

# **PERSONALITY DEVELOPMENT THROUGH INNATE TRAITS AND ENVIRONMENT IN ISLAMIC PSYCHOLOGY**

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## **ABSTRACT**

This study examines the impact of innate (nature) and environmental (nurture) factors on human psychological development, using the Quran and Hadith as foundational perspectives. The research employs a literature review, collecting data from books, journals, and other sources. The process involves identifying the main topic, using keywords to search academic databases, selecting quality literature, analyzing findings, and compiling results. The study reveals that while Allah SWT has meticulously designed human nature, individuals are shaped by genetic and environmental influences. Parents or caregivers significantly affect personality, behavior, and beliefs. The Quran and Hadith emphasize recognizing one's nature, practicing gratitude, and following Allah's teachings to maintain faith and knowledge. Ultimately, humans are entrusted with the responsibility to fulfill their purpose in seeking Allah's pleasure through worship and righteous living. Therefore, awareness of nature, knowledge, and practices in accordance with His teachings are fundamental to achieving the life purpose desired by Allah SWT.

## **INTRODUCTION**

Allah SWT is the Being who created the heavens, the earth, and everything within them. Humans are one of the many creations of Allah on this earth. As creations of Allah SWT, humans possess distinct differences compared to other creatures, notably the privilege bestowed by Allah SWT in the form of the ability to think. Humans never cease to think, except when they are asleep or unconscious (Abdullah, 2018). Humans are living beings who continuously undergo changes over time (Hasanah, 2018). This transition begins from the womb, through birth, adulthood, and into old age. These changes impact various psychological aspects, particularly in terms of physical, motor, cognitive, emotional, and social development (Santrock, 2009). The existence of humans in this world is also

influenced by innate factors and the environment that shapes them (Ulfa, 2017). These factors include those that either promote or hinder human development, whether progressive or regressive (Mardiana et al., 2024). The complexity of factors influencing human development, especially concerning personality development, can be examined from the early stages of life (Susanto et al., 2023).

Human development is a process that begins at the stage of conception and continues throughout the subsequent stages of life. Although development is often synonymous with growth, fundamentally, human development also involves processes of decline in quality (Santrock, 2009). Human development is structured, meaning that each developmental process in humans occurs continuously and in an organized

manner (Papalia et al., 2008). The development of human personality and behavior is a complex process influenced by various factors, both innate and environmental, from the very beginning of existence (Hanafi, 2018). Even before the intercourse between a husband and wife, early influences from environmental benchmarks can affect personality development. For instance, the readiness or lack thereof of a couple to face or accept pregnancy, their attitudes towards the fetus, and their expectations regarding the sex and concept of an ideal child can influence development. Furthermore, the preparation for childbirth, the initial acceptance by the mother and father of their newborn, parenting patterns, emotional stimuli, and affective touch also significantly impact personality development. On the other hand, the innate factors a child possesses since the creation process, both physically and psychologically, also have a significant impact on their personality development.

In psychology, personal development is influenced by both innate factors (nature) and environmental factors (nurture), which are closely intertwined and difficult to separate due to their strong interrelation. One well-known theory is John Locke's Principle of Tabula Rasa, which depicts a newborn human as a clean, blank slate that is then shaped by external environmental influences. Conversely, another theory by Schopenhauer emphasizes the role of innate factors in human development, such as parental genetics (Ismail, 2013).

Considering the importance of both innate and environmental factors in personal development, this study will further explore how these factors influence human development from the perspective of the Quran and Hadith. In this context, relevant verses and hadiths will be analyzed to gain a deeper understanding of how Islam views the impact of innate and environmental factors on personal development (Alhabisy, 2020).

Islamic psychology offers a different approach by formulating psychological principles through the divine revelations found in the Quran and Hadith about the soul (Rismanto, 2022). Islamic psychology

experts conduct ijtihad by deeply understanding the soul, both within themselves and others, as objects of contemplation (Fathurrohman, 2016). They also use modern psychological theories as tools to help understand these divine sources. However, the primary difference lies in the ultimate goal. While modern psychology focuses on uncovering the meanings of behavior, predicting, and controlling behavior, Islamic psychology has the additional task of shaping good behavior (akhlaq) so that the human soul can feel close to God (tasawuf). Thus, Islamic psychology not only seeks to understand the soul but also encourages individuals to lead a more meaningful life, both spiritually and morally (Waston & Rois, 2017).

This study aims to investigate the impact of innate factors (nature) and environmental factors (nurture) on the psychological development of humans, using perspectives from the Quran and Hadith as the foundation. Through this research, relevant verses from the Quran and Hadith will be identified and analyzed to gain a deep understanding of the Islamic view on the roles of nature and nurture in shaping personality and behavior. Additionally, this study aims to evaluate the contributions of each factor in forming human personal characteristics and their implications in daily life.

