THE CONCEPT OF *FATHANAH* PARENTING IN EARLY CHILDHOOD

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ABSTRACT

According to scientists, childhood is believed to be the golden age, i.e, laying the foundation for various further developments. This awareness has given birth to preschool education: kindergarten and early childhood education. Based on the results of some studies, patterns of parenting and early childhood education have been developed. However, the prevalence of deviant behavior in the community is critical to the ineffective pattern of early childhood development. Based on this, this review questions about what is wrong with the model of early childhood development that has not been able to give birth to humans who grow up as Allah's creation to up hold the truth. To answer this problem, an in-depth study of various references and study results from the psychology and Islam fields need to be conducted. The content analysis is carried out critically and reflectively with an approach to Islamic spiritual psychology to find valid results. This review finds that the ineffective pattern of early childhood development has not yet formed human beings who always speak the truth, because the existing development patterns have not really developed spiritual potential as a source of truth. Therefore, there is a need for a pattern of early childhood development by prioritizing the development of the spiritual potential that emits the voice of God's truth and prophetic nature as the basis for developing psychological and physical aspects of human beings so that all the potential scan always radiate the truth. This pattern is assumed as an intrinsically intelligent pattern of early childhood development. By borrowing one of the prophetic characteristic terms, i.e., intelligence, this pattern is called fathanah parenting.

Key words: early childhood, spiritual, the voice of God's truth, *fathanah* parenting.

INTRODUCTION

Psychodynamic figures such as Freud see that the stages of human development simultaneously influence subsequent conditions and developments. If the task of development at a certain stage has not been completed, it will not only cause problems at that stage of development but also continue to happen and burden the next stage of development. In an extreme way, Freud thought that the various problems experienced by humans are the result of mistakes that occur in the first five years of children's age.

Child psychologists have identified a variety of juvenile delinquency cases as a result of the failure to lay the foundations in childhood as stated by Mustapha et al. (2019) that childhood experience is a major factor leading to drug abuse. Among childhood experiences that contribute to drug addiction are peer's influence, family parenting, the influence of adult friends, and individual perceptions of drugs. This is similar with the findings of Hedzir et al. (2019) that family function, parenting behavior, self-efficacy and gender influence risk behaviors such as drug use, risky sexual behavior, and juvenile delinquency.

Since childhood lays the foundation for various physical, psychological, social and moral functions, experts call this time 'the golden age' (Masut and Mutalib, 2019). This term reinforces the statement of the Prophet Muhammad that basically children are born pure. It is his parents who make him Jewish, Christian or Majus. Specifically, the Prophet warned that heaven lies under the feet of the mothers.

There has been a lot of coaching done for parents and teachers working in kindergarten and early childhood schools so that they have adequate ability to educate and care for young children with reference to the basics of developmental psychology. Islamic families and Islamic-based schools even include aspects of religion in care and education.

For example, kindergarten teachers prioritize character building, by accustoming children to say, greeting greetings, praying before and after activities, memorizing short letters of the Qur'an, learning ablution and prayer, giving to the poor , pray for both parents and fellow Muslims, so that students have noble behavior (Trimuliana, et al., 2019). Learning methods that combine the psychological development of children such as singing and religion, are also proven to be able to improve children's religious values (Zein & Sukmayanti, 2018). Parents who care for children with authoritative parenting, are proven to make children have interpersonal intelligence (Sary, 2018), social intelligence (Robbiyah et al., 2018), also religion and good learning outcomes (Yulisna et al., 2017). But on the other hand there are also many results of studies that report that children's behavior is very alarming, for example cases of drug abuse (Mustapha et al., 2019), risky sexual behavior and other juvenile delinquency (Hedzir et al., 2019).

Based on some the research results, it seems that there is a gap. In one side, teacher and parent have tried to execute education and child parenting according to psychology education and religion suggestion, however on the other hand, in reality there are still found many deviant behaviour on children and teenagers. Why does this things still occur?

