

## Inculcation of Islamic Values in Young Children: Contemporary Challenges and Solutions

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### ABSTRACT

The moral and ethical development of young children holds enduring significance, shaping the foundation of their character and future contributions to society. This research delves into the critical age group of children aged three to five years, where the inculcation of Islamic values plays a significant role in nurturing a righteous and virtuous life. Islamic values, love with Allah, love with Prophet Muhammad (PBUH), love with parents, Bismillah, salaam and listening to Azaan, are pivotal to the Islamic faith's ethical framework. Insights derived from the research aimed to inform educational practices and guide parental strategies, contributing to the moral and ethical development of young children within an Islamic context. Understanding the effectiveness of diverse methods, the importance of parental engagement and the role of educators is paramount. This research aims to offer insights to inform educational practices and parental strategies, ultimately contributing to the moral and ethical development of young children within an Islamic context. In brief, this study addresses the critical role of inculcating Islamic values in children aged three to five years, offering insights with far-reaching implications for the upbringing of future generations within the Islamic faith and beyond. The study addressed challenges and proposed practical solutions, offering valuable insights for parents, educators, and communities involved in the upbringing of young children within an Islamic framework.

**Key Words:** Inculcation, Islamic teachings, Values, Young children, Early Childhood Education.

## 1. Introduction

Children are the most valuable asset, and every parent dreams about making his child a morally upright, well-mannered, and respectable human being. During the early childhood period, the foundation for cognitive, socio-emotional, and moral growth is laid down. As the Hadith recorded by Imams Shirazi, Daylami, and Ibnun Najjar narrates:

"عَلِّمُوا أَوْلَادَكُمْ ثَلَاثًا: حُبَّ نَبِيِّكُمْ ﷺ، وَحُبَّ أَهْلِ بَيْتِهِ، وَقِرَاءَةَ الْقُرْآنِ، فَإِنَّ حَمَلَةَ الْقُرْآنِ يَوْمَ الْقِيَامَةِ فِي ظِلِّ اللَّهِ تَعَالَى وَلَا ظِلَّ إِلَّا ظِلُّهُ" 1

*“Teach your children three things; Love for your Prophet (sallallahu ‘alayhi wasallam), Love for his Family and Quran recital, for indeed, the bearers of the Quran will be under the shade of Allah’s [throne] with the Prophets and chosen ones, on a day in which there will be no other shade.”*

Inculcation of Islamic values in young children holds significant importance for Muslim parents. The Holy Qur'an and the Hadith literature emphasize the role of parents, teachers, and caregivers in nurturing a child's understanding of faith, ethics, and morality.

The importance of character development from an early age reflects the holistic nature of Islamic teachings. The Prophet Muhammad (peace be upon him) highlighted the strength of character, stating:

"المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف، وفي كل خير" 2

*Strong believer is better and more beloved to Allah than the weak believer, while there is good in both."*

This underscores the integral role of moral conduct in Islamic teachings, extending beyond ritualistic practices.

"أَحِبُّوا اللَّهَ لِمَا يَغْذُوكُمْ مِنْ نِعْمِهِ وَأَحِبُّوا اللَّهَ وَرَسُولَهُ لِحُبِّهِ، وَأَحِبُّوا أَهْلَ بَيْتِي لِحُبِّي" 3

*Narrated Ibn 'Abbas: that the Messenger of Allah ﷺ said: "Love Allah for what He nourishes you with of His Blessings, love me due to the love of Allah, and love the people of my house due to love of me."*

This study concentrates on children aged three to five years, a crucial developmental stage where fundamental values are imprinted. This research embarks on exploration of the challenges and potential solutions

1 Khaṭīb Sharbīnī, Muḥammad Ibn Ahmad, *Al-Sarraj Al-Munir* (Beirut: Bulaq Al-Amiriyya, 1285), 1: 75

2 Ibn Māja, Muḥammad Bin Yazīd, *Sunan Ibn Māja* (Beirut: Dār al-Kitāb Al-‘Arabī a, n.d.), 10:79-

3 Tirmadhī, *Sunan Al-Tirmadhī* (Egypt: Maktaba Muṣṭafā, 1975AD), No: 3789.

associated with instilling Islamic values. The purpose of the study is to identify Islamic values for inculcation in Muslim children, prepare activities by applying various methodologies in the classroom as well as at homes, and motivate class teachers and encourage parents to fully participate in teaching Islamic values to their children.