By focusing on the values and teachings of Islam, this research seeks to provide a new perspective in the field of human developmental psychology that encompasses spiritual and moral aspects. It is hoped that this approach will offer a more comprehensive insight into the human development process.

## METHOD

The approach or method used in this research is a library research approach, which emphasizes data collection by searching for literature or references from library sources such as books, journals, documents, and others, which are then systematically organized. The technique of library research data collection involves a series of steps to gather information from various relevant library sources.

Firstly, the researcher will identify the main topic from the title, which is the influence of nature and nurture on the psychological development of human personality. Then, the main keywords from the title will be used to search in academic databases and online libraries, such as Google Scholar, PubMed, PsycINFO, or ProQuest. After that, the researcher will filter the search results and select high-quality library materials, including indexed scientific journals and academic books. The relevant library materials will then be analyzed and evaluated to determine their suitability, quality, relevance, and validity.

Next, the researcher will compile a report based on the search and analysis results, and cite the sources of information completely according to the chosen writing style. Throughout this process, the researcher will also ensure that the collected library materials align with the research objectives or study being conducted and fit within the conceptual or theoretical framework used.

Thus, this library research data collection technique helps the researcher obtain relevant information and support research on the influence of nature and nurture on the psychological development of human personality.

## RESULT AND DISCUSSION

### The Chronology of Human Existence in the World

Linguistically, "insan" is also called "manusia" (human) in Indonesian. In Arabic, "Nasiya" means to forget, and the root term "al-UNS" means tame. The term "manusia" is used to refer to humans because they have the trait of forgetfulness, and the term "tame" is used because humans always adapt to new environments. Three scholars have examined humans from their respective fields of study, but scientists have yet to reach a final consensus on the exact term to refer to humans. This is evidenced by the various other terms used, such as homo sapiens (wise human), homo economicus

(economic human), sometimes referred to as economi animal (economic animal). From a biological perspective, humans are one type of creature among other creatures inhabiting this world (Saihu, 2020). The term "manusia" in Arabic is "insan," "basyar," and "nas." In Indonesian, humans are described as beings with intellect and the ability to dominate other creatures (Suryadi, 2015).

Humans are beings created by Allah SWT in a physical form containing a soul. Although the definition of humans is not explicitly stated in the Qur'an, the process of human creation is outlined in many verses, including Surah Ash-Shaffat verse 11, Surah Nuh verse 17, Surah Al-Mu'minun verses 12-16, Surah Ali Imran verse 59, Surah Ar-Rum verse 20, Surah Al-Hijr verse 28, Surah As-Sajdah verses 7-9, and Surah Al-Hajj verse 5 (Sada, 2017).

Regarding the chronology of human existence in the world, there are four forms (Gumiandari, 2011):

1. Humans born without parental intermediaries / Prophet Adam (AS)
2. Humans born without a father / Prophet Isa (AS)
3. Humans born without a mother / Siti Hawa (Eve)
4. Humans born through parental intermediaries / all of us

The word "fitrah" etymologically derives from "fathara," akin to the words "khalaqa" and "ansya'a," which mean to create. In the Qur'an, "fathara," "khalaqa," and "ansya'a" are often used to express the concept of creating something that still requires perfection (Kesuma, 2013). Fitrah refers to various basic potentials in humans, or inherent potentials that are pure and good, capable of receiving external environmental influences towards the process of perfection. This fitrah initially appears in its most limited and simple form, then is influenced by interactions with the surrounding environment, which can result in better development or otherwise (Pransiska, 2017).

Fitrah is a basic gift given by Allah to humans, consisting of many interconnected and complementary psychological elements for human life. According to (Munib, 2017) some elements of fitrah include the basic ability to practice religion, which is the essence of human religious practice. Several scholars like Muhammad Abdurrahman, Ibn Qayyim, Abu A'la al-Maududi, and Sayyid Qutb state that fitrah contains the natural potential to practice Islam. Ali Fikri highlights the role of heredity in determining children's religious beliefs, with the psychological inheritance from parents being one aspect of humans' basic abilities. These talents and tendencies are closely related to faith in Allah, so fitrah also includes the psychological element of belief in Him. Instinct and revelation are two complementary aspects in human development. Fitrah can be viewed from two perspectives: as an instinct or innate nature from birth, and as revelation given by God through prophets in the form of religious teachings. The human ability to accept divine teachings and attributes is considered a fundamental potential possessed from birth. This basic religious ability is not limited to Islam but also includes the ability to embrace other religions like Judaism, Christianity, or Zoroastrianism. However, in this view, humans cannot be taught or directed to become atheists or reject the existence of God.

