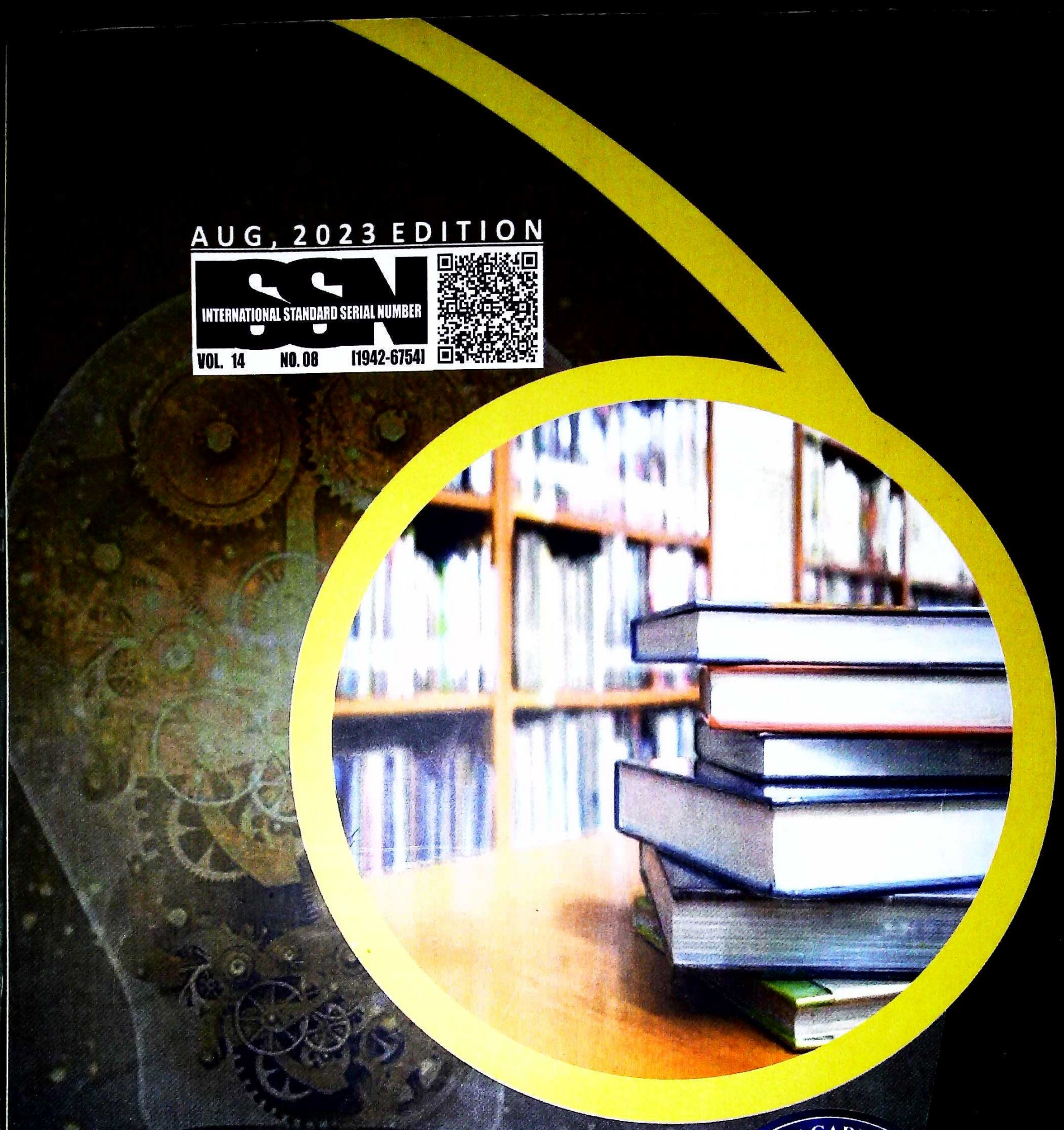
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ISLAMIC PERSPECTIVES OF MORALITY AND ITS IMPLICATION ON EARLY CHILDHOOD EDUCATION

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ABSTRACT

This paper aims at highlighting the significance of Moral components in the early childhood Education as perceived by Islam. Little concern has been relatively given to the morality of education in early childhood in Islamic perspective which has adverse effect on the subsequent stages of child in general. This paper therefore exposes us to various ways in which Islam incorporate the idea of Morality into the early childhood education, which serves as basis for educators (parents, teachers, etc.) on strategies to be used to manage the early childhood moral standard. This paper

