

AL-AFKAR: Journal for Islamic Studies

Journal website: <https://al-afkar.com>

P-ISSN : 2614-4883; E-ISSN : 2614-4905
<https://doi.org/10.31943/afkarjournal.v7i2.1072>

Vol. 7 No. 2 (2024)
pp. 89-104

Research Article

The Development of the Soul in Early Childhood: A Model Based on Ibn Sina's Theory of the Soul in Islamic Philosophy

Nurul Ain Norman¹, Ahmad Zuhdi Bin Ismail², Zaharah Binti Hussin³,
Mohammad Eisa Ruhullah¹

- 1, International Institute of Islamic Thought and Civilisation, International Islamic University Malaysia
- 2, Department of Akidah and Islamic Thought Academy of Islamic Studies, University of Malaya, Malaysia
- 3, Department of Educational Foundations and Humanities, Faculty of Education, University of Malaya, Malaysia

E-mail: nurnorman82@gmail.com , and eisa.iium@gmail.com 



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Received : January 04, 2024
Accepted : March 03, 2024

Revised : February 09, 2024
Available online : April 02, 2024

How to Cite: Nurul Ain binti Norman, Ahmad Zuhdi Bin Ismail, Zaharah Binti Hussin and Mohammad Eisa Ruhullah (2024) "The Development of the Soul in Early Childhood: A Model Based on Ibn Sina's Theory of the Soul in Islamic Philosophy", *al-Afkar, Journal For Islamic Studies*, 7(2), pp. 89–104. doi: 10.31943/afkarjournal.v7i2.1072.

Abstract. Discover the profound impact of Islamic philosophy on soul development during early childhood with a model based on the renowned Ibn Sina's theory of the soul. Explore the thought-provoking insights and practical applications of this model that can help shape the minds and lives of young ones. Trust in the wisdom of the ancient Islamic philosophers and their groundbreaking theories

that have stood the test of time. Gain a deeper understanding of the importance of nurturing the soul in the formative years and start a journey towards a more enlightened approach to child-rearing. This article uses a qualitative-descriptive approach involving a literature review and comparative analysis based on Ibn Sinā's works. The primary research method employed in this study is the Design and Development Research (DDR) method. This method involves a systematic investigation of the design and principles of the CSD Model. The research activities include developmental research stages using the Fuzzy Delphi Method. The study found that the text explores the concepts of religious education, emotional intelligence, and spiritual intelligence, highlighting the significance of emotional and spiritual literacy in children's education. It also discusses the CSD model proposed by Ibn Sina, which provides a hierarchical structure of the soul's different functions and levels, emphasizing physical, emotional, and intellectual integration within human beings. Furthermore, it discusses the crucial elements that parents believe are necessary for their children's spiritual development, including love and nurturing, values and morals, spirituality and faith, sense of identity, resilience and emotional intelligence, education and intellectual growth, compassion and empathy, freedom and independence, nature, and connection to the world, and relationships and social skills.

Keywords: Soul-Mind, Philosophy, Children, Spiritual-Development, Theory and Ibn Sina

INTRODUCTION

To achieve the principles and goals of a national educational philosophy, instruments, educational models, modules, programs, and activities should be included in a curriculum. The objective of designing the curriculum is to ensure that it aligns with the educational philosophy of the nation, according to Aliyeva (2016) as stated by Smith, Stanley & Shores (1957), can include one of these three purposes: 1) human basic needs, 2) social needs, and 3) democratic eligibility. Rosnani Hashim (2019) argued that curriculum design depends heavily upon a well-defined philosophy of education and, therefore, attempted to identify the fundamental elements of an Islamic philosophy of education (Aliyeva, 2016).

In a parallel to this, Al-Hudawi et al., (2014) suggested that the 'Divine necessity' criterion might be worthy of inclusion into Malaysia's National Curriculum Framework, following the principles of Malaysia's National Education Philosophy (NEP) as well as the National Principles of Malaysia (Rukunegara). The National Principles of Malaysia, Malaysia's National Education Philosophy, and Malaysia's National Curriculum Framework play a critical role in shaping good citizens and developing individuals with well-trained intellects and well-cultivated souls. These entities work together to produce productive and well-mannered citizens, aiming to create perfect human beings (Al-Hudawi et al., 2014).