This study is questioned the basic problem, what is wrong in the early childhood care and education model, so they have not been able to realize children that will grow as God's creatures who up hold the truth? And how is the solution?

This study aims to remind that the essense of human nature does not only consist of physical and soul elements, but there is also spirit element. So that, it becomes the basis for educating and giving early childhood parenting, it does not just pay attention to physic and soul elements, but it must stand on spiritual dimension as the main element that speaks the truth of God that plays role to direct the soul and physical to the truth (in order to save from the whisper of Satan that comes from mundane passion). Spiritual psychology approach (Islam) is used to named this approach model. In depth study toward various refferences and research result particularly from psychological insight and Islam with content analysis conducted to answer the problems raised. In the initial stage, it is described the study of scientists related to early childhood and how they view human, whether considers spirit aspect as one of the important dimension in human or merely focuses on physic and soul. Later, it was conducted critic toward education study and early childhood parenting that ignore the spirit dimension. At last, it was proposed new concept in viewing and educating early childhood by emphasizing on the spiritual education besides the physical and soul.

EARLY AGE CHILDREN IN ISLAM AND PSYCHOLOGY

There are several terms used in Al-Qur'an to refer to children starting in the womb until experiencing certain developments. These terms are also interpreted to contain developmental cues with the necessary parenting. A study by Mustaqim (2015) found eight terms used in Qur'an that mention'children':

1. *Al-walad*: describing the relationship between the child and his parents (Q.S Ali Imran: 47, al-Nisa': 11, al-Baqarah: 233, Luqman: 33, al-Balad: 3). It can be interpreted that the task of parents or educators is to develop children's various potentials: physical, emotional or psychological, or spiritual fields. This is reinforced, among others, by the order that mothers give breast milk to infants up to the age of two years (Q.S. al-Baqarah: 233).
2. *Ibn*: meaning to build something. In relation to parenting, parents and teachers are tasked with preparing children to be strong, tough, and resilient in the face of life's tests. For this reason, parenting and education are needed by building strong foundations of faith and monotheism since childhood, as the story of Luqman al-Hakimis stated in the Qur'an: And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice." (QS Luqman: 13)
3. *Bint*: referring to the understanding that parents and teachers provide special parenting and education to daughters such as covering *aurat*, not just wearing *jilbab* but also maintaining the genitals and reproductive functions.
4. *Al-thifl*: meaning from the newly born baby to being weaned at the age of 2 years.
5. *Shabiyy*: referring to the command of Allah who told the Prophet Yahya (upon him be peace) to study the Torah, practice and deliver it to his people. In addition, it was when the baby Isa (upon him be peace) spoke that he claimed to be a messenger of Allah (QS. Maryam 29). It givescues that parents need to teach their children spiritual as those taught in the al-Qur'an since they are young.
6. *Ghulam*: children come to puberty with increasing sexual desire and this requires care and education to recognize and manage their genitals appropriately to be safe in life (Nurjannah, 2019).
7. *Dzurriyah*: relating to the hopes and prayers of parents to get good off spring, to fear Allah (QS al-Nisâ': 9) like the prayers of the Prophet Zakariyya (QS Ali Imran: 38) and the prayers of the Prophet Ibrahim and Ismail (Q, S al-Baqarah: 128).
8. *Hafadah*: a derivation of the word *hafada* which means serving sincerely, giving a sign that children and grand children should be devoted to parents who mediate their existence in the world, provide for daily needs, and educate them (QS 6: 151), (QS 17: 151) 23), (QS 31: 14), (QS 19:14), (QS 29: 8), (QS 46:15).

In line with the Qur'an, psychologists also refer to different terms based on the child's development. For example, Sigmund Freud uses the basis on ways of reacting certain parts, dividing a child's period into an infantile phase (consisting of an oral phase at 0-1 years old, anal phase at 1-3 years old, and phallic phase at 3-5 years old), latent phase at 5-12 years old, puberty phase at 12-18 years old, and genital phase at 18-20 years old.