INTRODUCTION

Morality, a philosophically controversial phenomenon has been the target of Islamic education in the early childhood age. A wise statement traced to one of the early Islamic scholars, Hassan Al-Basary, states that: ***"Al`ilmu fis-sigari kannaqshi fil-hajari wal `ilmu fil kibari kan naqshi fil maai"*** meaning that a knowledge acquired at the infancy is like a scribe on the stone and knowledge at the old age is like writing on the water (Al-Kharaashy, www.shamilah.com). This been among the reasons why Islam considered early childhood period the most sensitive stage of life, and education, which includes morality in that stage, the ultimate focus of Islam. Morality otherwise known to Islam as good conduct or behavior has been considered by the prophet to be the basis of faith and the reason for his holy mission. The prophet (peace and blessing of Allah be with him) was reported to have said that: "A***kmalul mu`minina iimaanan ahsanuhum khulqan"*** that is, "surely, the best among the believing Muslims is the best in moral conduct (Asha-Shawkaany, www.shamilah.com)". He was also reported by Abu Hurayrah to have said:***"Buithtu liutammima makaarimal akhlaaq"*** meaning, "I am sent to complete the best of moral conduct" (Al-Bayhaqy, www.shamilah.com). Islam therefore recognizes various stages in childhood and prescribes minimum standard for the basic components of morality in early childhood education. As of today, there are few researches in Nigeria committed to morality in early childhood education in the light of Islam, which makes this research paper essential for the Islamic

also focuses on the ethics prescribed by Islam, methods and even the emotional feeling as tools for early childhood moral stage.

educationalists in paving ways for more research efforts to be made in future.

It is a well-known fact that the present disorderliness in the Nigerian society can be traced to a prevailed corruption which is a true manifest of Immorality; Buku haram in the North, Niger delta amnesty in the South, Odudua People`s Congress in the west, no doubt that incorporation of morality into the Childhood Education can be the solution to these problems. This paper therefore provides useful measures and solution to the problems through assessing the Islamic perspectives of morality and its implication on early childhood education.

Morality can therefore be said to represent an act of distinguishing between wrong and right human behaviours. Every human being, irrespective of race, tribe or class, is expected to possess acceptable behaviours in line with norms and values of such an individual's society. Each society attaches serious importance to this concept. Either formally or informally, moral education plays significant roles in psychological and social development of human races. It shapes and reshapes behaviours of an individual to conform with the socially acceptable norms and values. It checks out the undesirable act of an individual and encourages its replacement with the desirable ones (Encarta, 2009, Hornby, 2011, Devine, n. d. and Early Childhood, 2011). There are spheres in which the moral education can take place.

Devine (n. d.) identifies some responsible spheres on the issue of moral education. The spheres include home, school, worshipping places (church and mosque), club among other organizations and functional groups in the society. He concludes with reference to Wilson in Wilson et al, 1967, p.132 thus: "Teachers and parents should confront the child with their own moral codes in a very clear and definite manner so that, whether he accepts or rejects a code, at least he knows what he is accepting or rejecting" (Devine, n. d.: 2). It could be derived from that quotation that a child's potentiality needs to be equipped with teachings of those necessary norms and values to clarify his subconscious state of the mind. This therefore requires acquisition of knowledge and skills at the earlier stage of the childhood.

Early Childhood Education (ECE) is the same as the Early Childhood Care Development and Education (ECCDE) in Nigeria (FGN, 2013). The ECCDE is that formal instruction and care given to the children between ages zero to four. It is established to take care of those children within the range that age group while their parents busy are at work. It could therefore be referred to as home-to-school level. This stage is recognized as part of the pre-school category like the kindergarten, which is now statutorily included as part of 9-year Basic Education (BE), making it a 10-years Basic Education The extant National Policy on Education (NPE) states that "Basic Education, to be provided by Government, shall be free, compulsory, universal and qualitative, and comprises:

- 1 year of Kindergarten
- 6 years of Primary
- 3 years of Junior Secondary Education (FGN, 2013: 18)."