This study aims to develop a model for human development based on Ibn Sina's theory of the soul, using document analysis within developmental design research. This model will serve as a guideline for educators, helping them determine teaching content and keep track of milestones in the development of the human soul during the children's phase. Additionally, the model will provide a structured solution for the need for guidelines related to various intellectual means concerning children's soul development, such as research, school, parenting, and writing. This will facilitate the flourishing of children and their transformation into spiritual, psychical, cognitive, and moral articulations.

Background of Study

The study of the human soul has been a significant concern for humans throughout history. It has been viewed and studied religiously, philosophically, scientifically, and psychologically. The diversity of opinions has arisen due to the human urge for curiosity about their existence, their Creator, and the world around them. The subject has given birth to many questions about its nature of existence, origin, functions, and relations with the body. In the Muslim world, the philosophical CSD Model grounded by Ibn Sina's theory of soul follows the chronological order of soul theories and provides an excellent historical background (Cohen, 2018).

Understanding the concept of the soul in a philosophical context does not necessitate the denial of religious revelations and facts. There is no contradiction between religion and philosophy. Philosophy serves as a rational tool to further comprehend the concepts introduced by religion. While religion conveys its message through rationality, it also sets limits to it, as only Allah SWT possesses complete knowledge of what lies beyond it. He is The Most Knowing (or The All-Wise, al-Hakim) (Artanti, 2013).

Therefore, the Quran, His Glorious book, contains pure and complete wisdom. It is not limited to narrating histories, describing ethics, offering advice, discussing heaven and earth, nature, animals, and human beings. Still, it also discusses facts that require human rationality to comprehend their meaning. The harmonious relationship between religion and rationality can guide humans towards a state of perfection (Ali Raza Tahir, 2013).

The belief in physical and spiritual elements within the human body dates to the earliest existence of human beings. This belief was further developed and discussed in ancient religions such as the Egyptians, Assyrians, and Babylonians, focusing on the afterlife. Later religions, including Hinduism, Buddhism, Christianity, and Islam, explored the soul's immortality and ultimate purpose. Islam, however, has views that are firmly based on the Qur'an, hadith, and elaborations that lead to the concept of tawhid-توحيد. Early Muslim scholars wrote about the human soul from the 14th century until the 10th century, 400 years after the Prophet's death. During this time, Islamic sciences and philosophy began to flourish, resulting in the growth of other schools of thought. Mystic scholars developed Quranic-based ideas regarding the soul (nafs-نفس), which included the heart (qalb-قلب), spirit (rūh-روح), intellect ('aql-عقل), and will (īrada-اراده). These Muslim theories later influenced Europe, and after enduring the Dark Ages, they overcame the past and experienced the first Renaissance (Prasetia et al., 2022).

METHOD

A qualitative-descriptive approach using a literature review and comparative analysis (Ruhullah & Mutiarin, 2021) based on Ibn Sinā's works is employed in this article. A qualitative-descriptive approach using a literature review and comparative analysis based on Ibn Sinā's works is employed in this article. The primary research method used in this study is Design and Development Research (DDR). This method involves a systematic investigation of the design and principles of the CSD Model.

The research activities include developmental research stages using the Fuzzy Delphi Method (FDM) (Seni Issn ; Mariappan et al., 2022), which are as follows:

A) Preliminary research activities: These involve thorough context and problem analysis and the development of a contextual framework based on literature review.

