



Early and Middle Adulthood Development in the Perspective of Islamic Education and Its Implications for Character Formation

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Abstract	
<p>Article Information: Received: November 2025 Revised: January 2026 Accepted: February 2026 Published: March 2026</p> <p>Keywords: Early Adulthood, Middle Adulthood, Islamic Education, Character Formation.</p>	<p>The development of early and middle adulthood is a crucial phase in the course of human life. This stage is marked by physical, psychological, social, and spiritual changes. In the context of the modern era, individuals in this phase often face challenges such as economic pressure, career demands, and shifting values that influence their character. This study aims to describe the characteristics of early and middle adulthood development from an educational perspective, focusing on character formation. Using a qualitative approach with a library research method, data were obtained from Islamic literature relevant to education and moral development, as well as secondary sources such as developmental psychology books, academic articles, and Islamic education journals. The findings show that, from the perspective of Islamic education, early adulthood is a period when individuals learn to take responsibility, seek the meaning of life, and achieve personal stability. Meanwhile, middle adulthood is a phase of reflection, where individuals strive for spiritual and moral balance. Islamic values serve as a guiding foundation, helping individuals develop a strong and balanced character. The contribution of this study is to provide a clear description of how the developmental stages of adulthood can be understood through Islamic education, as well as how Islamic values can be used as an important foundation for shaping good character during this phase of development.</p>

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INTRODUCTION

Every individual has a life cycle in which development occurs both physically and psychologically. This developmental process includes changes in physical aspects, as well as intellectual, social, language, moral, emotional, interests, motivation, skills, and creativity. These aspects are interrelated so that they form combinations or relationships that produce differences in the physical and psychological characteristics of each individual (Naibaho et al., 2024). Therefore, each phase of an individual's life development has different challenges and needs, and these need to be properly directed in order to form a complete character.

Early and middle adulthood are important periods in every individual's life journey, because their development is filled with various challenges and changes that are quite complex. Early adulthood (20–40 years) is usually marked by efforts to build a career, establish stable relationships, build a family, and achieve financial independence. Meanwhile, middle adulthood (40–60 years) focuses more on increasing responsibilities toward family

and society, reflecting on life achievements, and seeking a deeper and more meaningful purpose in life (Nadia et al., 2025). Understanding these two phases is very necessary, because it is during these periods that individuals form moral, emotional, and spiritual foundations that will be beneficial for their future.

In Indonesia, there is a phenomenon known as the quarter life crisis that occurs among early adults. Based on a GenSindo survey in 2020 involving 31 respondents consisting of students and workers aged 18–25 years, it showed that many individuals, when entering the early adulthood phase, begin to experience anxiety such as issues related to marriage or life partners, careers, education in the era of globalization, and even health conditions (GenSindo, 2020). Meanwhile, individuals in middle adulthood face different developmental challenges and tasks, such as career stability, the development of life meaning, and socio-family responsibilities (Ferdiansyah & Masfufah, 2023). Based on these phenomena, it has been identified that character education plays an important role in helping individuals, especially in early and middle adulthood, to face life pressures and challenges more wisely. By having good character, it is expected that every individual will possess balanced emotional and moral maturity amid the various problems they face.

In the perspective of Islamic education, character formation does not only focus on cognitive and academic aspects, but also includes the internalization of moral, spiritual, and social values derived from Islamic teachings. Character education in Islam consists of three aspects, namely moral knowing (moral knowledge), moral feeling (moral attitude), and moral acting (moral behavior) (Jalil, 2021). Thus, when discussing the development of early and middle adulthood, it is also necessary to understand how Islamic education has an important position in shaping character in these two phases.

A number of previous studies provide important insights regarding the relationship between adult development and education. A study on Early and Middle Adulthood Development explains that individuals in the adult phase require social-emotional guidance as well as reinforcement of lifelong learning (Fadli et al., 2023). Meanwhile, research titled *Diverging Trends in the Age of Social and Biological Transitions to Adulthood* reveals changes in the age boundaries of adulthood in socio-biological terms, which demand a more adaptive education system (Skirbekk & Tamnes, 2025). A study in the *Journal of Psychology* explains the dynamics of physical, cognitive, and emotional changes in middle adulthood, but has not yet formulated a framework for Islamic character formation (Ferdiansyah & Masfufah, 2023). Research related to the role of spirituality in character education also emphasizes the importance of religious values, but has not specifically elaborated how Islamic spirituality is applied in the development of adult individual character (Suraji & Sastrodiharjo, 2021). In addition, bibliometric mapping by Kistoro et al. found that studies on Islamic character education rarely connect character values with developmental tasks in adulthood (Cahyo et al., 2023). Overall, these studies generally focus on psychological aspects and relate them to Western developmental theories without linking them to Islamic values as moral and spiritual foundations. The integration between developmental theory, especially in the context of adulthood phases, and Islamic education is still rarely conducted. As a result, there is a gap in understanding the role of education for adult individuals. Through this article, it is