The significance of this research lies in its potential contribution to the ongoing discourse on Islamic education. The study aims to serve as a practical guide for parents and educators in the upbringing of young children within an Islamic context. Its findings aspire not only to enhance the inculcation of Islamic values but also to contribute to a broader understanding of ethical development in early childhood education.

## 2. Literature Review

The Holy Quran and the Hadith literature have been fundamental in emphasizing character development, kindness, and moral integrity from an early age. Allah says:

"لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ  
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي  
الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ" 4

*"Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves. And establishes prayer and gives Zakah; [those who] fulfill their promise when they promise and are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous."*

"لَا تَدْخُلُونَ الْجَنَّةَ حَتَّىٰ تُوْمِنُوا وَلَا تُوْمِنُوا حَتَّىٰ تَحَابُّوا . أَوْلَا آذَلْكُمْ عَلَىٰ شَيْءٍ إِذَا فَعَلْتُمْوهُ  
تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ" 5

Abu Huraira reported:

4 Al-Baqarah, 2:177

5 Muslim Bin Al-Hajjaj, *Ṣaḥīḥ Muslim* (Baīrūt: Dār Al-Jīl, n.d.), No: 2924.

*The Messenger of Allah (may peace and blessing be upon him) observed: "You shall not enter Paradise so long as you do not affirm belief (in all those things which are the articles of faith) and you will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you: (i. e.) give currency to (the practice of paying salutation to one another by saying) as-salamu alaikum."*

- \* These roots form the basis for making efforts to instill Islamic values in young children. The challenge of time constraints in educational settings has been highlighted by Abdullah (2009). 6
- \* The scarcity of dedicated time for Islamic education within school schedules poses a significant hurdle in ensuring comprehensive learning. Balancing the teaching of Islamic values within the confines of a limited timeframe is a prevalent challenge (Smith, 2018). 7
- \* Ignorance about Islamic values, prevalent among educators and parents alike, poses a significant barrier to effective transmission (Jones & Ahmed, 2019). 8
- \* Addressing this lack of knowledge is crucial for the successful inculcation of Islamic values in children. Integrating Islamic values into mainstream educational curricula proves challenging, particularly within secular educational systems (Brown, 2020). 9
- \* Researchers emphasize the importance of creative and interactive methods to capture the attention and interest of young learners. Tailoring the teaching of Islamic values to be both age-appropriate and engaging for young children is a demanding task (Ali, 2017).10

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6 Abdullah, F. *Islamic Values in the Early Childhood Curriculum: Implications for Teacher Education*. Australian Journal of Islamic Studies 2, no. 2, 2009, 1-14.

7 Smith, J. *Challenges in Balancing the Teaching of Islamic Values within Limited Timeframes in School Schedules*, Journal of Islamic Education and Curriculum Management, 2018, 15(3), 78-93.

8 Jones, R., & Ahmed, N. *Ignorance as a Barrier to Islamic Education: A Case Study of Teachers' Perspectives*, Journal of Islamic Learning, 2019, 8 (4): 210-225.

9 Brown, *Integrating Islamic Values in Secular Educational Curricula: A Comparative Analysis* International Journal of Comparative Education and Development, 2020, 22 (3): 189-205.

10 Ali, S, *Teaching Islam to Children: Challenges and Strategies*, Journal of Islamic Studies and Education, 2017, 5 (2): 112-127.

- \* A general lack of knowledge about Islamic teachings and values hampers efforts to instill these principles in children (Khan, 2016).<sup>11</sup>
- \* Insufficient knowledge or understanding of Islamic values among parents can hinder their ability to effectively transmit these values to their children (Ahmed et al., 2018).<sup>12</sup>
- \* Limited parental involvement or conflicting priorities can impede the consistent reinforcement of Islamic values at home (Hassan, 2019).<sup>13</sup>
- \* Insufficient communications between parents and teachers regarding the reinforcement of Islamic values is a recognized challenge (Rahman & Patel, 2021).<sup>14</sup>
- \* Establishing effective channels of communication is essential for a holistic approach to the child's development. As technology becomes increasingly integrated into education, Al-Mogren (2020) explores <sup>15</sup> the challenges and opportunities of Islamic education in the digital age. The use of technology in enhancing the delivery of Islamic values, acknowledging the need for responsible use to maintain the sanctity of religious teachings. Addressing these challenges requires a collaborative effort from parents and educators. By drawing insights from the existing literature, stakeholders can work together to create an environment conducive to the successful inculcation of Islamic values in young children.