TIJERLS
ISSN: 1942-6754

It further explicates the Nigerian Basic Education structure as in table 1 below:

Table 1: Nigerian Basic Education Structure (NBES)

S/N	Educational Level/Category	Age Range (Year)	Duration
1.	Early Child Care Development and Education	0-4	Till age 5
2.	Basic Education	5-15	10 years
(a)	Kindergarten	5-6	1 years
(b)	Primary Education	6-12	6 years
(c)	Junior Secondary School	12-15	3 years

Source: Modified from the National Policy on Education 6th edition FGN (2013)

Based on the contents of table one, the Early Childhood Education or Early Child Care Development and Education has been recognized as required level before the Basic Education. These are the ages when individual is regarded as child depending on the parents. This is a tender age period during which every child mostly requires the parental guidance and security. As a child gains growth and development (mentally, emotionally and physically) to conduct some of the life affairs, there is need for psycho-social guides. If proper and adequate moral education has not been instilled in him, there is tendency for the child to fall into wrong step conclusion. Such a child is would be of those sharing experiences of corrupt peer-groups. The repercussion of it is the outrage of various acts of corruption and vices in the society, hence the need for Morality in the in the Early Childhood Education. In this paper, Early Childhood Education (ECE) would be interchangeably used with Early Childhood Care Development and Education (ECCDE).

This research therefore sought answers to the following questions:

1. What is Morality in Early Childhood?
2. What is the Importance of Morality in Early Childhood Education in the light of Islam?

LITERATURE REVIEW

The following sub-headings constitute the related literature reviewed in respect of this work:

a- The Concept of Morality

b- Early Childhood Care Development and Education in Nigerian

The Concept of Morality

The word morality can be described as the principles (s) or standard of good or wrong behaviours. It is also referred to as the degree or level of extent of desirable and undesirability of something or somebody based on public or private matters (Hornby 2006 and Encarta, 2009). It is also described as the view of people about what is right or wrong, including their behaviours and ideas about how they should behave (Early Education, 2011). The Stanford Encyclopedia of philosophy views morality in two distinctive ways, namely:

(a) A descriptive term referring to some codes of conduct followed by a society or some others groups like a religion or

TIJERLS
ISSN: 1942-6754

(b) A normative term pointing to a code of conduct that would be followed by all rational personal based on a specified condition.

As an Important member of a society born to a responsible family, every child deserves necessary training and education to enable him fit into the society. There are numerous norms and values required of every individual for various life needs. These moral norms and values are acquirable at various places, but start from individual family home. UNICEF (2006) stated that every child has the right to the best possible start in life.

Early Childhood Education

The UNICEF (2006) asserts that early childhood phase is from birth to nine years of age in the human life cycle. It further explains that best start of life could be offered to the children by ensuring them:

1. Good Health.
2. Proper Nutrition and
3. Early Learning.

It is explicable that assurance of necessary needs for child's health, development, psychosocial status among other necessities should be paramount. The children need proper care and attention at this stage, because, researches have shown that the very critical early childhood period is between birth and seven years of age. The criticality of the stage is related to their rapid growth and development physically, mentally, emotionally, socially and morally (UNICEF, 2006 and Devine n. d.). This is a period of acquiring lifelong learning fast and effectively in terms of acquiring literacy and numeracy concepts and skills. The early years of childhood requires a lot of "passing on values" (UNICEF, p.14) that are essential for instilling love of societal peace, prosperity and democracy in the child. This is the major aspect of morality learning expected of the children. The Federal Government of Nigeria has realized these facts and includes the Early Child Care Development and Education in the current National Police on Education (F.G.N, 2013).

In Nigeria, Early Childhood Education is encompassed by the Basic Education, which is designed for the children of age zero-15 years. The Early Childhood Education is specifically meant for the children aged 0-4 years in the Nigeria Education System. It is authorized to be fully handled by the private bodies and social development services as daycare or crèches (FGN 2013 P.17). It is also referred to as Early Childhood Care, Development and Education (ECCDE). It promotes the Care, protection stimulation and learning in "Children from Age 0-4 Years in a crèche or nursery" (P.18). Based on the extant National Policy on Education (NPE), eight specific purpose items are highlighted for the ECCDE. The purpose includes:

1. Effecting smooth transition of child from the home to the school.
2. Preparing the child for the Primary Education level.
3. Instilling in child social and moral norms and values.
4. Inculcating the spirit of enquiry and creativity in the child through discovery of nature, the environment, art, music and the use of toys, relies among other instructional materials.
5. Providing adequate care, supervision and security for the children while their parents are at work.