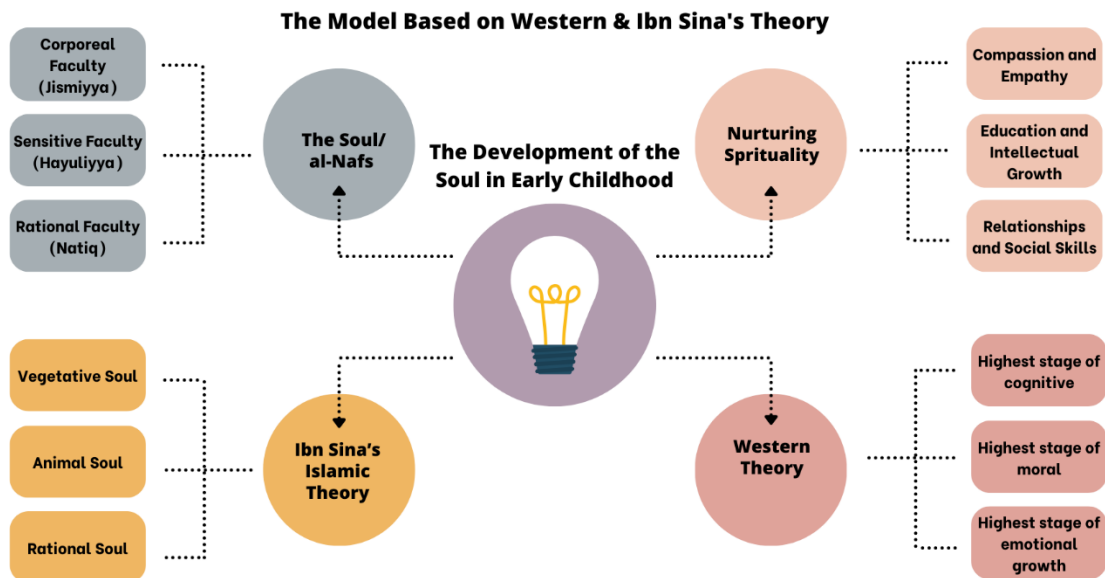
B) Prototyping stage: This stage involves designing the prototype model using the content analysis method to study two of Ibn Sina's most essential works on the human soul. A prototype refers to all the versions of interventions before the final product is completed.

C) The evaluation stage is a semi/summative evaluation examining an intervention's strengths and weaknesses.

The study utilizes the Design and Developmental Research method (DDR method) to design the Children's Soul Development model (CSD Model) based on Ibn Sina's theory of soul. As Marzukhi & Mawar, (2020) mentioned, that the researchers often use the DDR approach to design interventions such as programs, instructional modules, products, and models (Marzukhi & Mawar, 2020). This study utilizes this approach to create a new model related to a child's spiritual development. The DDR method comprises three phases: analysis, design and development, and evaluation of the established model (Norman et al., 2019).

Phase 1 is the need analysis process which involves an assessment of needs; Phase 2 is the design process which consists of a list of elements collected from the document analysis of the texts; and Phase 3 is the evaluation of the model.

The Conceptual Theories Based on ibn Sina and Western
 Table number: One



Source: Authors (2024)

Need Analysis based on the Research Questions

Initially, the study tries to focus on examining and analysing the views of teachers regarding a child's soul development to identify the needs of developing such model. The soul of human beings, whereas theoretically viewed by Ibn Sina was also reviewed to present basic elements. To achieve the aim, this phase tries to answer the following research questions:

1. What is the degree of knowledge possessed by parents on children's soul development? (RQ₁)
2. What are the needs for developing a children's soul development model based on parents' perception? (RQ₂)
3. What are the important elements of a children's soul development based on parents' perception? (RQ₃)

Answers obtained from these questions provide justification of the necessity to develop a child's soul development model. As Ferreira, Noely Evangelista da Costa, Antonio C. Kallas, Esper G. Silveira, Cassia G.T. de Oliveira, Ana Carolina S. Honorato, Layla Paião, Heuder G.O. Lima, Silvia H. de M. Vasconcelos, Dewton Côrtes, Marina F., Costa, Silvia F., Mendoza, Tania R.T., Gomes, Hélio R., Witkin, Steven S., Mendes-Correa, and Maria C. (2023) defined need analysis as a method to identify the gap between the current situation and targeted situations (Ferreira et al., 2023).

On the other hand, According to Abidin (2022) that McKillip (1987) stated that need analysis is a judgment value that a specific group has a problem, which needed to be solved. In the attempt to define need analysis (ABIDIN et al., 2022), in the study of Gürler & Konca, (2023) said that the Hutchsin and Waters (1987) identified three useful classifications of needs; necessities, lacks and wants. "Necessities" refers to what needs to be learned to function effectively in a target situation. "Lacks" refers to the gap between what the learners already knew, and the targeted knowledge associated with the subjective needs of the learners (Gürler & Konca, 2023).