expected to provide a deeper understanding of how Islam views the adult phase and its implications for the formation of individual character.

RESEARCH METHOD

This study uses a qualitative approach with a library research method. This approach was chosen because the focus of the study lies in the conceptual analysis of early and middle adulthood development from the perspective of Islamic education and its implications for character formation. The primary data sources are derived from Islamic literature relevant to the themes of education and moral formation. In addition, this study also utilizes secondary sources in the form of developmental psychology books, scientific articles, and journals of Islamic education to strengthen the theoretical foundation and broaden the context of analysis.

The data collection technique was carried out through documentation and literature review, namely by selecting and examining various references that are in accordance with the focus of the research. The data were analyzed using content analysis with steps including data reduction, categorization, and interpretation of meanings related to Islamic values and human development theories. Through this method, the research is expected to provide a comprehensive understanding of the relationship between the stages of adult human development and the values of Islamic education in the process of character formation.

RESULTS AND DISCUSSION

Characteristics of Early and Middle Adulthood Development

1. Early Adulthood

Early adulthood is a period in which a person seeks stability and begins to take an active role in reproduction, which is often marked by various challenges such as emotional issues, social isolation, commitment, dependence, and shifts in life values. In addition, early adulthood includes the process of adapting to a new lifestyle, and this period generally occurs within the age range of 20–40 years (Putri et al., 2025).

Early adulthood is a transitional period from adolescence to adulthood. If during adolescence a person is still in the process of searching for identity, then in early adulthood individuals gradually begin to understand themselves and their identity starts to form along with increasing age and mental maturity. At this stage, various challenges begin to emerge. This period is also a transition phase, where individuals who were previously dependent begin to become independent in terms of economy, decision making, and perspectives on the future. People in early adulthood tend to be in a phase of building warm, close, and communicative relationships, both sexually and non-sexually. However, if they fail to build such relationships, they may tend to experience feelings of isolation or alienation, loneliness, and self-blame because they feel different from others (Frezy, 2023). This phase is very important because individuals begin to determine their life direction and adjust to the new responsibilities they carry.

At this phase, individuals experience various significant changes and challenges in several aspects, namely physical, intellectual, and emotional. In terms of physical aspects, the body has generally finished developing, reproductive ability is in optimal

condition, energy and sleep patterns begin to stabilize, and physical functions are at their peak (Hochberg & Konner, 2020). In the intellectual aspect, the ability to think abstractly, reason about more complex matters, and regulate thinking processes develops further, which helps in study and career choices (Vries et al., 2021). In addition, before accepting information directly, individuals begin to review it first to determine what is right and wrong. Emotionally, individuals begin to build strong emotional relationships, which is shown through their ability to face differences of opinion without easily becoming offended or angry, and they also have better and more stable emotional control (Yarni, 2024).

In addition, the development of social, moral, and religious aspects also experiences several significant changes and challenges. Socially, individuals are considered socially mature when they are able to respond to problems and make decisions, especially in determining future career choices. This adult period is usually marked by peer networks that remain crucial, but individuals begin to form committed romantic relationships and family responsibilities (Kirwan et al., 2025). In the moral aspect, individuals enter a phase where they begin to form their own morality and question what is right and wrong rather than passively accepting values and beliefs as before. In addition, they also begin to consider the opinions of others and pay greater attention to social norms and values in shaping their morality (Fadli et al., 2023). In the religious aspect, religiosity experiences a shift from mere obedience toward deeper internalization. Individuals possess more mature thinking abilities, so they understand that religion is not only an obligation but also a guideline, identity, and a source of meaning in life (Putri et al., 2025).

