

# Integration of Child Development Theory to Optimize Education and Parenting

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## ABSTRACT

This article discusses the integration of various child development theories, particularly those of Jean Piaget, Lawrence Kohlberg, and James W. Fowler, as a basis for optimizing education and parenting. Child development encompasses physical, cognitive, moral, emotional, social, and spiritual aspects, all of which are interrelated in shaping a child's personality. Through a literature review, this study shows that Piaget's theory helps understand the stages of a child's cognitive development, Kohlberg's theory provides an overview of moral development, while Fowler's theory explains the stages of a child's faith and spirituality. The integration of these three theories is important to equip educators and parents in developing learning strategies and parenting patterns appropriate to the child's developmental stage. The results of the study indicate that a comprehensive understanding of child development theories can help teachers adapt teaching methods, parents provide appropriate parenting, and create a conducive learning environment. Thus, the integration of child development theories is key to shaping a generation that is intellectually intelligent, morally mature, and spiritually strong.

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## 1. INTRODUCTION

Child development is a long and complex process involving physical, cognitive, emotional, social, and spiritual changes. From birth to adulthood, children go through various distinct developmental stages that require an appropriate approach from parents and educators. Jean Piaget, through his cognitive theory, emphasized that children learn and understand the world through specific developmental stages, such as sensorimotor, preoperational, concrete operational, and formal operational (Anta, Sampurna, & Susanto, 2025; Rusmaniah, Mardiani, Handy, Putra, & Jumriani, 2021). Lawrence Kohlberg contributed his theory of moral development, which suggests that children's morality develops through social interactions and life experiences. James W. Fowler added a spiritual dimension through his theory of faith development, which describes how children's religious beliefs and values develop through specific stages. The integration of these three theories provides a comprehensive picture that children are not merely biological beings developing physically, but also individuals who require intellectual stimulation, moral guidance, and spiritual nurturing to grow optimally (Afif, 2019; Roni Susanto, 2024). In the context of modern education, understanding child development theory is a pressing need. Teachers in

schools are not only required to master learning materials but are also required to adapt teaching methods to the developmental stages of their students. If a teacher understands the stages of child development, he or she will be able to develop relevant learning strategies, manage the classroom effectively, and motivate students according to their needs. Conversely, teachers who do not understand child development will face various difficulties, ranging from inability to address student behavior, errors in delivering material, to mismatching learning targets with children's capacities. This demonstrates that understanding child development is a crucial foundation in education.

Socially, child development in today's digital age faces far more complex challenges than in the past. Young children are now rapidly becoming familiar with digital technology, capable of using gadgets, and even accustomed to interacting with social media from an early age. While this phenomenon accelerates their cognitive development, it also reduces children's opportunities for direct interaction with peers, potentially creating obstacles to social and emotional development. Furthermore, excessive academic pressure from parents and schools often neglects children's needs for moral and spiritual development (**Kurniawati & Susanto, 2025; Susanto & Sugiyar, 2023**). Children are more pressured to excel academically, while aspects of values, character, and faith often receive less attention. Inequality in parenting also highlights a concerning social reality. Children from low-income families often lack adequate cognitive stimulation due to limited access to education and learning facilities. Conversely, children from families with better economic conditions face the risk of weak moral and spiritual development due to parenting styles that overemphasize material aspects (**Firoza, Barlenty, & Mokhamad, 2025**). This shows that without a comprehensive understanding of child development theory, both families and schools tend to be partial in educating and raising children.