LITERATURE REVIEW

As a study of Husain (2022) said that the Psychology and religion have become a significant trend in recent times. In the Islamic tradition, Muslim philosophers, theologians, and mystics have studied psychology from an Islamic perspective under the 'al-ilm-un-nafs,' which translates to knowledge of the soul. Their understanding of 'nafs' is primarily related to 'soul' or 'spirit.' However, contemporary Muslim scholars have attempted to promote prominent philosophers instead of converting their work into modern understandings. The translation of 'nafs' as soul or spirit has made several verses of the Quran challenging to understand from a modern psychological perspective. Given that the subjects of psyche and intellect fall within the domain of psychology in our times, this current study analyzed the content, context, and psychological themes of the Quranic terms 'nafs,' 'root,' 'aql,' 'qalb,' and 'foaad' in 420 verses. The study established that the term 'nafs' in the Quran is mainly used for 'psyche,' i.e., mind and self. The terms 'qalb,' 'aql,' and 'fraud' are all used to relate to 'intelligence.' This study is highly significant in its scope as none of the earlier or later Muslim scholars translated the word 'nafs' as 'mind,' which is the best-suited

alternative in our times and can allow Muslims to understand the Quran more conveniently and updated (Husain, 2022).

Machouche, S., Bensaïd, B. and Ahmed, Z. (2019) said that the interest in understanding the influence of spirituality on various aspects of life and its connection with science has been growing among academicians and professionals. This issue is particularly critical for Muslim communities, who have been struggling with educational reforms. Muslims have an active spiritual and religious approach to life, making this issue even more critical. This study aims to explore the linkages between Muslim spirituality and science education. The research shows that spirituality is naturally interconnected with science. It can help broaden the exploration horizon, nurture Muslims' connection with the divine, and refine their ethical responsibility towards society and nature. Further empirical research is needed to understand how Muslim spiritual values shape students' learning attitudes toward science and instructors' delivery. Bīrūnī, a renowned scholar, had a keen interest in astronomy. His famous work "Canon of Astronomy" (*Al-Qānūn al-Mas'ūdi fil-hay' a wal-nujūm*) is a testament to this. In this work, he ponders the happiest person (*al-masjid*). According to him, the happy person believes in God, the Great and the Highest, and has received His support. Bīrūnī's epistemological framework includes three key elements: acknowledgment (*taqabbul ijtiḥad man taqaddamahu bil Mannai*), correction (*'istiṣwāb wa taṣḥīḥ al-khaṭa'*), and improvisation. He also draws a comparison between the scientific statement (*al-qaḍiyy.*) (Machouche et al., 2019).

The term "spiritual intelligence" is becoming increasingly popular and is recognized as a critical component for addressing and solving various life problems. However, there has not yet been a study combining the themes of spiritual intelligence from Western and Islamic philosophical perspectives. This research aimed to identify common spiritual intelligence themes from these two perspectives and explain their contents from the viewpoint of two well-known Islamic scholars: al-Ghazali and Hasan Langgulung. The study used thematic analysis to identify seven spiritual intelligence themes: the meaning and purpose of life, consciousness, transcendence, spiritual resources, self-determination, reflection for soul purification, and spiritual coping with obstacles. These findings will form the basis for a theory of spiritual intelligence themes that integrates Islamic and Western philosophical perspectives. This study is expected to significantly contribute to developing valid and reliable spiritual intelligence themes that transcend social and cultural boundaries (Hanefar et al., 2016).

As part of a research study on spiritual development, early childhood educators were interviewed to determine how to nurture the spiritual development of young children living in the 21st-century United States. The data collected from the interviews was analyzed to create a preliminary definition of spiritual development. According to the analysis, spiritual development is a system of deep connections that lead to self-awareness and nurturing basic and complex dispositions. These connections are ignited by wonderment, awe, joy, and inner peace, which develop into prosocial personality traits such as caring, kindness, empathy, and reverence. The development of spirituality in children requires love, attachment, and spiritual

modeling, as well as spending time in spiritual moments. The study's participants identified specific attributes that contribute to these moments, including time, space, nature, relationships, and big questions that challenge children to think beyond themselves. Spending time in nature is often a way to create these spiritual moments. This article discusses the research study's findings on spiritual development and its implications for incorporating nature-based experiences into early childhood programs in the United States (Schein, 2014).

ECE programs are crucial for young children's development, and officials are making them more accessible. Parents are the primary decision-makers when selecting educational programs for their children. A recent study aimed to understand parental decision-making for ECE programs in an inner-city area. Findings revealed a lack of publicly available ECE program information, but parents perceived their program as high quality overall. Parents emphasized the environment, teachers and instruction, and cultural competence of the programs. Parents' cultural background, education level, and household income did not affect the value they placed on quality indicators (Jones-wilkins, 2021).

