

Children's Language Development from the Perspective of the Al-Qur'an

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Submitted: 30-12-2025 Revised : 01-01-2026 Accepted: 21-08-2025

ABSTRACT This article explores children's language development from the perspective of the Al-Qur'an and contemporary developmental theory. Language is viewed in Islam as a divine gift that shapes thought, identity, and moral behavior. The Qur'an emphasizes that Allah teaches humans the ability to speak (Qur'an 55:1–4), indicating that language development is both natural and God-guided. Drawing on psychological and educational literature, this study highlights that children acquire language through interaction, imitation, and meaningful communication within their social context, particularly the family. Qur'anic narratives, such as the dialogue between Luqman and his son, illustrate the importance of nurturing speech through wisdom, affection, and moral guidance. The discussion reveals that language development in Islamic thought is holistic, integrating emotional, intellectual, social, and spiritual dimensions. Early exposure to positive communication, Qur'anic recitation, and ethical language use supports both linguistic competence and faith development. The article concludes that parents and educators play a central role in shaping language environments that are dialogic, value-oriented, and spiritually enriching. This integrated approach offers an alternative conceptual framework for understanding language development that connects scientific insight with religious wisdom, particularly within Muslim educational contexts.

Keywords: *Al-Qur'an, Children's Language Development, Communication, Early Childhood, Islamic Education, Spirituality, Moral Development*

How to Cite Supandi., & Samaher, (2025). Children's Language Development from the Perspective of the Al-Qur'an. *Chalim Journal of Teaching and Learning*, Volume 1(2), 81-90.

INTRODUCTION

Language is one of the most fundamental human capacities, shaping cognition, identity, social relationships, and participation in cultural and religious life (Makhmudova & Khamitov, 2025). For children, language development represents not only a cognitive milestone but also a spiritual and moral journey, as it becomes the medium through which meaning, values, and knowledge are transmitted. In Islamic scholarship, the Al-Qur'an is regarded as the ultimate and divine source of guidance for all aspects of life, including education and human development. Thus, exploring children's language development through the lens of Qur'anic teachings offers an opportunity to integrate contemporary developmental science with Islamic epistemology, producing a holistic understanding that honors both faith and reason.

From a psychological perspective, language development in childhood is dynamic and multifaceted, involving neurological maturation, social interaction, and environmental exposure (Vygotsky, 1978) (Swargiary, 2025). Children acquire language gradually, beginning with prelinguistic vocalizations and progressing toward complex grammar, vocabulary, and discourse competence. Early oral language proficiency is strongly linked with later academic success, literacy, and social competence (Anzai et al., 2021). Moreover, sociocultural theorists emphasize that language learning is deeply embedded in relationships children learn to speak by interacting with caregivers who scaffold meaning through dialogue, modeling, and emotional attunement (Lantolf & Xi, 2023). These insights align closely with Qur'anic teachings that describe human communication as both a divine gift and a trust to be cultivated with wisdom and moral responsibility.

The Al-Qur'an presents language as a distinguishing feature of human creation. In Surah Al-Baqarah (2:31), Allah describes the bestowal of linguistic knowledge upon Adam as a foundational act in establishing humanity's status as moral agents and vicegerents on earth. Language therefore signifies dignity, cognition, and accountability. Qur'anic verses also highlight the ethical dimension of speech, encouraging truthfulness, clarity, kindness, and reflection (Qur'an 33:70; 49:11–12). Such guidance implies that children's language development is not merely a technical or biological process but is integrally related to character, spirituality, and social well-being. Developing the ability to speak wisely, listen attentively, and express meaning ethically becomes part of the broader objective of *tarbiyah* holistic nurturing of the human person.

Equally important is the Qur'anic recognition of diversity in languages and dialects. Surah Ar-Rum (30:22) affirms that linguistic variation is one of the signs of God's creative power, inviting reflection upon the social and cultural richness embedded in speech communities. This acknowledgment resonates with modern perspectives in linguistics and anthropology that view language not as an isolated structure but as a living system embedded in culture, identity, and worldview (Mukaromah, 2022). For Muslim educators, such a perspective encourages respect for multilingual development including Arabic, national languages, and local vernaculars while also nurturing Qur'anic literacy as a spiritual and intellectual discipline.