2. Middle Adulthood

Middle adulthood (middle life) takes place from the age of 40–60 years. In this phase, individuals experience a decline in physical abilities and an increase in responsibilities in life. Individuals begin to realize the differences between their younger years and the present, as well as the remaining time in their lives. In addition, this phase is often a time when individuals pass on something valuable and a period in which individuals have achieved satisfaction in their careers (Hidayati, 2020).

At this phase, many individuals face various changes in all aspects of their lives, including work, family, health, and personal relationships. During this period, some individuals experience a “midlife crisis,” where they review their achievements, question the purpose of life, and feel dissatisfaction with the direction of their lives. In general, this period is characterized by physical and emotional changes, declining fitness, increasing risk of disease, and hormonal changes. Emotionally, individuals may experience mood changes, stress, and concerns about the future (Satriyanto & Parnawi, 2023). These changes not only affect physical and psychological conditions but also influence how individuals view themselves and their lives.

At the stage of middle adulthood, individuals experience several important changes in various aspects such as physical, intellectual, and emotional. In the physical aspect, individuals begin to experience a decline in bodily functions due to the aging process. This condition is characterized by weakening muscles, wrinkling skin, and an

increased risk of chronic diseases such as diabetes or hypertension, as well as decreased body metabolism (Damayani et al., 2025). In the intellectual aspect, cognitive development in middle adulthood shows that some abilities such as the speed of processing information begin to decline, but knowledge, experience, and decision-making ability usually remain strong or even increase. With extensive experience and better emotional management, many people actually reach the peak of their careers at this stage (Gignac & Zajenkowski, 2025). Meanwhile, emotionally, many individuals at this stage experience increased stable emotional maturity, enabling them to manage emotions and stress well. At this time, many individuals experience a midlife crisis in which they need to reflect on the direction of their future lives (Naibaho et al., 2024).

In addition, there are also changes in the development of social, moral, and religious aspects. In the social aspect, individuals at this stage generally have greater responsibilities, ranging from supporting their children who are becoming independent to taking care of their aging parents, which creates complex family dynamics. At this stage, individuals usually tend to have deeper social relationships, which is indicated by valuing relationships with family and friends, as well as involvement in communities that provide emotional support (Nasution et al., 2025). From the moral aspect, middle-aged adults usually possess more mature values, prioritize social contributions, and feel more responsible toward family and community. At this stage, there also emerges a motivation to provide benefits for the next generation and leave behind a legacy of good values (Gurba et al., 2022). Lastly, in the religious aspect, individuals at this stage may become more open to the diversity of traditions from other religions. They can better appreciate values and truths from different perspectives. They also view religion not only as a belief but also as a means to understand life (Syari et al., 2025).

Analysis of Islamic Education in the Adult Phase

1. Adulthood as a Phase of Deeds and Moral Responsibility

Islamic education views adulthood as a very important phase in the journey of human life, because at this stage a person has reached maturity of intellect (*al-'aql*), emotional, and spiritual aspects that enable them to carry moral and social responsibilities. In the Islamic perspective, adulthood is not merely a biological phase, but a period of actualizing the values of faith through deeds and responsibility as a servant of Allah (*'abd Allāh*) and as a vicegerent on earth (*khalfah fi al-ard*). Adulthood according to the Islamic concept is a phase in which humans already possess a deep level of awareness and emotional, moral, spiritual, and religious intelligence. In Islam, the phase of early adulthood receives great attention because at this stage a person must fully carry out the obligations of the Sharia. One important principle in the adult phase is personal responsibility.

Adulthood in the Islamic perspective is not only seen as the peak of physical maturity, but also as the peak of intellectual, moral, and spiritual development that enables a person to carry out responsibilities as a servant of Allah and a vicegerent on earth. At this stage, a person is expected to have reached a deep level of awareness that includes emotional intelligence, moral awareness, spiritual awareness, and high social consciousness.

Imam Ghazali also explained that the age of 40 and above is the best time to engage in serious introspection and repentance, because at that time a person begins to reduce worldly ambitions and reflect more on the hereafter (Muhlison, 2025; Nurhikmah, 2024). Imam Ghazali views the age of 40 and above as the best period for serious self-reflection and repentance. At this age, a person begins to reduce worldly ambitions and focus more on the hereafter. This concept is based on the understanding that the age of 40 represents the peak of maturity of the soul, intellect, and spirituality, where individuals become wiser and more aware of their responsibilities as servants of Allah. Islamic education across ages emphasizes compassion and character formation in early childhood, strengthening faith and self-control during adolescence, and social responsibility and self-actualization in adulthood, so that this educational model is relevant in addressing the challenges of globalization and digitalization (Rohman & Zainuddin, 2025; Yasin et al., 2025).