### 3. Approach and Design

The problem "Inculcation of Islamic Values in Young Children: Contemporary Challenges and Solutions" pertains to a social issue, and the chosen methodology is Action Research, a qualitative method focused on solving problems within a social system<sup>1</sup>. Action Research

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11 Khan, M, *Addressing the Knowledge Gap: Strategies for Teaching Islamic Values in Schools*, Islamic Education Review, 2016, 14 (3): 156-173.

12 Ahmed, F., et al, *Parental Perceptions of Islamic Education: A Qualitative Study*, Journal of Religious Education, 2018, 23 (1): 78-93.

13 Hassan, A, *Parental Involvement in Islamic Education: A Case Study of Challenges and Opportunities*, Islamic Education Journal, 2019, 11 (2): 87-102.

14 Rahman, A., & Patel, S, *Insufficient Communication between Parents and Teachers: A Challenge in Reinforcing Islamic Values*, Journal of Islamic Education and Parent-Teacher Collaboration, 2021, 8(2), 45-62.

15 Al-Mogren, H, *Challenges and Opportunities of Islamic Education in the Digital Age: Exploring Effective Channels of Communication*, Journal of Educational Technology and Islamic Education, 2020, 18(4), 210-225.

encompasses a variety of evaluative and investigative methods designed to analyse professional practices and instigate change.<sup>16</sup>

Coined by German-American psychologist Professor Kurt Lewin in 1944, the term "action research" describes a systematic inquiry undertaken by educators to enhance knowledge and bring about improvement by taking practical actions to solve a problem. According to Gillis and Jackson (2002), the systematic action research involves 17 collection and analysis of data with the explicit purpose of taking action and effecting change. Swantz (2001) <sup>18</sup> defines action research as part of the broader concept of living knowledge, characterized by a quest to understand life and create knowledge that is valid for both the researcher and the community they work with. Action research operates on three levels: individual, collaborative, and school-wide, with methods such as in-class observation, field notes, surveys, interviews, and the use of audio and video recordings. This iterative process involves creating plans, implementing them, revising, and then implementing again, fostering ongoing reflection and revision. Findings in action research emerge as actions are taken, and the process is ongoing, providing insights that are not necessarily conclusive or absolute but continually evolving.

Steps Of Inculcating Islamic Values in Young Children	
1	Identification of the Value
2	Planning to Inculcate
3	Implementation
4	Observation
5	Adjustment and Iteration

#### 4. Theme-Based Learning Approach

Theme-based learning is an educational approach that centers on organizing teaching and activities around specific themes or topics, providing a structured and comprehensive way to introduce young

<sup>16</sup> Lewin, K, *Action Research: A Methodology for Solving Social Issues*, Journal of Applied Psychology, 1944, 28(4), 361-371.

<sup>17</sup> Gillis, A., & Jackson, W, *Action Research: A Systematic Approach for Improvement*, Educational Research, 2002, 44(4), 343-357.

<sup>18</sup> Swantz, M.-L, *Participatory Research for Sustainable Livelihoods: A Guidebook for Field Projects*, 2001, Geneva: International Labour Organization.

children to various concepts, skills, and values while maintaining engagement and enjoyment in their learning.<sup>19</sup>

This method lays the foundation for future academic and social development while nurturing a lifelong love for learning.

## 5. List of Selected Values for Inculcation in Young Children

Following Islamic values were selected for inculcation in young children. Each "Selected Value" was regarded as a Theme.

### 5.1. Love for Allah

It introduces a sense of spirituality and connection with the highest power, nurturing a foundation for faith and devotion from an early age. In the Hadith, as narrated by Ibn 'Abbas:

"أَجِبُوا اللَّهَ لِمَا يَغْذُوكُمْ مِنْ نِعْمِهِ وَأَجِبُونِي بِحُبِّ اللَّهِ وَأَجِبُوا أَهْلَ بَيْتِي لِحُبِّي" <sup>20</sup>

*Narrated Ibn 'Abbas: that the Messenger of Allah (ﷺ) said: "Love Allah for what He nourishes you with His Blessings, love me due to the love of Allah, and love the people of my house due to the love of me".*

### 5.2. Love for Prophet Muhammad (PBUH)

This love serves as an inspiration, guiding young hearts and minds to embody kindness, compassion, and integrity in their lives. Numerous Hadiths emphasize the importance of loving and following the Prophet Muhammad (PBUH).

