

## Analysis of Human Development Concept in Islamic Perspective Based on Al-Qur'an

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**ABSTRACT.** This study aims to analyze concept of human development from an Islamic perspective, focusing on characteristics of development, description stages of human development according Al-Qur'an, and comparison with Western views. The method used in this study is Qualitative Study. Results of the study indicate that Islam views human development holistically, encompassing physical, psychological, spiritual, and moral aspects. In contrast to Western theories that emphasize cognitive and psychosocial aspects, Islam emphasizes the goal of development as an effort to achieve happiness in this world and hereafter. Al-Qur'an describes stages of human life in detail, from the process of creation to maturity and old age, even to the post-mortem phase. This study shows that Islamic concept of human development can be an important foundation in education and character development based on divine values.

**Keywords:** *Human development, islam perspective, Al-Qur'an*



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## INTRODUCTION

In essence, development is pattern of change that begins at conception and continues throughout life, involving all growth from birth to the end of life (Putri, N.S., Nabila, M.P., Mutiara, Z., & Sapri, 2024). Development is mentally oriented so that development occurs throughout life. Development can be defined as the changes experienced by every creature occur systematically and continuously. The study of human development from an Islamic perspective is important to understand as an answer needs of the times as well as a solution to moral and spiritual crisis (Sunarto, Nurhabibah, D., Saputra, 2024). Understanding developmental patterns is fundamental to understanding individual as a whole (Hurlock, 1980).

Islam views each phase of human development not only as physical and intellectual dimension, but also encompasses spiritual and moral dimensions. According to Islam, human development must be based on the principle of balance (*wasatiah*), there are harmonizing material and spiritual needs (Siregar, E., & Azizaturrahmah, 2024). (Ilyas, 2019) states that human development goes through various stages, from germ to mudghah and finally to infancy. In Islam, this process encompasses the periods before birth, after birth, and throughout a person's life. The stages of development in Islam are explained in detail in Al-Qur'an.

Today, issues regarding stages of human development are increasingly complex. Issues related to physical and mental developmental disorders in children, such as motor delays, autism spectrum disorders, and ADHD, require an understanding of how these problems arise and underlying causes. Therefore, to examine these issues, it is crucial to first examine human

development. This is crucial because it provides an understanding of patterns of change, helps provide optimal support and intervention at each stage, and allows for early identification of developmental abnormalities. Studying stages of human development in Islam is crucial because it provides comprehensive and balanced understanding of natural disposition, purpose of life, and potential bestowed by Allah SWT. This knowledge guides humans in navigating each phase of life in accordance with religious guidance.

This research examines the concept of human development from an Islamic perspective, including study of characteristics of human development, comparison stages of human development in Islamic and Western studies, and how the stages of human development are reviewed in detail from an Islamic perspective from Al-Qur'an.

## **METHOD**

This study uses a qualitative approach with conceptual analysis of the literature focused on analyzing the concept of human development from an Islamic perspective, derived from verses of the Qur'an and relevant literature. The data used in this study are secondary data obtained from the Qur'an as the primary source and scientific journal articles relevant to the concept of human development in Islam.

Data collection techniques were conducted through documentation of Quranic verses related to human development. The interpretation approach in this study employed thematic interpretation, collecting verses related to the theme of human development and then analyzing them comprehensively. The data analysis technique used a content analysis model with the following steps: identification of Quranic verses related to the concept of human development, categorization of themes based on dimensions of human development, interpretation of verses using a thematic interpretation approach, synthesis of the concept of human development based on the interpretation results, and drawing conceptual conclusions regarding the framework of human development from a Quranic perspective.

The analysis procedure was carried out systematically through the stages of data reduction, data presentation, and conclusion drawing. Data reduction was carried out by selecting verses and literature relevant to the research focus. Data presentation was carried out in the form of a systematic narrative description based on the conceptual categories of human development. Furthermore, conclusions were drawn by integrating the results of the analysis of the verses of the Quran to produce a conceptual formulation of human development from an Islamic perspective.