The origin of humans is fitrah, which according to Ibn Taymiyyah is an instinct that is a natural tendency from birth. This fitrah consists of intellectual abilities (reason), the drive of desires (lust), and the inclination to anger (Al-Gadab) (Farah & Novianti, 2016). Fitrah also encompasses the meaning of faith and consciousness within humans. Humans have pledged in the gathering of souls (makam jami) before being born into the world that they will embrace Islam, the religion blessed by Allah, uphold truth, perform good deeds, and avoid deviant behavior. However, how this promise is manifested in practice depends on the ways and beliefs of parents in

educating their children. As narrated by Abu Hurairah RA, the Prophet Muhammad SAW said, "No child is born except on fitrah. Then his parents make him a Jew, a Christian, or a Zoroastrian" (HR Muslim) (Nasihuddin, 2016).

### **Factors Influencing Human Development**

Every phenomenon or process of human development is the result of a complex interaction between inherent potential (nature) and environmental factors. Hereditary factors, which include various genetic inheritances from both parents and previous generations, play a crucial role in physical form, facial expressions, skin color, intelligence, talents, and personality traits. These factors encompass the physical structure of the body and potential abilities such as talents and intelligence, which are difficult to modify through external influences (Arifin, 2019).

On the other hand, environmental factors, which include family, school, society, and natural surroundings, also have a significant influence on human growth and development. The family plays a primary role in the upbringing and development of the child, while the school shapes the child's mindset and personality through formal education. Interaction with society and the surrounding natural conditions also affects psychological development, creating differences in mindset, spirit, and behavior based on the physical and social environment in which they live (Ajhuri, 2019).

**Influence of Inheritance and Environment on the Psychological Development of Human Personality**

Both hereditary factors (nature) and environmental factors play crucial roles in shaping human behavior, mindset, and personality. Heredity refers to the entirety of characteristics passed from parents to their children, including physical and psychological potentials present since the formation of growth when the ovum is fertilized by sperm. This is a biological

inheritance consisting of characteristics transferred from parents to children through genes. In other words, heredity is a biological process involving the inheritance of characteristics from parents to their offspring (Jannah & Putro, 2021).

The hereditary factors influencing human personal development begin with the meeting of the father's perfect sperm cell and the mother's mature egg cell, resulting in fertilization and the formation of the seed or "nutfah"/semen. After two weeks, this transforms into "Alaqah"/a clot of blood, and then it transitions from the ovum to the womb, forming "mudhghah"/a lump of flesh, which further develops into a complete or incomplete lump of flesh. According to classical interpreters, the Quran mentions human growth through three stages of darkness: the darkness of the abdomen (ovaries), the darkness of the womb (fallopian tubes), and the darkness of the placenta (womb) (Surana, 2001)

Prophet Muhammad (SAW) said, "When the sperm (nutfah) settles in the womb, Allah SWT will create the offspring from the lineage of Adam AS in every lineage." The Prophet also indicated the influence of heredity on the development of human behavior and personality by saying: "Choose for your sperm (nutfah), marry those who are equivalent." The hadith implies that factors influencing personality development should be considered when choosing a spouse, taking into account their environmental influence, religiousness, morals, and lineage, hoping that the offspring will grow according to the expectations of religion, morals, parents, and their environment.

Environmental factors also influence personality development, encompassing where and how an individual grows and is raised. Parental habits, ethics, and teaching methods, social interactions, teachers' influence, life experiences, and the religion practiced by the parents all affect the direction of personality formation. The Prophet Muhammad (SAW) advised his companions to choose pious spouses, hoping

for righteous offspring. Besides parents, friends or close associates significantly influence a child's personal development. After birth, the child undergoes developmental phases, including the nursing phase (radha'ah) from birth until weaning at two years old, followed by adolescence. Parental attention to their child's social interactions is crucial to prevent negative influences. Children raised in moral environments tend to develop strong faith that remains rooted into adulthood.

Every human has the right to grow according to their developmental tasks, as stated in various traditions from the companions of Prophet Muhammad (SAW). Before the modern era, fourteen centuries ago, Islam already practiced measures for optimal personal growth and development. The points are as follows:

1. Security and Gentle Treatment: Children have the right to feel safe and be treated with kindness, affection, attention, and guidance from parents or caregivers, fostering comfort, confidence, and positive thinking.
2. Education and Skill Development: Children have the right to education and skills development according to their developmental stages, provided by parents or caregivers.
3. Intellectual and Cultural Growth: Children have the right to develop their intellect, knowledge, and cultural understanding, gaining various sciences for survival.
4. Physical Health and Fitness: Children have the right to achieve physical health and fitness necessary for normal growth and development.
5. Daily Etiquette: Children have the right to be taught proper daily etiquette, such as correct eating and drinking manners.
6. Religious Practice: Children should be encouraged to perform religious practices from an early age (praying, fasting, almsgiving). They are recommended to start praying at age

- seven and must be disciplined if they do not pray by age ten.
7. Emotional Control: Children have the right to learn how to control their impulses and emotions.