"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ" <sup>21</sup>

*"None of you has faith until I am more beloved to him than his father, his children, and all of mankind".*

### 5.3. Love for Parents

19 Swantz, M.-L, *Participatory Research for Sustainable Livelihoods: A Guidebook for Field Projects.* Geneva: International Labour Organization. 2001.

20 Henderson, A, *Theme-Based Instruction: Creating a Community of Learners,* Alexandria, VA: Association for Supervision and Curriculum Development. 2001.

21 Walī al Dīn Tabrizī, *Mishkāt al Maṣābīḥ* (Multān: Maktaba Imdadīa), NO: 7.

It fosters a strong, loving bond within the family, providing children with a secure and nurturing environment essential for their emotional development. Allah says:

"وَإِخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَانِي صَغِيرًا 22"

*"And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small. '"*

#### 5.4. Bismillah

Teach children to start their activities with "Bismillah" to seek Allah's blessings and guidance in everything they do. Allah says:

"فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ 23"

*"So eat of that [meat] upon which the name of Allah has been mentioned if you are believers in His verses."*

#### 5.5. Salam

Promote the value of "Salam" as a way to greet others with kindness and create a peaceful atmosphere in their interactions. The tradition of greeting with "Salaam" is deeply rooted in Islamic teachings. Allah Almighty has instructed Muslims for spreading greetings:

"وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا 24"

*"And when you are honored with (a word of) greeting, then (in reply) greet with a better (salutation) or (at least) reciprocate (in the same words). Surely, Allah takes account of everything."*

#### 5.6. Listening to the Azaan

It creates an opportunity for children to experience a spiritual moment at a young age, by listening to the Azaan's sacred call for prayers, a gentle reminder to seek Allah's guidance. The Hadith emphasizing the importance of listening to the Azan with silent reflection is found in Sahih Bukhari, book 1, Hadith 152, narrated by Abu Huraira:

"إذا نودي بالأذان، يأخذ الشيطان بناصيته فيغشى، فيسمع الأذان، فإذا قضي الأذان رجع

حتى إذا نودي بالإقامة ركب، فإذا قضيت الإقامة رجع حتى يلقي في قلب الإنسان، فينسى ما

صلى، فيذكر ما لا يذكر قبل صلاته، فيصلى ما لا يعلم كم صلى 25"

22 Al-Isra, 17:24.

23 Al-An'am, 6:118.

24 An-Nisa, 4:86

*“Allah's Messenger said, 'When the Adhan is pronounced, Satan takes to his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan is completed, he comes back, and again takes to his heels when the Iqama is pronounced, and after its completion, he returns again till he whispers into the heart of the person (to divert his attention from his prayer) and makes him remember things which he does not recall to his mind before the prayer and that causes him to forget how much he has prayed.’”*

### 5.7. Caring for the Environment

It instills a sense of responsibility for the world around them, encouraging them to become environmentally conscious individuals. The directions given by Allah are stated below:

وَجَعَلَكُمْ خَلَائِفَ الْأَرْضِ "26 ..."

*"And [He] has made you successors (khalifah) upon the Earth..."*

### 5.8. Patience

Encouraging patience in waiting their turn, listening, and persevering in tasks. It equips children with a valuable life skill, helping them navigate challenges, resolve conflicts, and interact with others more effectively. Almighty Allah's instructions regarding patience are quoted below:

"يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ"27

*The verse "O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient."*

### 5.9. Saying Thank you

Promoting gratitude and appreciation for the kindness and generosity of others, nurturing a positive and polite attitude. In the Quran, Allah gives instructions:

25 Al-Bukhārī, Muḥammad bin Ismā'īl, Ṣaḥīḥ al-Bukhārī, (Dār Tawq al-Najāḥ, 1422H), NO: 152

26 Fatir, 35:39.

27 Al-Baqarah, 2:153.

"إِنَّ تَشْكُرُوا يَزِدُّكُمْ وَأَلَيْسَ كَفَرُتُمْ إِنْ عَذَابِي لَشَدِيدٌ 28"

*"If you are grateful, I will surely increase your favor..."*

### 5.10. Cleanliness

Establishing good hygiene habits that are crucial for their health and well-being, teaching them to take care of themselves and their surroundings. Maintaining cleanliness is truly emphasized in the teachings of Islam. A well-known Hadith emphasizing cleanliness:

"الطهور شطر الإيمان" 29

*"This hadith emphasizes the significance of cleanliness and purification in Islam, considering it as half of faith."*