TIJERLS
ISSN: 1942-6754

6. Developing in the child a sense of co-operation and team spirit.
7. Stimulating in the child good habits, including good health habits.
8. Teaching the rudiments of numbers, letter, colors, shapes, form and so on through play way (FGN, 2013 P.19).

Going by all of the above purpose items, the ECCDE requires collaborative efforts of each family and the Government. To aid the realization of this Home- to- school development programme, the parents have to provide some Basic needs such as:

1. Adequate feeding.
2. Regular Health Care Provision.
3. Exemplary Moral Behaviours.

On the part of Government, the purpose could be achieved through adequate provision of necessary resources and facilities. Effective Implementation of the programme depends much on the varied roles of the Governments and efforts of the community and private individuals\ organizations.

The summary of the purpose of the Nigerian Early childhood Care and Development Education (ECCDE) is to inculcate in the child the exemplary Morality through adequate care and security in a formal setting. It is to build upon the home morality already acquired by the child through imitation of the parents, elders, playgroups among other members of the community. The ECCDE Centers would reshape the child and secure him\her along line the desirable morality using play-way methods and adequate instructional and learning facilities and resources.

ISLAMIC PERSPECTIVE ON MORALITY IN THE EARLY CHILDHOOD EDUCATION

Child is referred to by the Qur'an as ***Tiflu*** or ***Sabiyu*** or ***Walad*** as contained in *Suratul- Hajj* ***"thuma nukhrijukm tiflan"*** meaning, then We bring you out as infants (*Suratul Hajj*: Verse 5), and as contained in ***Suratu Maryam: "kaefa nukalimu man kaana film ah`adi sabiyyan"*** How can we talk to one who is a child in the cradle?( ***Suratu Maryam***: verse29). Qur`an also says in ***Suratul Israi` "wa qul hamdulilahil athi lam yatakhith waladan"*** And say: "All praise and thanks are Allah`s who has not begotten a son (or offspring)...."(***Suratul isra`***I, verse 111). Allah described various stages of human span in the holy Qura`n in ***Suratul- Hajj,*** verse 5

> "O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e Adam) from dust, then from a *Nutfah* (mixed drops of male and female sexual discharge i.e the offspring of Adam) then from a clot (a piece of thick coagulated blood) then from a little lump of flesh –some formed and some unformed (as in the case of miscarriage)- that We may make (it) clear to you (i.e to show you Our power and Ability to do what We will) And we cause whom We will to remain in the womb for an appointed term, then We bring you out as infants, (then give you growth) that you may reach your age of full strength. And among you there is he who is brought back to the miserable old age, so that he knows nothing after having known."

Mention is made in the above verse about various stages of pre-natal and post-natal changes this is due to how important is moral education in childhood. A similitude to these stages is the general

TIJERLS
ISSN: 1942-6754

classification of childhood according to Arabic lexicon, which categorized human development as follows:

1. As much as a child is in the womb(pre-natal stage) he is been called in Arabic ***Janiin***
2. When born he is called ***Waliid***
3. From day 0 to day 7 is called ***Sadiig***
4. When started feeding on milk is called ***Radii`***
5. When he completed milking (nursing) he is called ***Fatiim***
6. When he is no more feeling the milking is called ***Jahuush*** (Athaalabiy, http://www.alwarraq.com)

According to Ibn Siina, a renowned Islamic Philosopher, childhood is classified into the following categories:

1. ***Sinnu Tufuulah***: when the child`s ability is yet to resist walking and standing.
2. ***Sinnu sabaa***: after the child is able to stand and before he is strong enough but has not grown milk tooth.
3. ***Sinnu tara`ru`:*** after growing milk tooth and before Adolescent age
4. ***Sinnul murahaqah***: adolescent age (Hasan:1982)

There are divergent opinions of Islamic philosophers on the actual meaning of Morality **(*Al-Akhulq*)** in Islam. Al *Akhulq* which is otherwise known as Morality is a combination of three Arabic letters خ- ل- ق, which is literarily used for natural habit or behavior, and usually represents the spiritual picture of human being.

Technically, Morality is define by Ibn Mushkawaei to mean "a state of mind that calls for its actions without thinking or pondering"(Qar`ush, et al, 1999,p.17)

Al- Gazali define Morality as "a stable picture in human mind that calls for its actions with ease and without thinking or pondering"(Al-Gazali, 2003, vol.3 p.7).

It is clear from the technical definitions given above to Morality that Morality is not just actions without a root, rather actions that come from a stable and determined mind.