## **RESULT AND DISCUSSION**

### **Result**

Characteristics of human development include five stages, there are: development is a lifelong process involving various changes, development is multidimensional and encompasses various areas of development, development is multidirectional and shifts in specific direction, development is flexible and can be stimulated to maximize its full potential, and development is always inherent in history. Stages of human development in the Al-Qur'an include phases of spirit realm and womb realm (before birth), phase of life in the world (from birth to the end of life), phase of afterlife, includes grave realm, mahsyar's realm, and the afterlife.

These stages demonstrate that human development in the Islamic perspective is holistic and integrative, covering not only physical and intellectual dimensions but also spiritual, emotional, social, and moral dimensions. The Al-Qur'an emphasizes that every phase of human life contains responsibilities, tests, and opportunities for self-improvement in order to achieve closeness to Allah SWT. Therefore, human development is not merely oriented toward worldly achievement, but also directed toward the formation of noble character, faith, and obedience as preparation for eternal life in the hereafter. This concept reflects the uniqueness of Islamic human development, which

positions humans as servants of Allah and at the same time as caliphs on earth who are responsible for maintaining balance and prosperity in life.

Table 1. Comparison of stages of human development in Islamic and Western studies

Aspects	Islamic studies	Western studies
Study Source	Al-Qur'an, Hadist, views of Muslim scholars and philosophers	Scientific, empirical, psychological (Adolfsson & Finyiza, 2024)
Main Focus	Physical growth (Akbar et al., 2021), morals, spiritual (faith, good deeds, piety)	Psychological, intellectual and social growth (Oesterdiekhoff, 2021)
Life Goals	Worship Allah SWT, become insan kamil (spiritually and morally perfect human being) (Vargas Herrera & Moya Marchant, 2020) (Khaydarov, 2023)	Personal maturity, self-actualization, morality (Eryilmaz & Uzun, 2024) (Juwita, A.I., & Sagita, 2024)
Maturity	Measured by closeness to Allah SWT, morals and responsibility as caliph (Arizona et al., 2022)	Measured by identity, independence, morals and logic (Bäker et al., 2025) (Killen & Dahl, 2021)
End of Development	Death as transition to the afterlife (Huda, 2021)	Old age (with or without spiritual significance) (Halloran, 2024)

## Discussion

### Characteristics of Human Development

Makes (2004) in (Mahmud et al., 2023) defines several characteristics of human development:

First, development is a lifelong process involving various changes. This definition implies that development is a lifelong process (Infurna, 2021) occurs not only in childhood but also continues throughout the entire lifespan, from conception to death. Changes that occur during development encompass various aspects of life, including physical (Akbar et al., 2021), cognitive (Pakpahan & Saragih, 2022), emotional (Damayanti & Syafril, 2024), and psychosocial (Herdiansyah et al., 2024). These changes tend to be progressive and continuous, indicating progress toward maturity. Development does not encompass single area but involves the dynamic interaction of various interconnected factors and dimensions. Second, development is multidimensional and encompasses various areas of development, such as physical, intellectual, cognitive, linguistic, emotional, social, and moral. All these dimensions don't develop at the same rate and interact with each other to shape the overall development of an individual. Multidimensionality indicates complex interactions of various factors that influence development throughout life (Yu, 2025). The implications of this multidimensional meaning include complexity, that individual development cannot be explained by single factor; uniqueness, that each individual experience development in unique and varied way at different levels for each dimension; and holistic approach, that to understand human development as a whole, it is necessary to consider all interconnected dimensions.

Third, development is multidirectional and shifts in specific direction. This definition refers to multidirectional nature of human development, where some aspects may increase while others decline throughout the lifespan, and certain aspects may move in different directions simultaneously

(Lally, M., & Valentine-French, 2017). This means that human development does not proceed in single, linear path toward progress but involves complex and varied processes throughout life.