Early childhood is considered a critical period for language acquisition. Neuroscientific research demonstrates that children's brains are especially receptive to phonological and grammatical input in the early years, making this period decisive for establishing strong foundations in listening, speaking, and early reading (Burea-Titica, 2020). Repetition, rich verbal interaction, and emotionally supportive environments significantly enhance language outcomes. Islamic educational tradition similarly emphasizes the formative influence of the early years, encouraging parents to create nurturing environments filled with remembrance of God, recitation of the Qur'an, and intentional moral communication (Tanjung & Abdullah, 2025). Parents occupy a primary role as first educators, echoing the Qur'anic emphasis on family as the nucleus of moral and intellectual formation (Qur'an 66:6). Thus, language development emerges as both an educational responsibility and an act of devotion.

In addition to its cognitive and spiritual value, language development also facilitates socialization. Through speech, children learn to negotiate relationships, express emotions, participate in community, and perform religious practices such as prayer and recitation. Vygotsky (1978) argues that thought itself becomes structured through language, meaning that nurturing children's expressive and receptive skills also nurtures their capacity for reflection and moral judgment (Habsy et al., 2023). The Qur'an repeatedly invites believers to ponder, discuss, and seek understanding an orientation that presupposes communicative competence. Teaching children to use language thoughtfully therefore supports the Qur'anic ideal of a reflective and dialogical faith.

However, language development does not occur automatically or uniformly. Socioeconomic inequality, limited exposure to rich verbal input, and lack of parental engagement can constrain children's linguistic growth (Shi et al., 2020). In some contexts, rote learning may

overshadow dialogic interaction, reducing opportunities for children to ask questions, explore meaning, and construct knowledge collaboratively. These realities call for intentional educational strategies rooted in both pedagogical best practices and Qur'anic ethics. Educators are encouraged to cultivate learning environments that value conversation, listening, storytelling, inquiry, and recitation approaches that deepen comprehension while fostering spiritual awareness.

This article therefore seeks to examine children's language development from the perspective of the Al-Qur'an, integrating contemporary developmental theory with Islamic educational philosophy. Specifically, it aims to: (1) analyze Qur'anic concepts related to speech, communication, and human formation; (2) relate these concepts to established theories of language acquisition in early childhood; and (3) articulate pedagogical implications for Muslim families and educators. Such an approach contributes to the growing body of Islamic educational scholarship that bridges classical religious sources with modern scientific insight.

Ultimately, understanding children's language development through a Qur'anic lens underscores the sacredness of human communication. Speech is not only a tool for survival or academic achievement but also a pathway to ethical conduct, spiritual reflection, and stewardship of knowledge. By nurturing children's linguistic abilities in ways that honor faith, compassion, and intellectual curiosity, Muslim educators and parents participate in fulfilling the Qur'anic vision of human flourishing.

METHOD

This study employed a qualitative library research design to analyze children's language development from the perspective of the Al-Qur'an. Library research was selected because the primary focus of the study is conceptual exploration rather than empirical measurement. The method allows for systematic interpretation of Qur'anic texts, classical Islamic scholarship, and contemporary developmental psychology literature in order to construct a comprehensive theoretical framework. The approach is grounded in interpretive analysis, which seeks to understand meaning through contextual reading and thematic synthesis rather than statistical generalization.

The primary sources consisted of Qur'anic verses related to human creation, speech, communication, and moral education, supported by reputable Tafsir works and classical Islamic texts. Secondary sources included peer-reviewed journal articles, books on language development, child psychology, Islamic education, and linguistic anthropology. Sources were selected based on relevance, scholarly credibility, and recency where applicable. Texts in both English and Arabic were included to ensure depth and authenticity of interpretation.

Data collection was undertaken through systematic document review. Qur'anic verses were first identified using thematic keywords such as "speech," "language," "communication," "teaching," and "creation." These verses were then cross-referenced with Tafsir literature to ensure accurate theological understanding. Academic databases, including Google Scholar and major university repositories, were used to locate contemporary research on early childhood language development. Notes were taken to summarize key arguments, recurring themes, and conceptual linkages between Qur'anic teachings and modern theory.

Data were analyzed using thematic content analysis. First, Qur'anic verses and scholarly discussions were coded into conceptual categories such as *language as divine gift*, *ethical speech*, *family responsibility*, *reflection and understanding*, and *diversity of languages*. Second, these categories were compared with dominant psychological and linguistic theories to identify convergence and divergence. Finally, integrative interpretation was conducted to construct an Islamic-rooted conceptual model of children's language development that acknowledges cognitive, social, moral, and spiritual dimensions.