It is obvious from the Islamic concept of Morality that Morality in Islam is clearly different from the Encyclopedia meaning of it, in the sense that Islam looks at the root cause of any action, while others consider either the action itself, standard set for such action, the degree or level of extent of such action, or the view of people about the action.

The importance of early childhood morality in Islamic perspective and how it reflects in social positive change, can be traced to the oral tradition of the holy prophet Muhammad (peace and blessing of Allah be upon him) where he says: ***"Takhyyaruu linutfikum, fainnal `irdi dassaas"***, meaning: be careful in selection of the appropriate womb to place your semen, for character reflects. The prophet further says: ***"addibuu awladakum 'alaa thalathati khisolin"***, that is, educate your children on three characters (Abdul Rahman,2004, p.14). To carry out this responsibility, several methods and approaches have been proposed.

Methodological Approaches to Morality in the Early Childhood Education

Numerous methods were adopted by Islam in introducing and promoting morality at early childhood, which serve as basis for educators such as parents, guardians, teachers and tutors

TIJERLS
ISSN: 1942-6754

among other stakeholders in the positive upbringing of child at the early stage of life. This will guide against any spirit of violent such as illegal Insurgency, disrespect and all form of immorality. The methods are recommended according to the nature and advancement of child's experience. Even before the child's birth, Islam has provided some measures, which could be referred to as pre-natal measures.

Pre-natal measures and Islamic Moral Values

Islam attached importance to the morality of a child yet to be born, through orientating the father on selection of a proper land to plant his marital seed. This is contained in the prophetic advice given earlier "be careful in selection of the appropriate womb to place your semen, for character reflects". This would fast-track any educational steps taken by the parents to plants the seed of morality in the younger child in any subsequent stages which will positively transform his character. For a moral child to be born an invocatory advice was given by the prophet that when it is time for both couples to have sexual cohabitation, they should seek refuge in the name of Allah from the accursed Satan by saying: "***Allahummah jannibna-sh-shaitana wajannibi-sh-shaitana ma razaqtanaa"***, meaning: "Oh Allah distance me from Satan and distance Satan from whatever you blessed us with" (Al—Bukhaari, 1422 A. H.).Islam considered Satan the source of all evil deeds and by reciting this supplication, it is hoped that guide will be against any negative spiritual force that can prevail in the moral status of the yet to be born child. Ibn Siina made the following precautionary suggestions expected of a pregnant woman with respect to her caring for the embryo.

Ibn Siina, an eleventh century Muslim philosopher, who memorized the whole of Al-Quran within the age of ten and died in the year 1037, analogically derived the precautions to be taken by the pregnant woman as follows:

1- Undergoing a moderate exercise
2- Avoiding excessive bathing (bathroom should be like prohibition for her during pregnancy)
3- Avoiding excessive movement, kneeling down, spanking, jumping and over feeding.
4- Avoiding negative emotional actions such as annoyance sadness and sorrow among others.
5- Ensuring extraordinary health care for the pregnant during the 1st month through worming and quality nutrition (Uthman, 1982, P. 81-82).

Ibn Siina generally described the development of embryo in the womb as a fruit on the tree, where the fear is for the fruit not to fall from the tree. It is clear from the view of Ibn Siina that Islam is conscious of the importance of pre-measure for the physical and moral uprightness of a child. Apart from those prenatal measures, there are many other postnatal measures, which are directly introduced to ensure strong foundation for child's moral development from birth onward.

Postnatal Measure and Islamic Moral Values

After a child in born in Islam series of measuring are taken to ensure moral security that gives a brighter future to him, this includes the following:

- Morality by Example and Imitation

- Reward and penalty measure
- Dialogue/Admonition method.

Morality by Example and Imitation (MEI)

Islam believes in self-discipline in all aspect of human life as a foundation for morality, It is through self-discipline that the exportation of morality to others can be effective, that is why the best moral example is expected to starts from the tutor, teacher, parent, guidance and whoever the burden of education is shifted upon. Allah says in **Suratul-Ahzaab** verse 21:

> Indeed in the Messenger of Allah (Muhammad, peace and blessing of Allah be upon him) you have a good example to follow for him who hopes (for the meeting with Allah and the Last Day, and remember Allah much".