According to the Andrei (2023), the study discusses the main strategies to enhance the educational process through emotional and spiritual intelligence. This article is a conceptual framework based on a theoretical review. The author has reviewed literature from books, scientific journals, and research reports to develop relevant concepts. The study provides information about two critical intelligences in Christian Orthodox religious education. Recognizing emotional and spiritual intelligence has allowed teachers to engage with students and help them perform at their best. Emotional intelligence and spiritual intelligence promote self-efficacy (Andrei, 2023).

According to the review of Jules Janssens (2014) on the book of *Al-Isharat wal-Tanbihat*, also known as *Remarks and Admonitions*, it is a philosophical masterpiece by Ibn Sina (Avicenna, 980–1037). The book is a comprehensive exploration of logic, which Ibn Sina described as the gateway to knowledge and happiness, which he believed to be the ultimate human goal. The text covers many topics and sheds light on the divine, the human being, and the nature of things. The book is divided into two sections: *Physics* and *Metaphysics*. The *Physics* section deals with the nature of bodies and souls, as well as existence, creation, and knowledge. The *Metaphysics* section covers topics such as existence and its causes, creation *ex nihilo* and immediate creation, ends and their principles, and the arrangement of existence. One of the most controversial aspects of the book is Ibn Sina's views on God's knowledge of particulars, which generated much debate in medieval Islamic and Christian philosophy (Jules Janssens, 2014).

Avicenna believed that each celestial sphere has a soul, known as the motive soul, which originates from the first celestial intellect. This intellect is a body of knowledge that has self-awareness. Although Avicenna explained the powers of the motive soul, he did not delve into the psychology or volition of the spheres. Instead, he presented their volition as a mystery and left it for future generations to solve. To solve this mystery, I argue that Avicenna intentionally created a gap in his account of emanation, which resulted in an unclear explanation of the generation of the material

that makes up the sphere of the heavens. By clarifying the account of emanation and demonstrating that the sphere is directly connected to the emanating intellect, I will make the plausible argument that estimation has an intellectual volition. This is because it shares a similarity with the practical intellect, and its volition is of the same species of volition (MANERE, 2023).

On the other hand, the western scholars saying that as per Crystal Raypole's article in 2020, individuals referred to as "old souls" often experience mental health symptoms and emotional distress as adults. This term is often used to describe a soul that has been reborn many times before, although not everyone believes in reincarnation. Childhood experiences and genetics play a significant role in shaping one's personality, and there is no concrete explanation for what makes someone an old soul. As a child, you may have found it difficult to relate to individuals your age and were more drawn to older people. You may have desired more substance in your interactions, but your peers may have considered you socially awkward. You may have even faced teasing and bullying due to your mannerisms. A review of her research conducted in 2020 suggests that children who experience trauma or violence (but not neglect or deprivation) may age faster than those who do not. According to the researchers, such children often enter puberty earlier and show signs of faster cellular aging. Trauma can hinder a happy and carefree childhood and alter one's perspective of the world, resulting in a level of maturity that others may perceive as an "old soul." However, during my childhood, my classmates and teachers often labeled my unique mannerisms as quirky for not paying attention and accusing me (Raypole, 2020).

It has been proposed that parents of children with emotional disabilities can undergo a process of empowerment, wherein they initially focus on their family's immediate concerns related to their child's behavior and development. Subsequently, they strive to obtain the necessary information and services to meet their child's needs. Finally, they may engage in individual or collective action to help other families and address the needs of all children. While several authors have suggested this idea, it has yet to be systematically studied. Nevertheless, anecdotal evidence suggests that some family members may get involved in the community or political sphere after having difficulty getting appropriate services for their children. The concept of empowerment is gaining importance in shaping services for families with disabled children. While family empowerment is often stated as a program objective, the idea needs more clarity, and the effectiveness of interventions aimed at empowering family's needs to be tested. The theoretical development of the empowerment construct should be accompanied by operationalization and measurement. The Family Empowerment Scale is a tool that helps to facilitate progress towards empowering families (Koren et al., 1992).