2. The Concepts of *Taklif*, *Istiqomah*, and *Amanah* as Indicators of Spiritual Maturity

Taklif is the command of the Sharia that contains obligations imposed upon those who receive the divine message. The elements contained within it include *khitab syara'*, *al-mukhabatab*, and *al-kalfah*. *Khitab syara'* refers to the commands of Allah that contain obligations to be carried out or avoided with equal responsibility. *Al-mukhabatab* refers to the party who cannot avoid receiving and carrying out the demands contained in the command. In Islamic legal terminology, there are terms often referred to as *al-mukallaf* (a person who bears legal responsibility) and *al-mahkum 'alaih* (a legal subject), which refer to someone who is considered capable of acting under the law. Scholars of Islamic law state that the basis of legal responsibility in Islamic law includes three things: rationality (*'aqil, mumayyiz*), maturity (*baligh*), and understanding (Isroqunnajah et al., 2024). In the Al-Munawwir Dictionary, the meaning of *amanah* is all commands of Allah directed to His servants.

Amanah is a form of *taklif* that must be carried out or a trust that must be returned to its rightful owner. The dimensions of maturity from the Islamic perspective include spiritual, moral, and social aspects. Intellectual maturity has indicators such as the ability to think logically, critically, and rationally, the ability to distinguish between right and wrong, and responsibility in decision making. Emotional maturity includes the ability to control personal desires, patience, trust in Allah (*tawakkal*), justice, and not being easily carried away by emotions. Moral maturity includes maintaining trust (*amanah*), honesty, good character, avoiding sinful acts, and having enthusiasm to draw closer to Allah and carry out religious teachings consciously rather than merely as routine. Social maturity includes the ability to build good social interactions, responsibility toward family, environment, and society, as well as possessing social concern.

3. Strengthening Intention, Family Responsibility, and Social Contribution in the Perspective of Islamic Education

In the view of Islamic education, adulthood is a very crucial period for developing moral, social, and spiritual awareness. At this stage, individuals focus not only on searching for identity but also on applying the values of life that have previously been taught through education. One important aspect of Islamic education in adulthood is the

emphasis on strengthening intention, responsibility toward family, and contribution to society. First, strengthening intention (*niyyah*) becomes the basis of all human actions and behavior.

In the context of Islamic education, strengthening intention means helping adult individuals ensure that every action—whether in work, family life, or social interaction—is based on the awareness of worship. For example, an educator or employee does not merely carry out daily activities but also considers them as a form of devotion to Allah (*'ubudiyyah*). In this way, Islamic education helps adult individuals purify their intentions and give spiritual value to every action. Furthermore, responsibility toward the family is an inseparable part of adulthood. In Islam, the family is not only a social structure but also the primary institution for forming moral and spiritual values.

Islamic education teaches that the role of parents is not only as providers of livelihood but also as the first educators for their children. Individuals who have reached adulthood are expected to instill values of faith and piety within the family so that strong moral character can be formed. Third, social contribution is an important aspect of the ideal concept of adulthood in Islam. Islamic education does not only prepare individuals to become good people but also encourages them to become *muslih*, namely individuals who bring goodness to others.

Adult individuals who have reached spiritual maturity will understand that all their social activities are part of moral responsibility to Allah. Therefore, the adult phase in the perspective of Islamic education is not only a physically productive period but also a time to actualize morality, responsibility toward family, and contribution to society. Islamic education prepares adult individuals to become responsible persons with good character who provide positive influence for family and society, thereby creating a balance between spiritual, moral, and social dimensions in everyday life.

Implications for Character Formation

The literal meaning of character comes from the Latin word *character*, which includes meanings such as disposition, temperament, psychological traits, moral conduct, personality, or morals. Terminologically, character can be interpreted as the general nature of human beings, where humans possess various traits that depend on the factors of their own life experiences. Meanwhile, character itself refers to psychological traits, morals, or ethical conduct that become distinctive characteristics of individuals or groups of people. According to Hurlock, character is the harmony of individuals with the patterns of the social groups in which humans live as a result of the control of conscience over human behavior. In essence, character is the foundation of knowledge and skills. Knowledge that does not have a proper personality foundation can be misleading, and skills without self-awareness can be destructive. Character forms motivation that is shaped through dignified methods and processes (Campbell & Evolvi, 2020; Curren & Ryan, 2020).