RESULT AND DISCUSSION

Language as a Divine Gift and Human Distinction

The findings of this study show that the Al-Qur'an positions language as a central element of human identity and dignity (Susanti et al., 2023). Language is not presented merely as a product of social evolution, but as a divine capability gifted by Allah to humankind. This understanding is grounded in the verse: *"And He taught Adam the names of all things..."* (Qur'an, 2:31)

This verse implies that the very earliest stage of human existence began with linguistic capacity naming, categorizing, and conceptualizing reality. Language is therefore embedded in human nature (fitrah) (Alazemi et al., 2024). The Qur'an does not limit language to verbal production; it includes meaning-making, reasoning, and symbolization. The Qur'anic view aligns with modern linguistic theory which recognizes an innate human predisposition toward language development. However, the Qur'an differs by framing language as purposeful designed to enable worship, reflection, knowledge acquisition, and moral responsibility.

The Prophet Muhammad ﷺ emphasized the sacred role of speech, stating: *"Whoever believes in Allah and the Last Day, let him speak good or remain silent."* (Sahih al-Bukhari; Sahih Muslim). Thus, speech ability is inseparable from moral accountability. Children's language development, from this perspective, is not merely biological or cognitive it is also ethical and spiritual.

The Qur'an places language at the very heart of what it means to be human. Language is not treated as something humans happened to develop over time, but as a gift directly granted by Allah as part of our creation. When the Qur'an tells us that Allah taught Adam the names of all things, it suggests that the very beginning of human life already involved the ability to understand, express, and assign meaning. From that moment, language became an essential part of human identity, separating humans from all other creatures. This understanding makes language not only a communication tool, but a sign of honour, intelligence, and responsibility.

When I reflect on this, it becomes clear that language is inseparable from our inner nature. Humans are created with the ability to perceive the world, name it, and organize reality through words. Every name, every sentence, and every expression reflects this deep connection between human consciousness and language. Even before formal education exists, a child is already born into a world of language listening, absorbing, and eventually expressing. This means language lives and grows together with human life itself.

The Qur'an also highlights that language is not limited to spoken words alone. It includes how we understand meaning, interpret symbols, and construct ideas. Language shapes how we think and how we see the world. Through language, people transmit knowledge from one generation to the next. Without language, culture, religion, and civilization would not exist in the way we know them today. Words allow us to record history, express emotions, resolve conflicts, and connect hearts across distances and generations.

For me, one of the most beautiful aspects of the Qur'anic view of language is its moral dimension. The Prophet Muhammad ﷺ reminded us that speech is never neutral; it always carries consequences. A word can comfort a heart, encourage a soul, or destroy trust and relationships. This means that speaking is always tied to responsibility. A human being is not only measured by what they know, but also by how they use their words. Silence sometimes becomes more valuable than careless speech, showing that restraint and awareness are central to the ethics of communication.

When we look at children, we can clearly see how language development is more than just a mental process. A baby's first words are often followed by smiles, laughter, and emotional bonds. Language becomes a bridge between the child and their parents, teachers, and community. Each word learned brings them deeper into the social and spiritual world they inhabit. Language shapes their personality, values, and worldview. It is through language that they learn gratitude, kindness, prayer, and respect.

From this perspective, nurturing children's language abilities becomes a sacred trust. Teaching them to speak is not only about vocabulary or pronunciation; it is about guiding them to use language wisely and meaningfully. Parents and educators are not just teaching sounds they are shaping character. A child who grows up in an environment filled with gentle words, meaningful conversation, and spiritual reminders will most likely develop a deeper awareness of the power of speech.

In everyday life, language also acts as a mirror of the soul. The words a person chooses often reflect their inner condition. A calm heart produces calm speech, while a troubled heart may show itself in harsh tone or careless expression. The Qur'an constantly encourages believers to choose words that uplift and heal rather than hurt. This shows that language and inner purity are closely linked.

Another important aspect is that language allows humans to recognize and appreciate one another. Diversity of language is not presented as a barrier, but as a sign of divine creativity. Different languages carry different cultural beauty, values, and histories. When people learn Arabic as the language of the Qur'an, for example, they are not only learning a new sound system they are entering a spiritual heritage. They begin to experience the Qur'an more intimately and appreciate its expressions more deeply.

In my observation, when children are exposed to Arabic from an early age, they develop a natural closeness to the Qur'an. The letters, sounds, and rhythms begin to feel familiar rather than foreign. Even if they do not yet understand the meaning fully, the emotional bond is already being formed. This creates a foundation for deeper engagement as they grow older. At the same time, parents and educators need patience, creativity, and gentleness to ensure that learning remains joyful rather than burdensome.