The main problem that arises is a partial tendency to understand child development. Many teachers focus solely on academic achievement, while paying less attention to the moral and spiritual aspects of children. Similarly, some parents overemphasize religious values without considering their children's cognitive readiness, resulting in the teaching of religious values not being properly absorbed. This imbalance poses the risk of children growing up intellectually intelligent but morally weak, or conversely, strong spiritually but lacking in critical thinking skills (**Satriani & Putra, 2021**). Teachers' and parents' lack of understanding of child development theory exacerbates this situation, as the learning strategies and parenting styles they employ often do not align with children's developmental needs. One solution to this problem is to integrate child development theory into educational and parenting practices. Piaget's theory helps teachers understand how children think and learn, allowing them to adapt more concrete learning methods for children at the concrete operational age, or critical discussion methods for those at the formal operational age. Kohlberg's theory provides guidance on how to instill moral values according to a child's stage of moral development, from adherence to rules to an understanding of universal moral principles. Fowler's theory, meanwhile, provides guidance on how to gradually instill faith and spiritual values, from simple religious stories to deeper spiritual reflection in adolescence. With this integration, education and parenting can be balanced and address all aspects of a child's development.

Several previous studies have highlighted the importance of child development theories, although most discuss them separately. Meta Br. Ginting (2018) emphasized that appropriate stimulation is crucial for children's cognitive development according to Piaget's theory. Siti Nurjanah (2018) showed that children's moral reasoning develops through social experiences, in

line with Kohlberg's theory. Ariana Rustam, Susi Fitri, and Dede Rahmat Hidayat (2021) emphasized the importance of reflective experiences in children's faith development according to Fowler's theory. However, few of these studies have attempted to fully integrate the three theories as a basis for education and parenting. Therefore, a more comprehensive study is needed that combines cognitive, moral, and faith theories to form a more holistic framework for education and parenting.

The method used in this study is a descriptive qualitative approach with literature study techniques (Huberman & Jhonny, 2014; Sugiyono, 2016). Data were obtained from books, scientific articles, educational journals, and relevant previous research. The analysis was conducted using a thematic approach, identifying key themes from the reviewed literature and organizing them into an integrative conceptual framework. This method allows for mapping the contributions of each theory and then analyzing how these theories can be applied to education and childcare. The purpose of this study is to analyze the theories of child development according to Piaget, Kohlberg, and Fowler and integrate them as a foundation for education and childcare. Furthermore, this study aims to provide practical recommendations for teachers and parents to adapt learning strategies and parenting styles to suit the child's developmental stage. With this understanding, it is hoped that education will no longer focus solely on academic achievement but also balance moral and spiritual aspects, so that children grow into intelligent, characterful, and faithful individuals.

The novelty of this study lies in the integration of child development theories, a practice rarely attempted in previous research. Previously, Piaget's, Kohlberg's, and Fowler's theories have often been studied separately, resulting in their partial application in education and parenting. This article offers a novel approach by combining these three theories into one comprehensive framework. This not only provides conceptual understanding but also presents practical implications for teachers and parents facing the challenges of modern education. By linking child development theories to contemporary challenges such as digitalization, changing family patterns, and academic pressure, this article presents a relevant new perspective.

## 2. METHODS

This research uses a descriptive qualitative approach with a literature study method (library research) (Huberman & Jhonny, 2014; Sugiyono, 2016). This approach was chosen because the research topic focuses on the study of child development theories and concepts, particularly the ideas put forward by Jean Piaget, Lawrence Kohlberg, and James W. Fowler, and how the integration of these three theories can be applied in education and parenting. Descriptive qualitative research aims to describe phenomena in depth based on data obtained from various library sources, rather than through quantitative measurements or direct experiments. In the research process, the first step is to collect data from relevant scientific sources. Data sources include developmental psychology textbooks, journal articles, scientific papers, and previous research results that discuss children's cognitive, moral, and faith development. Literature selection is carried out by considering relevance, credibility, and topicality. The sources used come from nationally and internationally recognized academic publications, both in print and electronic form.