Character education can be defined as *deliberate use of all dimensions of school life to foster optimal character development*, which means a conscious effort carried out through all dimensions of school life to help develop character optimally (Zubaedi, 2011). In the process of character formation, parents have a very large role in influencing the character of learners, and it becomes problematic if there is no close relationship between learners and their parents.

Character is an attitude that must be formed rather than created, because forming character requires a process. Basic character forms a person's strength and potential, but character will not develop well if it is not habituated. Therefore, Islam comes as a *thoriqob* or path to perfect human character, with the Qur'an as its foundation (Khoiriah & Sujanto, 2026).

1. Character Values That Develop: Amanah, Patience, Sincerity, Responsibility, and Ta'dzim

Linguistically, *amanah* is the *masdar* form of the verb *amina–ya'manu–amnan–wa amanatan*, which means safe, peaceful, and secure (Fauzi & Hamidah, 2021). The characteristic of *amanah* has a close relationship with human character and behavior. Amanah is one of the characteristics of a believer as a completion of one's faith.

In the Islamic perspective, *amanah* is related to the role and responsibility of humans as created beings on earth. Amanah is not only related to the relationship between humans and the environment (horizontal relationship) but also the relationship with Allah (Herijanto, 2022; Hutagalung, 2024). Meanwhile, sincerity (*ikhlas*) is an act of the heart that no one can know except Allah. Sincerity is a pure action and deed that is not mixed with other intentions.

Ikhlas is an inner quality whose purity is tested through righteous deeds. Instilling the character of sincerity in humans is not easy, but it can be achieved through habituation and providing enlightenment that later becomes the foundation of life. Sincerity is the foundation of human deeds as emphasized by Imam Al-Ghazali: all humans will perish except those who possess knowledge; all knowledgeable people will perish except those who practice their knowledge; and all those who practice will perish except those who are sincere and truthful.

Ta'dzim in character education refers to respect, reverence, and a high attitude of appreciation toward elders, teachers, or figures considered to possess superior knowledge and morality. The attitude of *ta'dzim* is not merely formal obedience but is part of the integral process of character formation in Islamic education, where respect is manifested in polite behavior and sincerity in emulating the noble values taught by teachers and role models. The implementation of *ta'dzim* in the context of education plays an important role in instilling moral, ethical, and spiritual values in learners so that they become individuals with good manners and noble character. The process of forming *ta'dzim* attitudes can be carried out through teaching, habituation, exemplary behavior, advice, and the enforcement of rules. This attitude can build a well-educated personality and prepare learners to become responsible and productive individuals in society.

2. Islamic Education Functions as Tazkiyah an-Nafs (Purification of the Soul) and Tarbiyah al-Insan (Human Development)

Tazkiyah comes from the Arabic word *zakakah*, which means to grow and to improve. Tazkiyah means a process of improving humans from a lower level to a higher level in attitudes, traits, personality, and character. The term *tazkiyatun nafs* or purification of the soul refers to efforts to cleanse the soul from polytheism and all forms of evil and then fill it with *tawhid* and its aspects, as well as adorn the soul with the exemplary attributes of *asmaul husna*. According to Anas Ahmad Karzon, *tazkiyatun nafs* means purifying the soul from negative tendencies and sins and developing good innate qualities

within it so that a person can maintain steadfastness (*istiqomah*) and achieve the level of *ibsan*. The concept of *tazkiyatun nafs* by Ahmad Anas Karzon for learners includes beneficial knowledge, righteous deeds, self-reflection (*muhasabah*) and repentance, maintaining companionship with righteous people, and reflecting on their conditions (Abqorina et al., 2024).

In this context, *tazkiyatun nafs* aims to restore the natural disposition (*fitrah*) of the human soul, namely the fitrah of faith (*iman*), Islam, and *ibsan*, and it is expected to improve spiritual quality through understanding and practicing religious teachings. In the context of morality, the soul is categorized into several types, namely *nafs ammarah*, *nafs lawwamah*, and *nafs muthmainnah*. The components of *tazkiyah al-nafs* include intellect (*'aql*), which distinguishes humans from animals; *nafs*, which represents inner drives; *qalb* or the heart, which in terminology refers to a spiritual entity that can change; and finally *ruh* or spirit.