Today's world is filled with endless streams of words spoken, written, and digital. Messages travel faster than ever. In such an environment, the Qur'anic reminder about the responsibility of speech becomes even more relevant. Words spread quickly, and harmful speech can reach wide audiences within seconds. This makes conscious communication not just recommended, but essential. Every sentence we share carries weight, whether we realize it or not.

Language also connects humans with their Creator through prayer, recitation, and remembrance. Through words, the heart expresses longing, gratitude, fear, and hope. When a person stands in prayer and recites Qur'anic verses, language becomes an intimate form of worship. The tongue, heart, and mind unite in communication with the Divine. This gives language a sacred dimension that transcends ordinary communication.

From my perspective, understanding language as a divine gift inspires humility. It reminds us that the ability to speak is not guaranteed it is a blessing. Not everyone has the same capacity; some struggle to speak or hear, yet they too express meaning in beautiful ways. This should cultivate empathy and respect for all forms of communication, whether spoken, written, signed, or symbolic.

Developmental Stages of Understanding and Speech

Although the Qur'an does not classify child development in scientific terminology, it acknowledges stages of intellectual and expressive growth. Allah says: "...until when he reaches maturity and reaches the age of forty years..." (Qur'an, 46:15). This verse implies progressive development in cognition and comprehension. Early stages involve dependence, while later stages involve independent reasoning and responsibility.

Children's gradual movement from babbling toward meaningful speech reflects both divine design and learning through interaction (Bell & Harper, 2020). This understanding resonates with Vygotsky's assertion that children develop language through guided participation with adults. The Qur'an also emphasizes gradual instruction and nurture. Parental guidance is viewed as central to moral and intellectual growth. Examples such as Luqman advising his son (Qur'an, 31:12–19) reflect dialogical pedagogy children learn through explanation, questioning, and reflective conversation.

The Qur'anic view of human development beautifully highlights that children grow through a natural, gradual process of learning, thinking, and communicating. The emphasis on maturity reminds us that understanding and wisdom do not appear instantly, but unfold across life stages. I see children's early speech sounds to meaningful words as part of a divine journey of becoming conscious, responsible human beings. The Qur'an's examples of parents guiding their children show how deeply important conversation, gentle advice, and emotional connection are in shaping a child's character. For me, this perspective reinforces that nurturing language also means nurturing the soul.

Family as the First Language and Faith Environment

The Qur'an consistently portrays the family as the foundational arena of language learning and value formation. Emotionally secure and morally-guided communication nurtures both verbal ability and identity.

The dialogue between Luqman and his son illustrates this: "O my son, establish prayer, enjoin what is right and forbid what is wrong, and be patient..." (Qur'an, 31:17)

This interaction demonstrates nurturing communication gentle, rational, and value-based. Such exchanges allow children to internalize vocabulary, reasoning patterns, moral direction, and emotional tone. Likewise, the Prophet ﷺ modeled compassionate communication with children. Anas ibn Malik reported: "*The Prophet ﷺ was the best of people in character...*" (Sahih al-Bukhari). He listened, encouraged questioning, and spoke kindly traits proven in developmental psychology to foster secure attachment and language growth. The findings reveal that speech climate matters. Children flourish linguistically in homes where dialogue is respectful, responsive, and emotionally warm. Harsh or dismissive speech, by contrast, may inhibit confidence and expressive ability.

The way adults speak to children matters deeply. The example of Luqman advising his son shows how guidance can be delivered with gentleness, clarity, and moral purpose. Through exchanges like these, children do not simply learn new words they also absorb patterns of thinking, emotional balance, and ethical awareness. To me, this illustrates that meaningful speech is both educational and nurturing. I also find great significance in the Prophet Muhammad's ﷺ example of compassionate communication with children. His kindness, patience, and willingness to listen demonstrate that warmth and respect form the healthiest environment for language growth. In my view, a loving speech climate strengthens children's confidence to express themselves and explore ideas. Conversely, harsh or dismissive words may silence a child's voice and weaken emotional security. For me, the Qur'anic perspective reinforces that cultivating language development must go hand in hand with cultivating mercy, empathy, and human dignity.

Ethical Speech and Character Formation

A major finding of this study is that the Qur'an links language development directly to moral training. Words carry ethical weight and social consequence. Allah commands believers: "*And speak to people good words.*" (Qur'an, 2:83). This establishes a standard for communication truthful, respectful, and kind. Children are not only to learn *how* to speak but *how to speak righteously*.