Various intelligence theories in the West, including the popular Multiple Intelligences (MI) theory, were proposed by Gardner in 1983. The MI theory includes eight constructs, namely verbal-linguistic intelligence (VL), logical-mathematical intelligence (LM), visual-spatial intelligence (VS), bodily-kinesthetic intelligence (BK), musical intelligence (MZ), interpersonal intelligence (IE), intrapersonal intelligence (IA), and naturalist intelligence (NR). In 1999, Gardner introduced spiritual intelligence (SI) as the ninth intelligence. This concept paper aims to

compare the Multiple Intelligences (MI) theory with Islamic perspectives in the context of spiritual intelligence. The construction of MI is still being debated among Western scholars and has also been widely discussed among Islamic scholars. From an Islamic perspective, the MI theory is based on the Quran and the As-Sunnah and consists of seven domains: the soul (al-ruh), qalbu (al-qalb), heart (al-nafs), intellect (al-'aql), faith, practice, and morals. In order to gain a deeper understanding of the constructs of the theory of spiritual intelligence, it is necessary to discuss one of the constructs in the MI theory. It is important to emphasize how implementing MI theory in teaching and learning can achieve its objectives. A comparative analysis of spiritual intelligence between Western and Islamic concepts will also highlight the convergence of exciting ideas in MI theory. This will help enhance spiritual intelligence, more contextualized with the predominantly Muslim Malaysian community (Shaari & Matore, 2019)

ANALYSIS AND DISCUSSION

Ibn Sīnā, a philosopher, shares Aristotle's belief that the soul is a form of a living body. He defines the soul as "the first perfection of a natural body possessing organs that potentially has life." This suggests that the soul is the organism's capacity to function in various ways. The body's functions, specifically those of the soul, cannot exist without a living organism. The human soul has three parts that exist in specific human body organs. The vegetable soul exists in the liver, the animal soul in the heart, and the rational soul in the brain. The three kinds of souls have a hierarchical relationship, with the animal soul consisting of the faculties of the vegetable soul but possessing its independent performances, such as motion and perception. Similarly, the rational soul can balance the activities of the animal and vegetable souls and has independent faculties, such as practical and theoretical faculties. Ibn Sīnā believes that the functions of the three parts of the human soul are determined not only by the capacities of the organs but also by external factors that affect a person's physical health (Drujinin et al., 2010).

The philosophy of Islam, as expounded by scholars like Ibn Sina (also known as Avicenna), stresses that early childhood is crucial for developing an individual's character and cognitive abilities. According to Ibn Sina's theory of the soul, this period shapes the soul's growth, providing a framework for understanding this developmental process. Ibn Sina's theory proposes that humans have a hierarchical structure of the soul, which includes three main faculties: the vegetative, animal, and rational souls.

- A. Vegetative Soul: This aspect is responsible for fundamental life processes such as growth, nutrition, and reproduction. In the early stages of childhood, the primary focus should be on creating a nurturing atmosphere that encourages physical growth and well-being. Providing the proper nutrition, care, and a secure environment is of utmost importance for fostering the development of this soul faculty.
- B. Animal Soul: The animal soul is responsible for our emotions, desires, and sensory perceptions. According to Ibn Sina, a philosopher from the Islamic Golden Age, this aspect of the soul is significantly shaped by emotional and sensory

experiences during childhood. Therefore, it is essential to provide children with positive emotional experiences, teach them how to manage their emotions and offer them opportunities to explore their senses while adhering to moral and ethical boundaries. This approach can help in the development of emotional intelligence and self-regulation.

- C. Rational Soul: The rational soul, according to Ibn Sina, encompasses the intellect, reasoning, and cognitive abilities that distinguish humans from other creatures. Ibn Sina considered it the most evolved aspect of the soul. He stressed the significance of early childhood in laying the groundwork for intellectual growth. During this period, Ibn Sina highlighted the importance of education, stimulating curiosity, and cultivating critical thinking skills. To nurture the rational soul, providing a conducive learning environment, engaging in stimulating activities, and instilling a love for learning are necessary.

The upbringing and education of children during early childhood are crucial in Islamic philosophy. It shapes their moral character, intellect, and spiritual development. Parents, educators, and caregivers significantly guide children toward moral virtues, ethical conduct, and intellectual growth. Ibn Sina's model of the soul emphasizes the holistic development of children. It focuses on academic growth and nurturing emotional intelligence, physical health, and spiritual well-being. The model highlights the interconnectedness of these aspects in shaping a well-rounded individual.