Fourth, development is flexible and can be stimulated to maximize its full potential. Flexible development means the ability to adapt, adjust, and change easily and quickly to new demands or conditions (ÇAKMAK, 2023) without losing sight of primary goal and providing relevant direction through new interpretations. This flexibility allows for innovation, creativity, and continued development in variety of constantly changing conditions. Furthermore, development can be stimulated to maximize its full potential, meaning that individuals have the potential to grow and develop optimally through appropriate interactions with the environment (Amat, 2021), such as stimulation, supportive environment, and activities that encourage exploration. So, by providing appropriate stimulus and environment, individuals can be directed to achieve their best development potential in all areas.

Fifth, development is always inherent in history, where individual development is influenced by circumstances. History, in this context refers to entirety of an individual's experiences throughout their life, where development occurs continuously and orderly. Human development is continuous process influenced by the interaction of hereditary and environmental factors throughout life (Dwi Nurul Atikah et al., 2023). Thus, an individual's development is part of their own life history, where circumstances and experiences shape their identity. Sixth, development is contextual. Development is not solely an internal process but result of reciprocal interaction between individual and their context, where both shape each other. This approach emphasizes the importance of learning environment and real-life situations in learning and development process (Wen, 2022), integrating knowledge with context of life (Musa, 2020).

### **Stages of Human Development in the Study of Al-Qur'an**

In Al-Qur'an, stages of human development are explained through several verses that describe detailed stages. Stages of human development in the Al-Qur'an include phases of spirit realm and womb realm (before birth), phase of life in the world (from birth to the end of life), phase of afterlife, includes grave realm, mahsyar's realm, and the afterlife.

Phases of Spirit Realm and Womb Realm (Before Birth):

Spirit Realm Phase

Spirit realm phase is first stage in the journey of human life, before the existence of a body, where the human spirit is created and gathers to make a covenant with Allah SWT. This phase is explained in QS. Al-A'raf: 172.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

*And (remember) when your Lord brought out from the spine of Adam's offspring their descendants and Allah took testimony against their spirits (saying), "Am I not your Lord?" They answered, "Yes (You are our Lord), we testify." (We did that) so that on the Day of Resurrection you would not say, "Indeed, at that time we were heedless of this,"*

This verse conveys meaning of humanity's initial agreement with Allah that Allah is their Lord, which was made when human spirit was released from Adam's loin and asked to bear witness to God's oneness, so that humans would not have an excuse for negligence on the Day of Judgment. This verse emphasizes that humans possess a natural capacity for tawhid, or the innate ability to acknowledge Allah as their Lord.

The Womb Phase

After the spiritual realm, humans will pass through the Womb phase. This phase is explained in QS. Az-Zumar: 6.

يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ

*Allah made you in your mother's belly event after event in three darknesses*

The verse explains that God creates humans in stages within the mother's womb, encompassing three layers of darkness. These three layers are generally interpreted by scholars and experts as combination of the darkness within mother's womb, uterus, and fetus's protective membranes (such as amnion, chorion, and decidua). Furthermore, in the womb, humans go through several stages of development as explained in QS. Al-Mu'minun: 12-14.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَّةٍ مِّنْ طِينٍ ۝١٢

*And indeed, we (Allah) created man from a quintessence (derived) from clay*

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ۝١٣

*Then, we (Allah) made semen into a strong place (the womb)*

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۝١٤

*Then, we (Allah) made that semen into something hanging (blood). Then, we (Allah) made something hanging from it into a lump of flesh. Then, we (Allah) made that lump of flesh into bones. Then, we wrapped the bones in meat. Then, we (Allah) made him a creature of another (form). Glory be to Allah, the best creator*

The verse explains in detail how stages of human development in the womb where in verse 12 explains humans were created from essence that comes from soil. This is the origin of human matter, which shows humans are creatures that have connection with earth's matter. Furthermore, in verse 13 it describes how the essence of soil is made into semen (nutfah) and stored in a solid place, a mother's womb. And in verse 14 it details the further development of humans in womb, semen becomes alaqah (something attached, like a blood clot), alaqah turns into mudghah (a lump of flesh), a lump of flesh then becomes bones. The bones are covered with flesh. Finally, this process produces human who has different form from before and becomes perfect creature. Therefore, it can be concluded that human development in womb starts from the Nutfah stage (process starts from drop of male semen and woman's egg cell), Alaqah (germ becomes clot of blood that sticks to wall of the uterus), Mudghah (clot of blood then turns into lump of flesh), and Bone Formation and Imbuation of Spirit, where the bones are formed and placed in flesh to become fetus.