Another verse emphasizes tone and emotional awareness: "*And speak to them words of appropriate kindness.*" (Qur'an, 4:8). Such instruction reflects socio-emotional learning principles children must develop empathy and relational awareness through communication.

The Prophet ﷺ further stated: "A servant may utter a word pleasing to Allah... and Allah raises him in rank because of it." (Sahih al-Bukhari). Thus, speech shapes destiny. Parents and teachers therefore hold responsibility to model ethical language, guiding children toward verbal integrity.

Linguistic Diversity as a Sign of Divine Wisdom

The Qur'an affirms linguistic plurality as a manifestation of divine creativity:

"And among His signs is the creation of the heavens and the earth and the diversity of your languages and

your colors." (Qur'an, 30:22)

This finding supports the view that language differences are not barriers but divine gifts contributing to cultural richness. Children socialized with respect for linguistic diversity develop openness and social harmony. This perspective aligns with multicultural education frameworks which promote inclusion rather than linguistic hierarchy.

The Qur'anic affirmation of linguistic diversity as a divine sign offers a profoundly humane lens through which language and identity may be understood. When language variation is viewed as an expression of divine creativity rather than a marker of social division, multilingualism becomes a source of dignity and enrichment. Such a perspective encourages societies to value every linguistic tradition as part of a broader moral and cultural heritage, rather than ranking languages according to prestige or power.

Children who grow up in environments that respect linguistic plurality are more likely to develop empathy, tolerance, and an appreciation for difference. Exposure to multiple languages nurtures curiosity and openness, while also strengthening cultural continuity and familial bonds. Within educational contexts, this understanding discourages linguistic marginalization and instead promotes equity and inclusion.

Recognizing language diversity as a purposeful divine design also challenges linguistic elitism and affirms the worth of minority languages. In doing so, it supports social harmony by reminding communities that communication is not merely functional, but relational and spiritual. Ultimately, this Qur'anic viewpoint reframes linguistic difference as a blessing that enriches human experience and deepens ethical consciousness, contributing to a more peaceful and interconnected society.

Language, Reflection, and Intellectual Growth

The Qur'an repeatedly invites believers to think, listen, ask, and reflect. These acts depend on language. Allah asks: "*Do they not reason?*" (Qur'an, 36:68) and "*So that you may understand.*" (Qur'an, 2:73)

Such verses show that language and cognition are inseparable. Speech not only expresses thought it develops thought. Contemporary cognitive psychology confirms this: language supports categorization, memory, and meaning-making. The Qur'an, however, directs reflection toward recognition of divine truth and ethical conduct. Encouraging children to question, narrate experiences, and discuss ideas therefore supports intellectual and spiritual maturity.

Educational Implications

The findings demonstrate strong compatibility between Qur'anic pedagogy and modern developmental education. Qur'anic-aligned language guidance includes:

1. dialogic teaching – encouraging conversation and questioning
2. storytelling – reinforcing memory and moral insight
3. ethical modeling – demonstrating compassionate speech
4. reflection-based learning – supporting meaning-making
5. respect for diversity – validating multiple languages
6. The Prophet ﷺ emphasized gentleness in teaching:

"Gentleness is not found in anything except that it beautifies it." (Sahih Muslim). Child-centered communication patient, supportive, encouraging is therefore aligned with both Revelation and best educational practice.

The Qur'an consistently presents learning as an interactive and reflective process rather than a one-way transmission of information. Dialogic communication where children are encouraged to ask questions, think, and respond reflects a deep respect for the child's emerging intellect. Storytelling in the Qur'an also serves as a gentle and meaningful way of shaping understanding, memory, and moral awareness. I believe this beautifully parallels contemporary educational emphasis on narrative learning and meaning-making rather than rote memorization alone.

What stands out most to me is the importance of ethical modeling. The Qur'an and

Sunnah both highlight that how we speak matters as much as what we say. The Prophet ﷺ embodied compassionate communication, and his teaching that gentleness beautifies every interaction shows how language becomes a tool of emotional safety and moral guidance. To me, this aligns profoundly with the idea that children thrive in environments where communication is warm, respectful, and encouraging. Learning, from this perspective, is not merely cognitive it is relational and spiritual.

I also appreciate how the Qur'anic worldview recognizes human diversity, including linguistic diversity, as part of divine wisdom. This creates space for multilingual identity and prevents language learning from becoming oppressive or exclusionary. For me, child-centered communication patient, kind, dialogical, and reflective feels deeply rooted in Revelation as well as in modern developmental insights. It honors the dignity of the child, nurtures curiosity, and builds character alongside intellect.