### 5.11. Sharing

Helping indoctrinate awareness of sharing among young children fosters a sense of responsibility and stewardship for others. For human beings, Allah instructs in the Quran:

"وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا 30"

*"And they give food in spite of love for it to the needy, the orphan, and the captive..."*

### 5.12. Inclusivity

Encouraging kids to include others, especially those who may feel left out, and to celebrate diversity. Many Hadiths emphasize the importance of treating others with kindness, fairness, and respect, regardless of their background. One such Hadith, often referred to as the "Golden Rule" in Islam, encourages believers to wish for others what they wish for themselves. It promotes a spirit of inclusivity, kindness, and empathy towards others, irrespective of differences. Hadith (Sahih Muslim):

"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ 31"

28 Ibrahim,14:7.

29 Muslim Bin Al-Hajjāj, *Ṣaḥīḥ Muslim*, NO: 432.

30 Al-Infitar, 76:8.

31 Muslim Bin Al-Hajjāj, *Ṣaḥīḥ Muslim*, NO: 71.

*"None of you has faith until he loves for his brother what he loves for himself."*

## **6. The Study Place where Research was conducted**

Junior Montessori section of a Montessori school in Karachi was chosen for conducting the research.

### **6.1. People and Resources**

Students, parents, teachers, participating researcher, Islamic books & videos, Islamic Apps & Masjid, were counted as people and resources.

### **6.2. Students**

A section of Junior Montessori consisting 23 students, was selected for the research.

### **6.3. Teachers**

A total of 13 Trained ECCE teachers volunteered for the research, approximately 60% of them having dedicated over a decade to teaching. Their familiarity with Islamic values within their own families, coupled with their professional expertise, positioned them well to effectively convey these values to the young learners.

### **6.4. Parents**

A total of 15 parents willingly participated in the research. Similar to the teaching staff, they belonged to socio-economic backgrounds where Islamic values are already ingrained in the family dynamics and are part of their daily lives. This pre-existing cultural and familial alignment created an environment conducive to value inculcation, simplifying the explanation and understanding of these values for both the teachers and the students.

## **7. Participating Researcher**

The participating researcher is ECCE professional, who is also the author. She was responsible for project organization, data collection and coding. She conducted workshops for teachers and parents. She actively involved herself in all activities during the conduct of the research.

### **7.1. Teachers Workshop**

A 30 minutes' workshop titled "Teaching Islamic Values to Young Children: A Teacher's Guide", was conducted for the teachers. The workshop focused on teaching Islamic values to young children in an educational setting. The aim was to equip teachers with practical insights and tools for integrating Islamic values into their classrooms when working with young children. Teachers were also given a handout summarizing key points and resources for further guidance. It was decided that if needed, additional workshops would be conducted.

### **7.2. Structured Questionnaire**

Structured Questionnaire was administered to teachers to find out awareness of their students about selected Islamic values.

### **7.3. Parents Workshop**

A 30 minutes workshop was conducted for the parents. The workshop titled "Nurturing Islamic Values in Young Children: A Guide for Parents", was focused on inculcating Islamic values by the parents in their young children at home. Selected Islamic values were defined. Parents were enlightened about importance of these values as well as role of these values in character development of their children. They were provided with handout summarizing key points and resources for further guidance. Parents were emphasized to stay connected. Homework Diary was chosen for communication between teachers and parents.

### **7.4. Structured Questionnaire**

Structured Questionnaire was administered to parents in order to find out awareness of their child about selected Islamic values.

## **8. Study Cycles in Action Research**

Action research is a cyclic process with four phases per cycle; Plan, Act, Observe and Reflect. The cycle can be repeated after applying alterations to obtain improved results. A total of two cycles were carried out. Triangulation, which is a qualitative research strategy to test the validity merging convergence of information from different sources, was done. Triangulation is carried out to avoid potential biases which may arise from the use of a single methodology.

For the purpose of teaching, each “Selected Value” was regarded as a Theme. A total of 12 weeks were available for inculcating 12 Islamic values. It was endeavored that one theme is imparted in one week.

### **8.1. The 1st Cycle**

Research was started in concordance with the dictates of Action Research Cyclic process. One theme was tutored in a week. Homework Diary was used for communication between teachers and parents. At the end of the first week, to find out the percentage of success of inculcation of Islamic value, teachers and parents were asked to fill up a semi-structured questionnaire. Obtained results were compared with expected results. When it was found that results were not as expected, it was decided to repeat the cycle for one more week after making changes in the teaching strategy. The purpose was to obtain desired results. Alterations are discussed below.

