values even if it is against the law.	Prioritize humanity, true justice and compassion.	Helping people even if it breaks the rules because you believe it is the most morally correct action.
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Development of Religion

Religious development is a gradual process by which a person understands, internalizes, and practices religious values in their life. This process encompasses not only faith but also religious feelings and daily worship behavior. In other words, religious development involves changes in how a person thinks, feels, and acts in relation to God, themselves, their fellow human beings, and the universe.

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

Meaning: "There is no compulsion in (adopting) religion (Islam). Indeed, the right path has become clear from the wrong path. Whoever disbelieves in the false gods and believes in Allah has indeed grasped the most strong rope that will never break. Allah is All-Hearing, All-Knowing." (QS. Ar-Furqan: 2:256).

Several stages of religious development according to research and developmental psychology theory include:

- 1) Fairy Tale Stage at the age of 3-6 years, children build a concept of divinity based on imagination and fairy tales, such as knowing God as a giant, angel, or imaginary character.
- 2) The Realistic Stage: At ages 7-12, children begin to understand religion in a more concrete and tangible way. Children become familiar with the concept of God and angels as real beings and begin to understand the influence of religion on everyday life.
- 3) The Individualistic Stage (13-18 years old) is when children begin to define their religious views and commitments more personally. At this stage, some individuals adopt conservative views based on their environment, while others develop more reflective and individual religious views.

CONCLUSION

Research shows that the social development theories of Erik Erikson, Carl Jung, and Jean Piaget have different yet complementary focuses. Erikson emphasized lifelong psychosocial development, focusing on conflict resolution to foster a healthy personality and positive social relationships.

Carl Jung emphasized the importance of integrating the conscious and unconscious aspects of the self to achieve personality balance. Jean Piaget viewed social development as the result of a child's active interaction with the environment and peers, gradually learning rules, fairness, and cooperation. In personality development, Sigmund Freud explained that personality is formed through the interaction of the id, ego, and superego, which control instinctive drives, reality, and morality, collectively determining individual behavior.

In moral development, Lawrence Kohlberg developed a theory of moral stages consisting of pre-conventional, conventional, and post-conventional stages, reflecting maturity in the ability to judge and make moral decisions based on universal ethical principles. Meanwhile, in religious development, the process involves understanding, appreciating, and practicing religious values gradually according to age, starting from simple concepts of divinity in young children to spiritual understanding and social responsibility in adulthood. This entire theory emphasizes the need for an educational approach that takes into account social, psychological, moral and spiritual aspects in a balanced way so that it can form individuals who are mature, have good personalities, are intelligent and are able to adapt optimally in society and are based on religious values.

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