At the early child hood either good or bad example from the parent is imitated by the child. Parents are observed by their children and that is transformed into action negatively or positively. Al-Gazali, a prominent Islamic educator, asserts that" It is non optional for any child to have an example whom he imitates and adapt from his good moral conducts in reforming his moral status and purifying his mind, because good conducts evolves at times from a natural ego and at times from practicing good moral behaviour and at times through observing and friending morally behaved people who are good friends and of the best behaving character (AlGazali, nd Vol. 3, p.17)

From Al-Gazali's view child is mostly affected by both of his parents, because his mind is blank and can be shaped in either (Negative or Positive) way (Al-Gazali, nd 3/35). Islam therefore considered observation and imitation as effective means of impacting morality on the child. This could be inform of television show, radio broadcast, films and performing arts, video, tape recording, image display, magazines, books and newspapers including internet (Rizq, 2005 p. 61-64). It is therefore important to morally and positively fashion all these mentioned Channels to challenge any sort of immorality in our society.

Reward and Penalty Measure (RPM)

Reward can be defined as a thing given in recognition of service, effort or achievement, while Penalty is a punishment for breaking a law, rule or contract (Hornby, 2006). Reward and Penalty cannot be over emphasized as effective educational methods. The Islamic Administration of reward and Penalty measure as regards morality in early childhood is considerate in the sense that a child should not be punished unnecessarily, rather reward measure should be the first to be introduced after which gradual penalty method may follow according to the gravity of the offence, in order to meet the moral target in the child. Al-Gazali asserts that:

> Whenever a child displays any moral integrity, it is advisable to honorably reward him on doing so by compensating him with what will make him cheer, he should be praised in the presence of others. Contrarily, if at times he deviated (or an immoral act comes from him) once, he should be given a grace of not exposing him, especially if he tries to cover such an act,... but if he repeats it in the second time, he should be rebuked privately and such an act should be exaggerated and the child should be cautioned by saying: You should never repeat this type of act

TIJERLS
ISSN: 1942-6754

again or else you will be exposed publicly." Child should not be rebuked always, for him not to take it for granted and that may abet immoral conduct and drive away the fear of rebuke (Al-Gazali, 2003) Vol. 3 Pg. 32-33.

Moreover, the holy prophet says: "order your children to observe ***Salaah*** when they are at seven (years) and slightly spank them when they are ten years". That is, they should be penalized (mildly) for not observing the ***Salaah.***

Dialogue/Admonition Methods (DAM)

Numerous verses of the holy Qur'an encourage dialogue as an educational method of child upbringing. It can sometimes be a parent to child initiative **(P-CI)** dialogue, and it can be a child to parent initiative (**C-PI**) dialogue, all with the aim of moral assertion. As regards the admonition method, Allah sets early childhood moral standard in the form of parent-child admonition **(P-CA)** in the Holy Qur'an:

(13) "And (remember) when Luqman said to his son when he was advising him: O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great ***zulm*** (wrong) in deed.

(14) And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents. To Me is the final destination

(16) O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Verily Allah is subtle (in bringing out that grain).

(17) O my son ***'aqimis-solaat*** (perform prayers), enjoin (on people) and ***al-ma'ruuf*** (all that is good), and forbid (people) from ***al-munkar*** (all that is heavy and bad), and bear with patience whatever befalls you. Verily, these are of the important commandment

(18) And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster.

(19) And be moderate in your walking and lower your voice. Verily, the harshest of all voices is the braying of as asses (***Suratul Luqman***, Verses 13 to 19."

Another dimension of parent-child initiative (P-CI) in introducing morality in the early childhood education is a dialogue mode like that between Prophet Ibrahim and his son as contained in the following verses of the holy Qur'an:

(101) "So, We gave him (i.e Prophet Ibrahim) the glad tidings of a forbearing boy.

(102) And, When he (his son) was old enough to walk with him, he said: O my Son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah). So look what you think!"

He Said: "O my father! Do that which you are commanded, *insha' Allah* (if Allah wills), You shall find me of *As-Sabirin* (the Patient).