Phase of Life in the World (From Birth to the End of Life):

Baby Phase

The first phase of life on earth begins when an individual is born as a baby. After birth, humans are in state of purity (fitrah), and parents have a role to play in protecting them. This infant phase is described in QS. An-Nahl: 78.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ۝٧٨

*Allah brought you out of your mother's womb without knowing anything and He (Allah) made for you hearing, sight and conscience so that you may be grateful.*

This verse contains the meaning that Allah SWT shows His power by removing humans from their mother's wombs. At birth, humans don't have any knowledge, either about themselves or the world around them. In addition, Allah bestows three main abilities on humans: hearing (as-sam')

to hear sounds and gain knowledge, sight (al-abṣār) to see objects and phenomena in the universe, and heart (al-af'idah) reason or conscience which functions to feel, understand, distinguish good from bad, and understand the signs of Allah SWT's power. This verse emphasizes the importance of using blessings of hearing, sight and reason that Allah has given to seek knowledge and truth, which will ultimately lead humans to firm faith and deep gratitude to the Creator.

### Childhood Phase

In Al-Quran, childhood phase is described as the initial stage of a child's life, starting after birth and continuing through adulthood, during which they grow and develop. This phase is also called 'Thufulah phase, which is early developmental phase from an Islamic perspective, encompassing childhood from 0-14 years of age, divided into early Thufulah (0-7 years) and late Thufulah (7-14 years). This period is crucial for developing child's soul, teaching them the fundamentals of religion, and preparing them to become responsible servants of God. The duties and obligations of humans during this phase are explained in QS. Luqman: 14.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَى وَهْنٍ وَفِصَالَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ٤١

*We (Allah) entrust humans (to do good) to their parents. His mother had conceived him in a state of increasing weakness and weaned him in two years. (Our Will,) "Be grateful to Me and to your parents." Only to Me (you) return.*

This verse contains Allah SWT's command to be devoted to one's parents, especially the mother who has sacrificed so much for the child and breastfed them. This verse emphasizes that devotion to parents is divine command that must be carried out. For children, this verse means respecting, obeying, and helping their parents because they have cared for them with such love.

### Tamyiz Phase (Baligh)

Tamyiz phase is stage of child development characterized by the ability to distinguish between right and wrong, which allows children to judge whether something is beneficial or not, as well as having sense of shame and being able to understand speech and answer questions. In Islamic jurisprudence, children who have reached the Tamyiz phase have certain legal obligations and responsibilities, as explained in QS An-Nur: 59.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنُوا الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَصَعُّونَ ثِيَابَكُمْ مِنَ الظُّهْرِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٥٨

*O you who believe, let your male and female slaves, and those among you who have not yet reached puberty, ask your permission three times: before the morning prayer, when you take off your outer garments at midday, and after the evening prayer. These are the three times when your private parts are uncovered. There is no sin on you or on them except at these three times. They frequently come and go to you. Some of you (often come and go) upon others. Thus, does Allah make clear the signs to you. Allah is All-Knowing, All-Wise.*

This verse clearly establishes the boundaries and responsibilities of child upon reaching puberty, the ability to understand and obey rules, including asking permission. It also emphasizes importance of good manners and ethics, maintaining honor, and preventing children from viewing inappropriate content, especially anything that could lead to confusion or encourage imitation.

### Adulthood

The adult phase in Al-Quran, characterized by the words baligh and asyudd (strong), encompasses physical, mental, and spiritual maturity, as well as ability to take responsibility for

oneself and others. This stage is not only about physical age, but also capacity of the mind and heart to be wise, grateful, and perform righteous deeds. Although there is no specific age limit in Al-Quran, 40 is often considered the peak age of mental maturity, understanding, and wisdom, where person has reached full psychological and spiritual strength.