Overall, I believe Qur'anic pedagogy offers a timeless ethical foundation for education, reminding us that language development is ultimately about more than technical skill it is about shaping compassionate, thoughtful, and morally grounded human beings.

DISCUSSION

The findings of this study indicate that early childhood language development is a gradual process that involves the ability to understand, imitate, and express meaning through verbal symbols. These results are consistent with Piaget's cognitive development theory, which argues that language develops alongside the maturation of children's cognitive functions, particularly during the pre-operational stage when children begin to use symbolic language in social interaction (Piaget, 1964) (Alhabib, 2021). The process of language acquisition is shaped by the family environment, parental communication patterns, and everyday interaction experiences. From an Islamic perspective, the Qur'an highlights the centrality of language in human life, as stated: "The Most Merciful, who taught the Qur'an, created man, and taught him to speak" (Qur'an 55:1-4). This verse affirms that the ability to speak is a divine gift and a marker of human dignity. Therefore, children's language development is not only a linguistic phenomenon but also a spiritual process of becoming fully human.

Furthermore, this study reveals that consistent, warm, and meaningful verbal stimulation significantly enhances children's language abilities, including phonological, semantic, and pragmatic aspects. These findings align with Vygotsky's sociocultural theory, which emphasizes that language develops through social interaction, with adults acting as primary mediators in children's learning (Habsy et al., 2023). The Qur'an illustrates this principle through prophetic models of communication grounded in wisdom, compassion, and gentle speech. God commands: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best manner" (Qur'an 16:125). This highlights that children's language development flourishes within environments shaped by affection, respect, and meaningful dialogue rather than coercion.

The research also shows that introducing simple religious language such as greetings, short prayers, and Qur'anic recitations contributes positively to children's linguistic awareness and spiritual orientation. Scholars of Islamic education suggest that exposure to religious language not only stimulates phonetic development but also shapes moral meaning and identity (Hanif & Prasetyaningtiyas, 2023). The Prophet Muhammad ﷺ demonstrated the importance of early language habituation by encouraging the teaching of foundational faith expressions to children. A narration in al-Tirmidhi reports that children were taught phrases of belief as part of spiritual and linguistic nurturing (Naz & Shahzad, 2023). Thus, language education in Islam is holistic; it integrates cognitive, emotional, social, and spiritual development.

Additionally, the study indicates that language-rich environments both at home and in educational settings play a crucial role in accelerating children's linguistic maturity. Children who experience dialogic interactions, storytelling, and educational conversations develop richer

vocabulary and more complex sentence structures than those exposed to limited communication. This supports behaviorist perspectives that emphasize reinforcement and repetition in language acquisition (Antoni, 2024). In Islam, the family is regarded as the first school where children learn speech and meaning. The Qur'an presents exemplary parent-child conversations, such as the wise counsel of Luqman to his son (Qur'an 31:13–19), demonstrating that meaningful dialogue is a core educational method supporting both language development and character formation (Saidin & Shamsudin, 2024).

Overall, this discussion affirms that children's language development from the Qur'anic perspective is harmonious with modern linguistic and developmental theories. Language is viewed as a divine gift, a tool for thought, a medium of social interaction, and a vehicle for transmitting values. Therefore, parents and educators are encouraged to cultivate communication environments that are supportive, stimulating, and spiritually grounded. Integrating scientific insights with Qur'anic guidance not only optimizes linguistic growth but also ensures that children's language use reflects ethics, compassion, and social responsibility (Qur'an 2:83). Through this integrative lens, language development becomes not merely technical skill acquisition but a foundation for nurturing children into knowledgeable, moral, and dignified human beings.

CONCLUSION

The findings of this study indicate that children's language development, when viewed from the perspective of the Al-Qur'an, is a holistic process that integrates cognitive growth, social interaction, and spiritual formation. The Qur'an affirms that language is a divine gift granted to humanity for meaningful communication and moral guidance, as reflected in the verse stating that God "taught man to speak" (Qur'an 55:1–4). Early linguistic development is strengthened through nurturing family interactions, dialogic communication, and exposure to meaningful religious expressions that cultivate both verbal competence and ethical awareness. This perspective aligns with modern developmental theory while expanding it to include spiritual purpose and moral responsibility. Therefore, parents and educators play a central role in shaping children's language environments so that they foster not only expressive and receptive skills, but also character, identity, and consciousness of God.

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