### **8.2. 2nd Teacher’s Workshop**

The second workshop for teachers was conducted. In the workshop, achieved results were compared with expected results. Their suggestions were noted for implementation in the 2nd cycle.

### **8.3. Communication with Parents**

By using the Homework diary, parents were informed about achieved results with reference to expected results. They were told that the second week will be utilized for inculcating one Islamic value. Parents were asked to provide their feedback which was noted for implementation in the 2nd cycle.

### **8.4. The 2<sup>nd</sup> Cycle**

Based on suggestions given by the teachers and parents, alterations in the teaching strategy were carried out, which were implemented in the 2nd cycle. At the end of the 2nd cycle, to find out the success percentage, teachers and parents were asked to fill up a 2nd semi-structured questionnaire. Obtained results were compared with expected results. Encouraging results were achieved upon the completion of the 2nd cycle. These results were discussed with teachers for their professional knowledge. Results were also communicated to parents.

Two weeks were utilized for the inculcation of each Islamic value. Resultant, out of 12 values, only 6 could be inculcated in a 12 weeks' time frame.

## **9. Details of Expected Results versus Acquired Results**

Love for Allah: The introduction of spirituality and connection with a higher power aimed for 100% inculcation. The initial outcome achieved 90%, with repetition enhancing the figure to 95%, showcasing the efficacy of the approach.

### **9.1. Love for Prophet Muhammad (PBUH)**

Cultivating love for Prophet Muhammad (PBUH) aimed for complete achievement at 100%, initially starting at 95% accomplishment. With ongoing reinforcement, the success rate notably increased, reaching 98%, showcasing the continual effectiveness of the implemented measures. These numerical evaluations emphasize the ongoing effectiveness of the strategies employed to instill the love for Prophet Muhammad (PBUH) in the hearts and minds of young individuals.

### **9.2. Love for Parents**

Fostering a strong, loving bond within the family was a key goal, with an expected 100% inculcation. While the initial outcome reached 80%, reevaluation demonstrated an impressive 90% success rate, indicating the effectiveness of the implemented strategies.

### **9.3. Bismillah**

Teaching children to initiate activities with "Bismillah" aimed for 100%. The initial inculcation rate was 85%, which improved to 95% upon repetition, emphasizing the positive impact of reinforcement.

### **9.4. Salam**

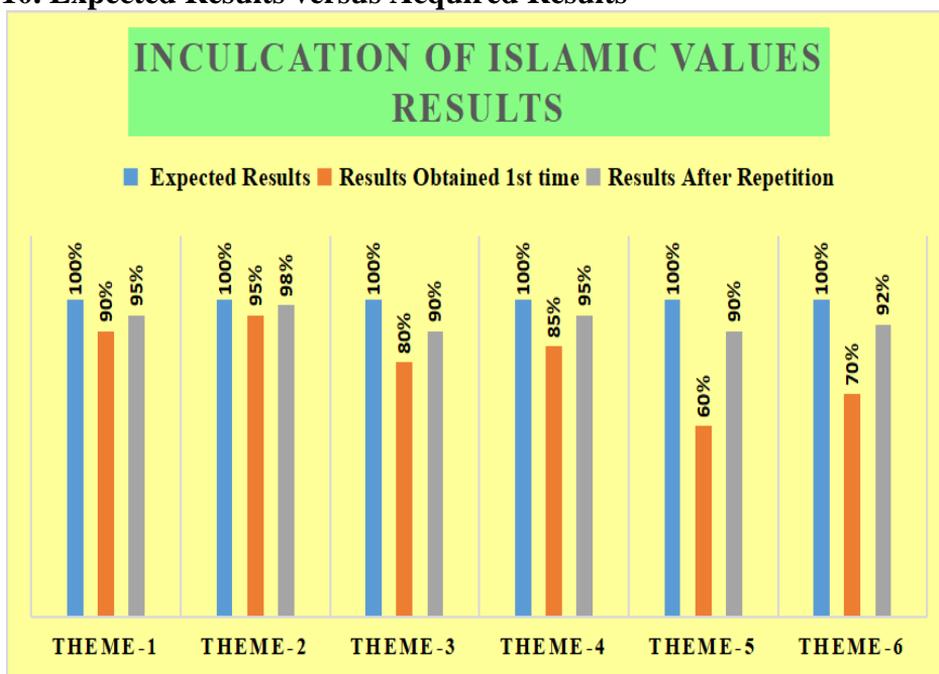
Promoting the value of greeting others with kindness targeted a 100% inculcation rate. The initial outcome was 60%, but with repetition, the achievement reached 90%, underscoring the success of the approach.