The concept of *tazkiyah al-nafs* in the thought of Al-Ghazali is an important foundation for holistic Islamic moral education. The spiritual process includes the stages of *takballi* (purifying the soul from despicable traits), *taballi* (instilling praiseworthy character), and *tajalli* (spiritual enlightenment). This framework offers an integral approach in the formation of learners' character.

3. Strategies for Character Formation in Adults: Ta'dib, Moral Exemplary, Muhasabah, and Strengthening Spiritual Communities

Strategies for character formation in adults require a structured and continuous approach. The first is *ta'dib*, which refers to continuous moral guidance and education that instills discipline and positive values through training, mentoring, and education relevant to adult life. Second, moral exemplification is highly effective because adults learn through figures who demonstrate integrity and noble character, motivating them to imitate such positive behaviors in daily life. Third, *muhasabah* is periodic self-reflection to examine one's own behavior, assess strengths and weaknesses, and plan improvements, thereby strengthening awareness and self-control in character development. Fourth, strengthening spiritual communities involves creating a social environment that supports spiritual and moral values through collective religious activities, deliberation, and social activities that increase solidarity and mutual support in building character. By combining these strategies synergistically, character formation in adults can proceed effectively and sustainably, producing individuals who are morally and spiritually mature (Papaleontiou - Louca, 2025).

CONCLUSION

Pembahasan mengenai ciri-ciri perkembangan dewasa awal dan dewasa tengah dari sudut pandang Islam menunjukkan bahwa dewasa awal (20-40 tahun) adalah tahap peralihan dari masa remaja menuju kedewasaan. Pada periode ini, seseorang mulai berperan aktif dalam aspek sosial, ekonomi, dan emosional, serta mengalami berbagai perubahan penting dalam fisik, intelektual, emosional, sosial, moral, dan agama. Individu di tahap ini mulai mencari kestabilan, mengatur masa depan, membangun hubungan sosial dan emosional yang baik, serta mengembangkan moral dan pemahaman agama yang lebih mendalam. Sementara itu,

dewasa tengah (40-60 tahun) adalah masa di mana fisik mulai menurun, tanggung jawab sosial dan keluarga meningkat, serta saat refleksi atas pencapaian hidup yang telah dilakukan. Pada usia ini, orang lebih dewasa secara emosional dan sosial, memiliki perspektif hidup yang lebih terstruktur, serta mulai mengalami krisis paruh baya yang memicu introspeksi yang lebih mendalam. Secara spiritual, individu lebih bersikap terbuka dan menghargai keragaman, serta memaknai agama sebagai suatu pedoman hidup yang luas.

Dalam konteks pendidikan Islam, fase dewasa dipandang sebagai waktu krusial untuk realisasi nilai-nilai agama dan moral melalui tanggung jawab pribadi yang ditekankan dalam QS. Al-Mudatsir ayat 38, serta saat untuk melakukan amal produktif yang dipandu oleh prinsip sebagai hamba dan khalifah di bumi. Konsep taklif, *istiqomah*, dan amanah menjadi tanda kedewasaan spiritual yang perlu dikembangkan, mencakup kematangan pikiran, emosional, moral, dan sosial. Pendekatan untuk membentuk karakter orang dewasa dalam Islam meliputi *ta'dib* (pembenahan moral berkelanjutan), teladan moral sebagai sumber motivasi belajar, muhasabah atau perenungan diri, serta memperkuat spiritualitas komunitas guna menciptakan lingkungan sosial yang mendukung. Dengan pendekatan yang saling mendukung ini, diharapkan dapat muncul individu dewasa yang matang secara moral dan spiritual, bertanggung jawab terhadap keluarga dan masyarakat, serta mampu memberikan kontribusi positif secara sosial. Secara keseluruhan, perkembangan dewasa dalam Islam melibatkan tidak hanya aspek fisik tetapi juga integrasi yang mendalam antara spiritual, moral, dan tanggung jawab sosial, yang menghasilkan pribadi yang seimbang dan berakhlak baik dalam konteks kehidupan bermasyarakat dan beragama.

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