The next stage is source selection, which involves selecting literature directly related to child development theory and its application in the context of education and parenting. The selected literature is then critically analyzed to identify similarities, differences, and interrelationships

between theories. For example, Piaget's theory is analyzed from the perspective of cognitive development stages, Kohlberg's theory from the perspective of moral development, and Fowler's theory from the perspective of faith development. This analysis aims to find points of integration that allow the three theories to complement each other in forming a holistic framework for education and parenting. A thematic analysis is then conducted, identifying key themes from the literature reviewed. Emerging themes include cognitive development, moral development, faith development, learning strategies, parenting patterns, and educational implications. This thematic analysis is conducted by grouping data into categories and then interpreting their relevance in the context of education and parenting. With this technique, theories that previously stood alone can be mapped into an integrative framework.

To ensure validity and reliability, the author triangulated sources by comparing information from various literature sources. This was done to ensure unbiased data and to strengthen the research argument. Validity was also achieved by using credible sources, such as expert books, indexed journals, and proven academic research. Reliability was maintained through consistent analysis, using the same thematic framework when reading each piece of literature. This literature study method has the advantage of allowing researchers to obtain diverse and in-depth data without the need for direct field observations. However, this method also has limitations due to its reliance on secondary sources. To overcome this limitation, the author selected literature rich in empirical data so that it could still provide a comprehensive picture of child development theory in the context of education.

### 3. FINDINGS AND DISCUSSION

#### **Jean Piaget's Theory of Cognitive Development and Its Implications in Education**

Jean Piaget was a Swiss psychologist widely recognized as a key figure in the study of developmental psychology. Through in-depth research, he stated that children are not passive individuals, but rather active subjects who continuously construct knowledge through interactions with their environment. Piaget argued that children's cognitive development occurs gradually and systematically, and is influenced by biological factors, experience, and mental activity. He divided cognitive development into four main stages: sensorimotor, preoperational, concrete operational, and formal operational. These four stages are not simply a sequence of age development, but rather reflect fundamental changes in the way children think, understand symbols, process information, and achieve abstract thinking skills. Understanding these four stages is crucial in education, as it helps teachers adapt learning methods, media, and approaches to suit the cognitive capacities of students (**Susanto, Munir, & Basuki, 2025; Susanto & Syahrudin, 2024**).

In the sensorimotor stage, which lasts from birth to two years of age, children learn through their five senses and motor movements. They understand the world through touching, grasping, seeing, hearing, and feeling. One important milestone in this stage is the development of the concept of object permanence, the awareness that objects continue to exist even when they are out of sight. This indicates that babies are beginning to understand the continuity of objects beyond their observation. In the context of education and care, this stage emphasizes the importance of rich sensory stimulation, such as building blocks, playing with water, or stringing beads, which will train motor coordination and build a child's basic understanding of the world around them. Although children at this stage are not yet ready to accept abstract concepts,

sensorimotor stimulation provides an important foundation for cognitive development in later stages.

Between the ages of two and seven, children enter the preoperational stage. During this phase, their symbolic abilities develop rapidly. Children begin to use language, images, and objects to represent objects or ideas. Their imaginations develop rapidly, but their thinking remains highly egocentric, tending to see the world only from their own perspective. Children at this stage often have difficulty understanding that others have different perspectives or experiences. Furthermore, they frequently use transductive thinking, connecting two events that occur simultaneously even though they have no logical connection. The educational implications of this stage are the need for concrete, visual, and story-driven learning methods. Teachers can use puppets, pictures, or role-playing to introduce simple concepts. For example, in basic math, using real objects like marbles or fruit will be easier to understand than simply using number symbols on a chalkboard. Similarly, illustrated stories or role-playing will help children better understand social and moral values.

The next stage is concrete operational, which occurs between the ages of seven and eleven. At this stage, children begin to think logically, but their abilities are still limited to concrete concepts. They are able to understand the concept of conservation, which is realizing that the quantity of an object remains constant even if its shape changes. For example, they understand that the volume of water in a tall, narrow glass remains the same as the volume of water in a short, wide glass. Children are also able to classify, which is grouping objects based on certain characteristics, and seriate, which is arranging objects according to size or magnitude. In education, this stage is an important opportunity to introduce more complex mathematical concepts such as multiplication, division, or fractions with the help of concrete media. Simple experiments in science learning are also very effective, because children are able to understand concrete cause-and-effect relationships. However, because their abstract thinking skills are not yet fully developed, teachers should avoid overly theoretical explanations without the aid of visual or concrete media..