### 9.5. Listening to Azaan

Creating an opportunity for a spiritual experience in children achieved an initial inculcation rate of 70%, which significantly improved to 92% upon repetition, emphasizing the effectiveness of continued exposure.

These findings demonstrate the importance of ongoing efforts to instill values in young children, with repetition proving to be a valuable strategy for enhancing inculcation rates.

### 10. Expected Results versus Acquired Results



Graph of Expected Results versus Acquired Results

### 10.1. Depicting percentage wise results of Inculcation of Islamic values in young children

The pursuit of fostering theme-1, love for Allah, aimed at achieving complete spiritual inculcation, starting at 90% and progressing to 95% through effective repetition. Likewise, the cultivation of affection for theme-2, Prophet Muhammad (PBUH), set a target of 100%, initiating at 90% and eventually reaching a commendable 98% with continuous reinforcement. Theme-3, love for parents, focused on fostering a robust

familial bond with an intended 100%, accomplishing an impressive 90% upon reevaluation from an 80% baseline. Theme-4, initiating activities with "Bismillah," strived for perfect inculcation, starting at 85% and rising to 95% with reinforcing practices. Theme-5, the promotion of kind greetings ("Salam"), aspired for complete success at 100%, advancing from 60% to 90% through repetition. Theme-6, creating a spiritual experience through Azaan, aimed for 100%, progressing from an initial 70% to a noteworthy 92%, highlighting the impact of continual exposure. These numerical assessments underscore the sustained efficacy of strategies employed in instilling these values.

## 10.2. Final Results

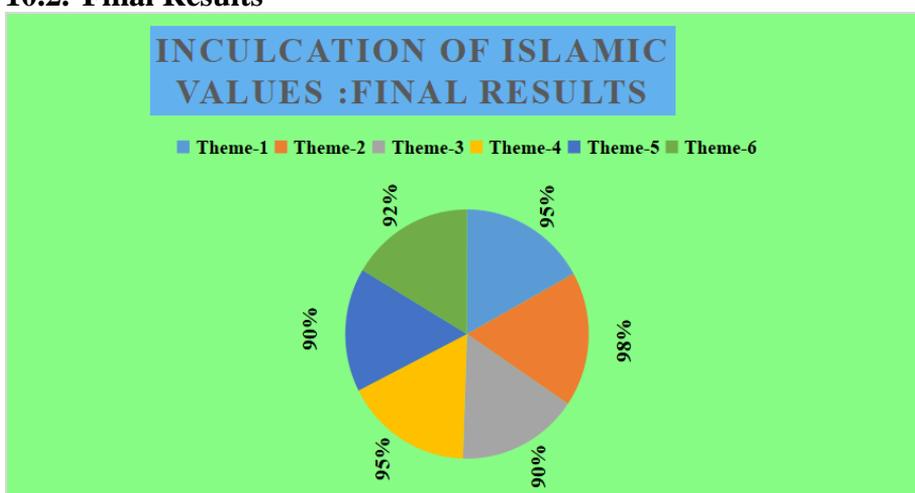


Chart of Final Results

## 10.3. Illustration of inculcation progress of key themes

The pie chart illustrates the inculcation progress of key themes: Love for Allah at 95%, Love for Prophet Muhammad (PBUH) at 98%, Love for Parents at 90%, Bismillah at 95%, Salam at 90%, and Azaan Experience at 92%. These values reflect the measured effectiveness of strategies in instilling these values among young individuals.

## 11. Contemporary Challenges and Solutions

While fostering the integration of Islamic values in young children, a range of challenges has emerged. Tackling these obstacles necessitated a joint endeavor involving both parents and educators. This collaboration

aimed to establish an environment conducive to the cultivation of Islamic values. Table outlining the challenges faced and the corresponding solutions devised to address them, is shown below:

S.No.	Contemporary Challenges	Solutions
1.	<b>Time Constraints</b> Balancing the teaching of Islamic values with other academic and extracurricular demands within a limited time-frame.	Integrate Islamic values into existing subjects and allocate specific time slots for Islamic education. Collaborate with educators for facilitation.
2.	<b>Ignorance</b> Addressing ignorance about Islamic values, both among educators and parents, as it can hinder the effective transmission of these values to young children.	Conduct workshops and training sessions for both educators and parents on Islamic values.
3.	<b>Educational Curriculum</b> Integrating Islamic values into mainstream educational curricula can be challenging, especially in existing educational system.	Develop educational material that is aligned with existing standards while incorporating Islamic principles.
4.	<b>Age-Appropriate Teaching</b> Tailoring the teaching of Islamic values to be age-appropriate and engaging for young children can be demanding.	Design age-specific lesson plans that cater to the cognitive and emotional development of children. Utilize storytelling, games, and interactive activities to make learning enjoyable.
5.	<b>Parental Knowledge</b> A lack of sufficient knowledge or understanding of Islamic values among parents may hinder their ability to effectively transmit these values to their children.	Organize parenting workshops on Islamic values. Develop user-friendly reading material for parents to enhance their understanding.
6.	<b>Parental Involvement</b> Limited parental involvement or conflicting priorities can hinder consistent reinforcement of Islamic values at home.	Implement parent-teacher communication channels to facilitate involvement. Encourage parents to participate in school activities and initiatives.
7.	<b>Parent-Teacher Communication</b> Insufficient communication between parents and teachers regarding the reinforcement of Islamic values in the home and school environments.	Establish communication channels through various means like Homework Diary, or mobile apps.  Conduct periodic parent-teacher conferences focused on Islamic

		values.
8.	<b>Technological Challenges</b> Navigating the use of technology for positive reinforcement to address inculcation of Islamic values.	Integrate technology into education positively through Islamic rhymes, Islamic videos, Islamic apps, etc.

## 12. Conclusion

In conclusion, the study aimed to inculcate twelve essential values in young children, focusing on spiritual, familial, and social development. While the initial goal was to instill all twelve values, the findings reveal successful inculcation of six values within the given timeframe. Notably, the values of love for Allah, love for Prophet Muhammad (PBUH), love for parents, initiating activities with "Bismillah," promoting "Salam" as a greeting and listening to the Azaan were effectively imparted.

The research underscores the importance of continuous efforts in shaping the moral and ethical compass of young children. The Verses and Hadith repeatedly highlight importance of patience, perseverance, and relying on Allah while consistently striving for moral and ethical development. Allah says:

"يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ" 32

*"O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful."*

While at one occasion the Prophet Muhammad (PBUH) said: "The strong believer is better and more beloved to Allah than the weak believer, while there is good in both. Guard over that which benefits you, seek help from Allah, and do not lose heart. If anything befalls you, do not say, 'If only I had done such and such,' but rather say, 'It is the destiny of Allah, and whatever He wills, He does.' Otherwise, the phrase 'if only' opens the door to the deeds of Satan."

"المؤمن القوي خيرٌ وأحبُّ إلى الله من المؤمن الضعيف، وفي كلِّ خيرٍ. احفظ ما ينفَعُكَ،

واستعن بالله، ولا تعجز. وإذا حالت بك مصيبةٌ، فلا تقل: 'لو آتيتُ فعلتُ كذا وكذا'، بل قل:

'قدرُ الله وما شاء فعل'، فإنَّ لفتح الشيطان" 33

32 Al-Imran, 3:200

*The variations in inculcation rates suggest that the process is dynamic, with some values requiring repetition for optimal impact. The positive outcomes, especially in love for parents and expressions of gratitude, emphasize the efficacy of strategies employed in the study.*

Moving forward, it is essential to tailor approaches for values that may require additional reinforcement and to consider individual differences among children. These findings contribute to the ongoing discourse on early childhood education, emphasizing the significance of intentional efforts in nurturing a holistic set of values in the formative years.

### **13. Recommendations**

To optimize the inculcation of values in young children, several key recommendations emerge from the observed outcomes. Firstly, considering an extension of the time-frame for the process could provide a more gradual and thorough integration of values, accommodating the varied learning paces of young children. It is necessary to prioritize foundational values for ensuring their successful instillation before introducing additional ones. Collaborative efforts with parents should be actively encouraged, fostering a consistent and reinforcing environment for values at home. Flexible teaching approaches, tailored to diverse learning styles, can enhance engagement and efficacy. Continuous monitoring, adaptation based on regular assessments, and integration into daily activities are crucial strategies for sustained success. Professional development opportunities for educators, celebrating progress, and parent's involvement, further enrich the inculcation process. By implementing these recommendations, educators and parents can foster a more comprehensive and successful approach to instilling values, contributing to the holistic development of young children.