The National Philosophy of Education in Malaysia aims to develop individuals holistically and integrated, focusing on intellectual, spiritual, emotional, and physical balance. The ultimate goal is to produce knowledgeable and competent Malaysian citizens who possess high moral standards and are responsible and capable of achieving personal well-being while contributing to the betterment of family, society, and the nation.

The philosophy has five essential elements that are crucial to developing individual potential:

1. Education is an ongoing effort that emphasizes lifelong learning.
2. Individuals should be developed holistically and integrated to enhance their talents, potentials, and abilities in physical, emotional, spiritual, intellectual, and social aspects.
3. Belief in and devotion to God is essential, as everyone has their own beliefs and God.
4. Malaysians should be knowledgeable, competent, and responsible and practice the five aspects to achieve high personal well-being.
5. Individuals should be able to contribute to the nation's harmony, peace, and stability, as well as the betterment of family, society, and religion.

The family is the primary source of human education. It is believed that choosing a good name for a child is of great importance. This belief is shared by Muhyiddin Abu Zakariya al-Nawawi, who quoted a hadith of Prophet Muhammad (SAW) advising parents to "beautify your names." Ibn Sina based his reasoning for giving his child a good name on the psychological benefits and implications it carries. A good name brings blessings, and Islam stresses the significance of choosing one. Ibn Sina believed

that giving a good name and taking good care of children are among the responsibilities of parents. Ibn Sina proposed a method of Islamic education based on four characteristics:

- A. The methods chosen must be relevant to the field of study and suitable for the characteristics of the students.
- B. The psychological aspects of the students must be considered.
- C. The method must be flexible and contextually substantive.
- D. The selection and application of a method must remain relevant to the demands of the times.

Ibn Sina strongly advocated Sayyidina Ali's ideas on educating children according to their age. He believed that children should be raised by the norms of their particular age rather than those of their parent's era. His views on education reveal his sensitivity, seriousness, and expertise in understanding the concept of education and his futuristic thinking.

Furthermore, Ibn Sina agreed with previous definitions of philosophy but added his clarifications. In his work, "Uyun al-hikmah," he defines philosophy as the perfection of the human soul through conceptualizing things and judgment of theoretical and practical realities to measure human ability. Later in life, he distinguished between Peripatetic and "Oriental philosophy" (al-Hikmat almashriqi'iyah). The latter was not based only on ratiocination but also included realized knowledge and set the stage for the Hikmat al-ishraq of Suhrawardi. Ibn Sina's student, Bahmanyar, identified falsafah closely with the study of existents. Bahmanyar wrote in the introduction to his Tahlil that "The aim of the philosophical sciences is knowledge of existents." The Islamic world did not develop the modern Western idea of the philosopher. The ideal stated by the Ikhwan al-Safa echoed throughout the ages wherever Islamic philosophy was cultivated. The Ikhwan stated, "The beginning of philosophy (falsafah) is the love of the sciences, its middle knowledge of the realities of existents to the measure of human ability and its end words and deeds by knowledge" (Nasr, 2013).

Early childhood education programs are essential for young children's learning and development with knowledge and soul Al- Nafs. These programs need to prepare children for kindergarten and beyond to be successful. State and federal officials understand how crucial early childhood education is and have taken steps to make it easier for families to access. But parents are still the ones who decide which program to choose for their child. The study found that there is no need for more information about early childhood education programs available to the public. However, parents still thought that the programs they chose were high-quality. Parents thought that the most important things about the programs were the environment, teachers and instruction, and cultural competence. The study also found that parents' cultural background, education level, and household income did not change how much they cared about the quality of their chosen program.

CONCLUSION

In the 21st century, education, particularly religious education, is crucial in preparing students to lead purposeful and meaningful lives. It aims to equip them

with well-developed analytical, emotional, and spiritual abilities to face the world with greater self-confidence and self-awareness. The primary objectives of this study are to explore the concepts of religious education, emotional intelligence, and spiritual intelligence and to highlight the significance of emotional and spiritual literacy in children's education.

Ibn Sina, also known as Avicenna, was a Persian polymath who significantly contributed to various fields, including philosophy, medicine, and metaphysics. His theory of the soul, as outlined in his work "Kitab al-Nafs" (The Book of the Soul), proposed a hierarchical model known as the "CSD" model. This model stands for the soul's Corporeal (Physical), Sensitive, and Rational faculties (Boer, 2011).