The final stage is formal operational thinking, which begins at age eleven and continues through adulthood. At this stage, children are able to think abstractly, hypothetically, and deductively. They can understand concepts not always related to direct experience, such as justice, freedom, and ethics. Adolescents can formulate hypotheses, think systematically, and test possibilities to find solutions. They also begin to engage in self-reflection, consider others' perspectives, and analyze complex issues. In education, teachers can encourage students at this stage to engage in critical discussions, debates, and small-scale research. For example, in science lessons, students can be encouraged to formulate hypotheses and then conduct experiments to test them. In social studies, they can address contemporary issues such as social inequality or environmental degradation with an analytical approach (**Susanto & Muhamma, 2024**). Project-based learning or problem-based learning models are very suitable to be implemented, because they are able to stimulate critical, creative and systematic thinking skills at this stage.

In general, Piaget's theory has several important implications for education. First, teachers must adapt learning methods to the child's developmental stage. Preoperational children require visualization and stories, concrete operational children need real objects, while formal operational children can be encouraged to think abstractly and critically. Second, learning must be based on direct experience because children construct their knowledge through interaction with their environment. Therefore, experimental methods, educational games, and group

discussions are highly relevant to Piaget's ideas. Third, teachers need to recognize that each child develops at a different pace. Although Piaget's theory links developmental stages to specific ages, in reality, not all children develop at the same rate. Therefore, teachers must pay attention to individual differences and adapt strategies to each student's needs. Furthermore, Piaget's theory also emphasizes the importance of scaffolding, which is temporary support provided by teachers to enable children to achieve new understandings, which is then gradually reduced as the child becomes more independent. A simple example is when a child is learning to read: the teacher can provide pictures as prompts, then gradually encourage the child to read without the help of pictures. In this way, the child not only learns more effectively but also develops independence and self-confidence.

Thus, Jean Piaget's theory of cognitive development is not just a theoretical framework, but also a practical guide in the world of education. By understanding the stages of cognitive development, teachers and parents can adapt teaching and parenting strategies to better suit the child's abilities. Education based on Piaget's theory enables children to grow with a strong foundation of thinking, able to face academic challenges, and develop critical thinking skills that are essential in modern life. Ultimately, this theory reminds us that children learn best when they are active, directly involved, and facilitated according to their developmental stage.

#### **Lawrence Kohlberg's Theory of Moral Development and Its Role in Parenting**

Lawrence Kohlberg was a psychologist widely known for his theory of human moral development. The theory he developed was an extension of Jean Piaget's thinking, particularly in the moral and ethical aspects. According to Kohlberg, moral development is a gradual process that occurs throughout life, although the most significant stages occur from childhood to adolescence. He argued that a person's morality is not solely formed by existing rules or norms, but develops along with the growth of thinking skills and social interactions. Through his long-term research, Kohlberg identified six stages of moral development grouped into three main levels: pre-conventional, conventional, and post-conventional (Herdiyanti, Janah, & Susanto, 2025; Wahyudi, Nuriana, & Irfan, 2025).

At the first level, the pre-conventional stage, a child's morality is still heavily dependent on the immediate consequences of their actions. Children judge something as good or bad based on the punishments and rewards they receive. For example, a child might consider lying bad simply because they fear being scolded, not because they understand the value of honesty itself. This stage usually occurs at an early age, when children are not yet able to think abstractly about the concepts of right and wrong. In the context of parenting, parents dealing with children at this stage should provide clear and consistent rules, accompanied by simple explanations of the consequences of a behavior. Punishment is not merely a means of control, but also an educational tool so that children understand the relationship between actions and their consequences.