A child's natural inclination (fitrah) needs to be nurtured through education, direction, and learning from an early age to maintain their inherent purity. Proper upbringing, consistent with religious teachings, can help prevent deviant behaviors and foster a personality aligned with religious values, ensuring they remain true to their innate purity as humans created by Allah SWT, the All-Knowing of their nature and creation.

### **Verses and Hadiths Related to Human Development**

This topic provides a profound insight into the creation of humans and the responsibilities bestowed upon them by Allah. Verses such as (Surat Ad-Dahr (76):2, 2016) and (Surat Al-Hajj (22):5, 2016) depict the process of human creation from a mixed drop of sperm to a complete or incomplete lump of flesh. (Surat Al-Mu'minun (23):12-14, 2016) elaborates on how Allah creates humans from clay, transforming them into semen, a clot of blood, a lump of flesh, and finally forming complex body structures. Other verses like (Surat As-Sajdah (32):9, 2016), (Surat Al-Mulk (67):23, 2016), and (Surat An-Nahl (16):78, 2016) highlight Allah's bestowment of hearing, sight, and hearts upon humans, and the lack of gratitude shown by humans for these blessings. (Surat Ad-Dahr (76):2, 2016) provides guidance on breastfeeding for two full years, emphasizing the importance of the mother's role in nurturing and caring for the child. Surah Ar-Rum (30) underscores the importance for humans to adhere to the innate nature decreed by Allah, though many fail to realize it. Hadiths of the Prophet Muhammad (SAW), narrated by Abu Hurairah RA, Hudzaifah RA, Ibn Majah, and others, offer additional insights into human creation, parental responsibilities,

and practical guidance in daily life, such as the importance of teaching children to pray and using the right hand while eating and drinking. All these verses and hadiths together provide a comprehensive understanding of the role of humans in Allah's creation and their responsibilities in living their lives in this world.

Drawing a common thread from all the verses and hadiths mentioned above, it can be analyzed that humans have been meticulously prepared by Allah SWT since the beginning of their creation. They are endowed with fitrah, faith, knowledge, and shown the path of life they can choose, all with the purpose of seeking Allah SWT. However, in reality, humans are born with diverse backgrounds, influenced by genetic and environmental factors that nurture them. Whether they will be guided towards the right path or deviate depends on their parents or caregivers. If they follow strong faith teachings, they will align with Allah SWT's expectations and the essence of their fitrah. However, achieving this is often difficult because life often contradicts human fitrah, and environmental influences can shape personalities, behaviors, and beliefs differently from their fitrah.

The verses and hadiths emphasize the importance of humans realizing their fitrah, being grateful for the blessings bestowed upon them by Allah SWT, and practicing His teachings to maintain their faith, piety, and knowledge in life. From the explanation of these verses and hadiths, it can be concluded that Allah SWT deeply loves humankind and has provided the best for their development and growth. Now, the responsibility lies with humans to realize their purpose in this world: to seek Him, worship Him, and follow the path He has shown.

### **CONCLUSION**

From the description above, we can conclude that the creation of humans has been meticulously arranged by Allah SWT since the beginning of their creation. Humans are endowed with fitrah, faith,

knowledge, and given the choice of life paths to seek Allah SWT. However, in reality, humans are born with diverse backgrounds, influenced by genetic and environmental factors that nurture them. The influence of parents or caregivers plays a significant role in shaping the personality, behavior, and beliefs of these individuals. Achieving a state that aligns with human fitrah is not easy because life often does not conform to fitrah, and environmental influences can shape different characters.

The verses and hadiths conveyed emphasize the importance of humans realizing their fitrah, being grateful for the blessings bestowed upon them by Allah SWT, and practicing His teachings to maintain their faith, piety, and knowledge in life. From the explanation of these verses and hadiths, it can be concluded that Allah SWT deeply loves humankind and has provided the best for their development and growth. Now, the responsibility lies with humans to realize their purpose in this world: to seek Him, worship Him, and follow the path He has shown. Thus, awareness of fitrah, knowledge, and practice in accordance with His teachings become the key to achieving the desired purpose of life as desired by Allah SWT.

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