Corporeal Faculty (Jismiyya): This represents the physical aspect of the soul. In Ibn Sina's model, the corporeal faculty is associated with bodily functions and sensations. It encompasses the body's physiological processes, sensations, and primary vital functions. This aspect is closest to the material world and is responsible for the body's interactions with the external environment (Drujinin et al., 2010).

Sensitive Faculty (Hayuliyya): The sensitive faculty encompasses emotions, perceptions, and imagination. It involves perceiving sensory information, processing it, and generating emotional responses. This faculty is not limited to the physical senses but extends to emotions, desires, and the imagination. It stands between the corporeal and rational faculties, bridging the gap between the physical and intellectual aspects of the soul (Drujinin et al., 2010).

Rational Faculty (Natiq): The rational faculty is the highest aspect of the soul in Ibn Sina's model. It represents the intellectual and reasoning capabilities of human beings. This faculty enables abstract thinking, reasoning, judgment, and contemplation. According to Ibn Sina, this rational faculty distinguishes humans from other creatures, allowing for higher cognitive functions and the pursuit of knowledge and wisdom (Drujinin et al., 2010).

The CSD model proposed by Ibn Sina provides a hierarchical structure where the corporeal, sensitive, and rational faculties are interconnected, with the rational faculty being the soul's highest and most refined aspect. This model offers an understanding of the soul's different functions and levels, emphasizing the integration of physical, emotional, and intellectual aspects within human beings (Saw, 2010).

Similarly, on the other side, according to Parents often believe certain elements are crucial for their children's spiritual development.

1. **Love and Nurturing:** Parents believe that providing love, care, and emotional support is crucial for a child's emotional development. Nurturing a child helps build a solid foundation of emotional security.
2. **Values and Morals:** Parents guide their children's moral development by instilling honesty, kindness, empathy, and integrity.
3. **Spirituality and Faith:** Many parents believe it is essential to instill spirituality or faith in their children by teaching religious beliefs, practices, or spiritual principles that help them understand the world and their place in it.

4. **Sense of Identity:** Developing a positive sense of self is essential for children. Parents support their children in exploring and discovering their unique qualities.
5. **Resilience and Emotional Intelligence:** Parents stress the importance of teaching children resilience to face challenges. Encouraging emotional intelligence and effective management of emotions is valued for healthy development.
6. **Education and Intellectual Growth:** It is crucial to offer opportunities for education, cognitive development, and exposure to various experiences. Parents prioritize education to widen their children's viewpoints and help them evolve into well-rounded people.
7. **Compassion and Empathy:** Fostering empathy and compassion is crucial for a child's development. Parents believe it contributes significantly to their souls.
8. **Freedom and Independence:** Allowing children to make choices and explore within reasonable limits helps develop independence and self-confidence. Parents believe that having autonomy helps in the growth of the soul.
9. **Nature and Connection to the World:** Encouraging a connection with nature and fostering curiosity about the world are essential goals to pursue. Many parents believe that fostering environmental awareness and promoting eco-friendliness are crucial for the overall development of their children's souls.
10. **Relationships and Social Skills:** It is crucial to teach children how to build healthy relationships and develop good social skills, as they play a vital role in their overall development. Encouraging positive interactions with peers and family members helps in nurturing their souls and aids in their growth. Parents perceive these elements as intertwined and essential in nurturing their children's souls to help them grow into balanced, empathetic, and confident individuals.

However, Human beings have always been curious about their existence and purpose in life. They often ask questions about how they were created, who created them, where they are heading in life, and how long they will be in this world. They also seek answers to whether there is a connection between their body, mind, and soul. Spiritual intelligence is an intelligence that provides answers to these questions and others related to the human self. Zohar and Marshal (2000) coined the term "spiritual intelligence" in the modern Western world. From Islamic and Western perspectives, spiritual intelligence is viewed as a reflection of human nature and existence. According to Ibn Sina, one of the well-known Islamic scholars, the ability of a person to reflect upon oneself is the presence of existential intelligence (the first and highest level of intelligence) (Heath, 1992). Spiritual intelligence is a person's capacity to contemplate their existence and relate to Divinity. Many experts consider it the assurance for the highest stage of cognitive, moral, and emotional growth, which is why they continuously endeavor to answer one's life questions (Hanefar et al., 2016).

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