Entering the second stage, conventional, children begin to evaluate behavior based on social expectations and the rules that apply in their environment. Morality is no longer simply about avoiding punishment, but about the desire to be accepted, loved, and valued by others. Children at this stage tend to follow rules because they want to maintain social order or maintain good relationships with those around them. For example, a child might help a friend not just because they are asked, but because they feel that doing so will make them well-regarded and accepted within the group. This stage typically emerges during adolescence, when social relationships become very important. In parenting, the role of parents and teachers at this stage is to provide

consistent moral examples and guide children in making decisions that not only benefit themselves but also consider the interests of others. Moral discussions, role models, and the practice of positive social behavior can help children understand the importance of social responsibility and caring for others (Qori, 2019).

At the third level, post-conventional, individuals begin to evaluate behavior based on universal moral principles. Morality is no longer determined solely by social rules or the desire for acceptance, but rather by abstract values such as justice, freedom, and human dignity. At this stage, a person is able to criticize existing rules and even refuse to comply with them if they are deemed unfair. For example, a teenager or young adult may reject discrimination even though the practice is accepted in their environment, because they uphold the principles of equality and justice. This stage is rarely achieved by everyone, as it requires the ability to think abstractly and deeply about moral reflection. In parenting, the role of parents is to provide space for children to discuss, think critically, and express their views on moral values. Parents need to guide children to distinguish between values that are relative to their culture and those that are universal.

The implications of Kohlberg's theory for education and parenting are crucial. First, it emphasizes that moral development is a gradual process that cannot be forced. Parents and teachers must understand that children progress through each stage at different rates, depending on their age, experience, and environment. Second, moral education is not simply about providing advice or rules; it must be accompanied by practice, role models, and real-life experiences. Children learn morality not only from what they are taught, but also from what they see and experience every day. Therefore, consistency between the words and actions of parents and teachers is crucial. Third, moral development requires space for dialogue. Children need to be given the opportunity to ask questions, express their opinions, and be involved in the decision-making process. In this way, they will learn that morality is not simply blind obedience, but rather the result of reflection and self-awareness.

In the context of home care, parents need to adapt their child's guidance methods to the stage of moral development they are experiencing. For pre-conventional children, parents can use simple rules with clear consequences. For conventional children, parents can emphasize the importance of maintaining good relationships, working together, and empathizing with others. Meanwhile, for post-conventional children, parents should provide a space for open discussions about moral values, so that children can develop universal moral principles. For example, when adolescents ask about social issues such as justice, human rights, or the environment, parents can encourage children to think critically about how moral principles can be applied in everyday life. In education, Kohlberg's theory can be integrated into the curriculum and learning practices. Teachers are not only tasked with delivering academic material but also with instilling moral values through contextual learning. For example, in language or social studies lessons, teachers can use stories or real-life cases containing moral dilemmas to discuss with students. In this way, students are trained to analyze, consider various perspectives, and make decisions based on values of justice and responsibility. Moral education can also be realized through extracurricular activities such as community service, social activities, or community service, which teach children to care for and contribute to their social environment.

Kohlberg's theory emphasizes that moral development is not simply about obeying rules, but also about awareness and commitment to higher ethical values. This means that parents and teachers need to guide children to develop beyond simply avoiding punishment to a level where they are able to act based on universal moral principles. By accustoming children to critical

thinking, dialogue, and reflection on their actions, they will grow into individuals with not only good character but also able to wisely navigate moral dilemmas. Thus, Lawrence Kohlberg's theory of moral development provides a clear framework for how children's morality develops, and how parents and teachers can support this process. Parenting that is appropriate to a child's stage of moral development will produce individuals who are not only able to adapt to social norms but also possess strong integrity and principles in facing life's challenges. Ultimately, the integration of Kohlberg's theory into parenting and education can be an important foundation in shaping a generation that is ethical, responsible, and committed to universal human values..