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ١٤

*After he (Moses) matured and perfected his intellect, We (Allah) bestowed upon him wisdom and knowledge. Thus, We (Allah) reward those who do good deeds.*

QS Al-Qashash: 14 explains about "bâligh asyuddah" which means having reached full maturity in strength, reason, and vision, where person is ready to carry out his responsibilities. Allah bestowed wisdom (wisdom and prophethood) and knowledge upon Prophet Moses after he was an adult and his mind were perfect, which shows that human maturity is not only matter of physical, but also maturity of mind, ability to think, and perfection of responsibility. Maturity in Al-Quran encompasses more substantial and essential aspects than mere physical maturity. These include Al-Rusyd: Skill, wisdom, and intelligence in facing life. Asyuddah: Perfection of physical strength, reason, and vision. Awareness of Blessings: At a certain age, such as 40, a person is required to be aware of and grateful for the blessings Allah has bestowed upon him and his parents. Purpose of Life: Maturity is also a moment to better understand the purpose of human creation, which is to serve Allah.

#### Old Age (Futuh)

Al-Quran describes old age as a period of physical and mental decline, such as weakness, dementia, and memory loss, using terms such as al-ardzal al-'umur. This description is found in Surah An-Nahl: 70.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ٧٠

*Allah has created you, then passed you on. There are some among you who are returned to old age so that they no longer know anything they once knew. Indeed, Allah is All-Knowing, All-Powerful.*

This verse speaks of God's omnipotence, which creates and causes death, then returns some to their weakest age (senility), thus leading to memory loss. All of this demonstrates God's all-encompassing knowledge and power. This verse emphasizes that God regulates the cycle of human life and returns them to a state of helplessness like a child due to the weakness of age. The aging process that causes memory loss is a sign of God's power, indicating the changes and weaknesses that occur in His creation. This verse also reminds us that there are things that only God knows, such as the limit of human life and when death will come.

#### Phase of Afterlife

##### Grave Realm

In Al-Quran and Islam, the grave or barzakh is the realm separating this world from the afterlife, where human spirit resides after death until the Day of Resurrection. This is explained in QS. Al-Mu'minun: 99.

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ٩٩

*(Such is the condition of those who disbelieve) that when death comes to one of them, he says, "O my Lord, return me (to this world)*

This verse explains that death is not the end of everything, but rather the beginning of life in Barzakh realm, connecting stage before the Day of Judgment. For believers, this is a time of rest in bliss, while for disbelievers and hypocrites, it is the beginning of punishment and torment.

### Mahsyar's Realm

The Realm of Mahsyar is place where all humans and creatures gather after being resurrected from grave on the Day of Judgment, to await the judgment of Allah SWT. This place is described as vast, flat, white, and barren land, where humans will feel the heat of sun very close to their heads and everyone will be held accountable for their actions while in this world, as in QS Az-Zumar: 69.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ٦٩

*The earth (field of Mahsyar) became bright with the light of its Lord, books (charity records) were given (to everyone), the prophets and witnesses were presented, then decisions were given between them fairly and they were not wronged.*

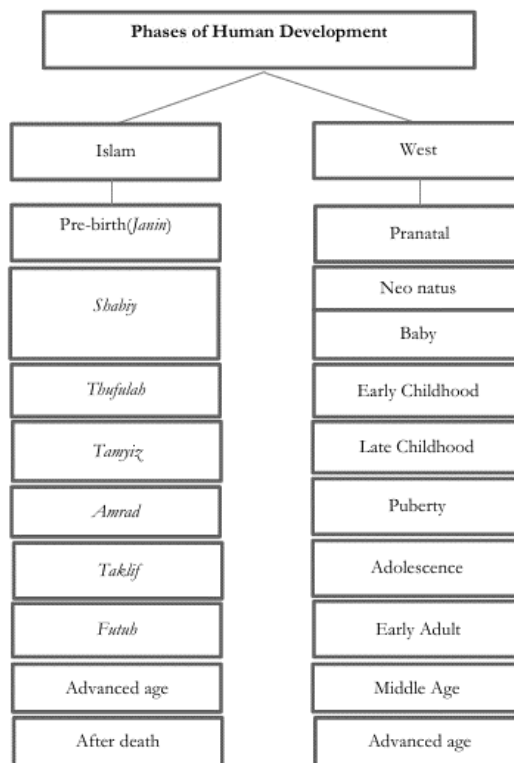
The verse describes the realm of Mahsyar as brightly lit Earth. State of Mahsyar Field, which is brightly lit with God's light, signifies that everything will be revealed and nothing can be hidden.