TIJERLS
ISSN: 1942-6754

(103) Then, when they had both submitted themselves (to the will of Allah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);
(104) We called out to him: "O Ibrahim.
(105) You have Fulfilled the dream!" Verily, thus do we reward the ***Muhsiniin*** (good-doers)
(106) Verily, that indeed was the manifest trial (***Suratus-Soffaat*** verses 101 – 106)"

It is obvious in those quoted verses that parents should adapt the ethics of dialogue in upbringing their offspring, this will develop the listening skill as a mode morality and discourage any unjustified violent and immoral act in the nature of child. This type of dialogue may be initiated by both parents inform of moral admonition/advice that will give parent's verdicts to the child to reflect upon. The major difference between the moral dialogue of the parents and that of the child is presentation mode, parents are autonomous in their admonition method by maintaining a stand as given in ***Suratul-Luqman***. Whereas, in case of a talented child, he is to accompany his admonition dialogue with gestures of affection and respect as contained in ***Suratul Maryam*** verse 42-48: Allah says:

42 "When he (Ibrahim) said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?
43. O my father! Verily, there has come to me of the knowledge that which came not to you. So follow me, I will guide you to a straight path.
44. O my Father! Worship not *shaitan* (Satan). Verily, *shaitan* (Satan)has been a rebel against the Most Gracious (Allah).
45. O my father! Verily, I fear lest torment from the Most Gracious (Allah) should overtake you, so that you become a companion of *shaitan* (Satan) (in the hell-fire)."
46. He (the father) said: do you reject my gods, O Ibrahim (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)."
47. Ibrahim (Abraham) said: peace be on you! I will ask forgiveness of my Lord for you. Verily, He is to me ever Most Gracious.

Islam also recommends introduction of play way method in Early Childhood Education as a mode of impacting morality. The prophet allows Aisha, his wife, Husaein, his grandchild, and Abu Numeir, a companion of the prophet, all were allowed to play with toys when they were all in childhood stage, even children are not to be disturbed during their playing period(Abdul Rahman,2004, p.65-68). The only restriction to this method according to the prophetic tradition is that children are not allowed to have out-door play after (*Magrib*) the Evening prayer, reason being that it is believed according to Islam that the evening period is the time when *Shaitan* (Satan) operates in demoralizing human being in general and children are not exempted.(Abdul Rahman,2004, p.86).

CONCLUSION AND RECOMMENDATIONS

Conclusion

It has been observed from the presentation of this paper that Early Childhood Education is a basic responsibility of individuals in the society. Proper hygiene and health care system should be

ensured by the parents at the prenatal stage of the child. Islamically, Childhood Education is strongly supported and recommendations are provided for every developmental stage of the Childhood. Several measures are prescribed by Islam for effective Early Childhood Education. The prenatal measures according to Ibn Siina include:

- Spiritual development training with recommended religious invocations
- Regulated personal hygiene and
- Regular health care system

At the postnatal period, it is primarily the duty of the parents to ensure that desirable behaviours are exhibited for the child to imitate from them. Introduction of dialogue/admonition and reward and punishment (as applicable) are very essential as effective methods, which could be adopted by parents, schools, religious group and Child Care Centres to instill moral standard and values in the Early Childhood Education. Islam also considers that play way method could also be adopted for effective introduction of morality in the Early Childhood Education.

The behaviours, which are considered to be of moral standard in value include: Truthfulness, Trust worthiness, Patience, Respect, Kindness to parents, mercy with each other and one another as well as obedience among other ethical values are expatiated in the two primary sources of Islamic education, which are the Holy Qur'an and the traditions of the Holy Prophet Muhammad (S.A.W). All the aforementioned code of moral conducts in Islam have earlier been discussed with particular references to the Quran and Hadith. The Islamic moral values are therefore applicable to every Muslim. The Islamic methods and techniques of introducing the morality into the Early Childhood Education are observed to be globally acceptable. No one (male or female, young or old, child or parent) is exempted from participating in these morality processes. Below are some recommendations for enhancing morality in the Early Childhood Education as provided by Islam.

Recommendations

Based on the previous review of varied literature couple with the Islamic perspective on the importance of morality as a strong foundation of every human development, which starts from the Early Childhood, this paper recommends that:

1. Parents should ensure that they relate (privately and publicly) with their children exemplarily in moral behaviours in accordance with acceptable norms and values of the Islamic principles, because they are the primary imitable samples for their children.
2. Government should ensure adequate monitoring and evaluation of authorized centres for the Early Childhood Care Development and Education (ECCDE). Compromise of the preset aims and goals should not be entertained.
3. Government should ensure that adequate facilities and resources are made available and accessible by the stakeholders.
4. Religious education should be encouraged to enhance role of moral teaching in our schools especially at the pre-basic and basic levels.
5. All of the measures such as reinforcement, dialogue and initiatives mentioned in this paper could be applied for promotion of morality in the Early Childhood Care Development and Education.

TIJERLS
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