### **James W. Fowler's Theory of Faith Development and Its Integration with Holistic Education**

James W. Fowler is an American theologian and developmental psychologist known for his theory of faith development. Unlike Jean Piaget, who emphasized cognitive development, and Lawrence Kohlberg, who focused on moral development, Fowler attempts to explain how a person's faith, beliefs, and spirituality develop throughout their lifespan. He asserts that faith is not merely the acceptance of religious doctrine, but rather the way humans understand, perceive, and give meaning to the world and their relationship to something transcendent. In Fowler's view, faith has psychological, social, and spiritual dimensions that continue to grow along with life experiences, self-reflection, and interactions with the social and cultural environment. Fowler divides the development of faith into six stages. The first stage is called intuitive-projective faith, which appears at an early age, around 0–3 years old. At this stage, children understand faith intuitively through experiences, stories, and symbols acquired from their parents or their environment. For example, a small child feels close to God when hearing their parents' prayers or listening to holy verses. At this stage, imagination plays a very important role, so faith education should be given in the form of a simple introduction through short prayers, hymns, or meaningful stories that are easy for children to understand (**Ali, Dalam, & Hukum, 2004; Livingstone Thompson. A, 2009; Susanto, 2024**).

The second stage is mythic-literal faith, which develops around the ages of 4–7. At this stage, children begin to understand faith through stories and myths told by adults. Children tend to interpret religious symbols literally and concretely. For example, when hearing stories of prophets or holy figures, children will understand the stories literally without being able to see their symbolic meaning. In education, parents and teachers should use simple stories, role models, and real-life parables to make the values of faith more easily absorbed by children. At this stage, children also begin to learn to distinguish between good and bad based on the religious teachings they have received. The third stage is synthetic-conventional faith, which generally develops between the ages of 8–12. Children begin to build their faith through social relationships with their community, family, and religious institutions. At this stage, faith becomes more conventional as children accept the values and beliefs held by their group without question. Children will feel the importance of being part of a community, for example, by participating in communal worship or religious traditions. In an educational context, this stage is the right moment for teachers to instill religious habits, teach the value of togetherness, and train children to respect differences (**Yahuda, Susanto, Widodo, Kolis, & Abdillah, 2023**). However, because children's understanding is still conventional, teachers need to avoid a dogmatic approach that closes off space for thinking, but rather provide gentle guidance and be exemplary.

The fourth stage is individual-reflective faith, which typically emerges during adolescence and early adulthood (around 13–18 years old). At this stage, individuals begin to critically reflect



on the values of their faith. They begin to question why they must follow certain rules, what worship means, and how religious teachings are relevant to their daily lives. Adolescents at this stage often experience a struggle with their faith, as they want to remain faithful to their inherited beliefs while also beginning to compare them with other views they encounter. The role of teachers and parents at this stage is crucial in providing space for dialogue, patiently listening to their questions, and guiding them in discovering the personal meaning of their faith. An authoritarian approach can actually create resistance, while a reflective approach encourages them to strengthen their faith with full awareness. The fifth stage is conjunctive faith, which typically develops in young adulthood, around 19–30 years old. At this stage, individuals begin to integrate life experiences with their faith values. They recognize that life is full of paradoxes, complexities, and uncertainties, but faith helps them find balance. Individuals at this stage are more tolerant of differences, open to other perspectives, and see faith as a path to peace. In education, this stage can be facilitated through in-depth discussions, cross-cultural studies, and spiritual experiences such as community service activities or pilgrimages. Education that emphasizes the integration of faith with practical life will strengthen faith while fostering an inclusive and tolerant attitude.