### The Afterlife

In Al-Qur'an the afterlife is eternal and eternal life after death in the world, where every human being will receive recompense for his deeds in the world. This is the realm where a person will face Allah to be counted and judged, then get a place in heaven (Jannah) or in hell (Jahannam).

## Comparison of Human Development Stages in Islamic and Western Studies

Research conducted by (Mahmud et al., 2023) revealed similarities and differences between the stages of human development from birth to adulthood. These differences can be seen in Figure 1.



Source: Mahmud et al., 2023

**Figure 1.** Phases of human development

The prenatal phase in Islamic studies is longer than Western studies. Furthermore, the tamyiz and amrad phases in Islamic studies are considered preparation for adulthood, while in Western studies, puberty is considered a stage. In Islamic studies, the futuh phase occurs when a person reaches the age of 40, while in Western studies it is referred to as the adult phase. Finally, the afterlife phase is crucial in Islamic studies, whereas in Western studies, there is no such phase (Mahmud et al., 2023). The stages of human development in Islamic studies include prenatal, infancy, childhood, tamyiz, amrad, adulthood, future, old age, and post-mortem. These developmental stages are detailed in the Quran. Meanwhile, the stages of human development in Western studies are based on physical development. These developmental stages include prenatal, postnatal, late childhood, early adolescence, late adolescence, early adulthood, middle adulthood, and late adulthood. The transition from one phase to the next is based on age limits and characteristics at each age (Mahmud et al., 2023).

The main difference between stages of human development is that Western studies tend to be secular and scientific, focusing on the world and internal psychology. Islamic studies are holistic, encompassing physical, spiritual, social, and afterlife. The ultimate goal of development in Islamic studies is to become a devout servant of God, not merely self-actualization.

## CONCLUSION

Based on the results of the study, several important points can be concluded as follows: From an Islamic perspective, human development is not only viewed from physical and psychological perspectives, but also encompasses spiritual and moral aspects. Human development is a comprehensive process involving physical growth, intellectual maturity, and personality formation based on the values of monotheism and morality. The Al-Qur'an explicitly describes the stages of human development, from creation from the ground, through the embryonic development process in the womb (nuthfah, alaqah, mudhghah), birth, childhood, adulthood, and old age. Each stage has its own roles and responsibilities and emphasizes the importance of education and moral development throughout life. This demonstrates that Islam views human development as a continuous and meaningful process. The main difference between human development in Islamic and Western studies lies in the orientation of development goals: in Islam, the ultimate goal of development is to achieve happiness in this world and the hereafter (falah), while in the West, the focus is more on self-actualization.

However, this study still has several limitations. First, the research primarily focuses on conceptual and textual analysis based on verses of the Al-Qur'an, without involving empirical data or field studies that could enrich the practical understanding of human development in contemporary Muslim society. Second, the discussion is limited to the Islamic perspective derived from the Al-Qur'an and does not comprehensively examine interpretations from Hadith, classical Islamic scholars, or contemporary Muslim thinkers. Third, the study does not deeply compare Islamic concepts of human development with various modern theories of psychology, education, and human development from Western perspectives. Therefore, future studies are recommended to expand the scope of analysis by integrating empirical approaches, such as qualitative or quantitative research in educational, social, or family contexts within Muslim communities. Further research may also explore the integration of Qur'anic concepts of human development with contemporary educational psychology, character education, and Islamic counseling studies. In addition, comparative studies between Islamic and Western perspectives on human development are needed to produce a more comprehensive and interdisciplinary understanding that is relevant to current global challenges.

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