The sixth stage is universal faith, generally achieved by adults aged 31 and above. At this stage, a person understands faith as a universal, transcendental experience. Spiritual values are no longer seen as limited to the teachings of a particular group, but as principles applicable to all humanity, such as justice, compassion, and peace. Individuals who reach this stage are able to feel close to God in every aspect of life, while simultaneously demonstrating compassion for all creatures. In parenting and education, this stage serves as an example of how mature faith can produce individuals who are wise, humble, and capable of serving as role models for the next generation. The implications of Fowler's theory for education are vast, both in Islamic and general education settings. First, this theory emphasizes the importance of instilling spiritual values appropriate to a child's developmental stage. Teachers and parents cannot impose abstract concepts on young children, as they only understand symbols in a concrete way **literal** (Susanto & Nuhaa, 2023; Susanto, Rohmah, Hidayanti, & Sugiyar, 2023). Therefore, teaching spiritual values to young children should be realized through stories, simple prayers, and concrete worship practices. Second, faith education must provide space for reflection and dialogue during adolescence. Children entering the individual-reflective stage need guidance that supports them in seeking personal meaning in faith, not simply demands obedience. Third, faith education needs to be integrated with social and real-life experiences, so that children realize that faith is not merely an abstract belief, but a concrete guide to life.

The integration of Fowler's theory with Piaget's and Kohlberg's theories gave birth to a holistic educational approach. Piaget provided an understanding of how children develop cognitively, Kohlberg explained how they develop morally, while Fowler added a spiritual dimension. Combined, these three concepts can form a more comprehensive educational framework, guiding children to be not only intellectually intelligent, morally mature, but also spiritually strong. Such an education will produce a generation capable of critical thinking, moral integrity, and a strong spiritual commitment. In the context of the challenges of the modern era, Fowler's theory is highly relevant. Children live in a digital, pluralistic world filled with moral challenges. On the one hand, they are exposed to diverse global information, but on the other, they need a solid spiritual foundation to remain stable. With a gradual, reflective, and contextual approach to faith education, teachers and parents can help children find spiritual guidance

relevant to their lives. Thus, faith becomes not merely a legacy of tradition, but a conscious choice rooted in reflection, experience, and personal conviction.

By understanding Fowler's theory, education and parenting can be directed toward developing a holistic personality. Children are not only guided toward academic success and good behavior, but also toward developing a spiritual depth that serves as a source of serenity, strength, and direction in life. This makes the integration of James W. Fowler's theory of faith development with holistic education a crucial contribution to the effort to produce a generation that is not only prepared to face intellectual and moral challenges but also has a strong spiritual foundation for life.

#### 4. CONCLUSION

Based on a study of the child development theories proposed by Jean Piaget, Lawrence Kohlberg, and James W. Fowler, it can be concluded that children's cognitive, moral, and faith development occurs in stages, is structured, and is interconnected. Piaget emphasized the importance of cognitive stimulation according to the child's stage of thinking development, Kohlberg explained how children develop morally through social interaction, while Fowler highlighted the importance of experience and reflection in shaping faith and spirituality. These three theories, when integrated, provide a comprehensive foundation for teachers and parents in developing more holistic educational and parenting strategies. The integration of these three developmental theories shows that education should not stop at academic aspects alone, but must also emphasize moral and spiritual development. Teachers need to adapt teaching methods to the stage of cognitive development, parents need to gradually instill moral values, and both together build the foundation of children's faith in a way that is appropriate to their age. Such education will produce a generation that is not only intellectually intelligent, but also morally mature and solid in faith.

Furthermore, this study confirms that modern challenges such as digitalization, changing family patterns, and academic pressures demand a more comprehensive approach to education. Integrating the theories of Piaget, Kohlberg, and Fowler can address this need, providing a practical framework for developing critical, character-driven, and faithful children. Therefore, a thorough understanding of child development theory is key to developing an education that is relevant to the current context. For further research, it is recommended that more in-depth empirical studies be conducted on the application of integrated child development theories in educational practices at school and in parenting patterns within families. Qualitative research using direct observation and interviews with teachers, parents, and children can provide a concrete picture of the extent to which these theories are applied in everyday life. Furthermore, quantitative research can also be conducted to measure the effectiveness of this integrated theory in improving learning outcomes, moral development, and fostering children's faith. Thus, further research will provide not only theoretical contributions but also practical benefits for the world of education and parenting.

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