Specifically for children aged 0-6 years, experts refer to it as early age as stipulated in Article 1 paragraph 14 of the National Education System Law:

> "Early childhood education is a coaching effort aimed at children from birth to the age of six years which is carried out through the provision of educational stimuli to help physical and spiritual growth and development so that children have readiness to enter further education."

Early childhood is a special period so it is called the golden age (Masut & Mutalib, 2019). At the age of 0-6 years, a child is in a sensitive period, easy to receive stimuli from the environment. There is also a maturation of physical and psychological functions so that the child is ready to respond and actualize the stages of development in his daily behavior.

Based on the opinion of experts, Khairi (2018) concluded that there are eight types of child development that must be done that include (1) physical and motoric development, (2) cognitive development, (3) language development, (4) speech development, (5) emotional development, (6) social development, (7) moral development, and (8) spiritual development.

In order to optimize the development of early childhood, appropriate parenting and education patterns are needed. Parenting at home is done by parents while at school it is done by teachers.

PARENTING AND EDUCATION OF EARLY CHILDHOOD: CRITICAL ANALYSIS

The experts in psychology as a science that is used as a reference for society and teachers in developing early childhood continue to develop various types of studies with themes around parenting, models and approaches to develop children's potentials, and theories on how to overcome problems experienced by children. Examples of such studies include:

1. ***Studies on the theme of physical development, the five senses and health***
   Hayati et al. (2018) proved that there is a change in the ability of children's visual intelligence after the learning process by using the *paint* application media on the computer. Rakimahwati et al. (2018) found that children's fine motor skills can develop well when it is developed with the *kirigami* model in activities of drawing, folding, cutting and sticking. Anggraeni et al. (2019) proved that the method of storytelling using hand puppets, *big books* and self-esteem can improve children's speaking abilities. Marlina et al. (2019) found that students have known their organs and understood how to maintain and care for them even though they have not been able to explain the functions and benefits of the organs.

2. ***Studies on the development of psychological aspects of children***
   Studies related to cognitive abilities found that numbered cards (Mufarizuddin, 2017), multi-media use (Hasmalena et al., 2018), game-based science thematic approaches (Suryaningsih & Rimpiati, 2018), and the use of jigsaw puzzle boards (Laily et al., 2019) can improve the ability of mathematical logic intelligence. Associated with emotions, Apriza's study (2017) proved that there is a significant relationship between the influence of bibliotherapy with picture books and the level of anxiety in children. Studies related to children's independence found that the implementation of the parenting program (Syamsu, 2017) and toilet training (Pramono & Risnawati, 2018) have a positive effect on children's independence.
   Language skills of early childhood can be improved through storytelling activities (Mulyani et al., 2018) and by interactive CD vocabulary media (Prahesti et al., 2019). Parenting carried out by parents who have knowledge of early childhood language development is able to facilitate children's language development (Safitri, 2017), while the Smart Adventure game has proven to be effective and has benefits to improve readiness to learn to read and write for early childhood (Dwiyanti et al., 2018). Aisyah's creativity study (2017) found many children doing various experiments that can develop their creativity. The results of another study showed that color play is significant in influencing children's creativity.

3. ***Studies on children's social behavior***
   Poerwati & Cahaya (2018) found that project-based drawing activities are able to improve children's emotional abilities. It is also proven in some studies, for example, some traditional games (Sari et al., 2019), relay card playing activities (Perdina et al., 2019) and collaborative games. In addition, Pahrul et al. (2019) found that interpersonal intelligence can be developed through drawing activities; it can also be developed through playing micro roles.

4. ***Studies on morality, religion, character and personality of children***
   Pebriana (2017) found that storytelling methods in addition to developing language skills can also be used as an alternative to instilling morals in children. Trimuliana, et al., (2019) found that to prioritize character building in kindergarten, the children should have religious behaviors such as getting used to saying and greeting *Salam*, praying before and after activities, memorizing short *shura* of the Qur'an, learning the practice of *wudu* and *sholat*, giving alms to poor people, and praying for both parents and Islamic fellow. On the other hand, it was found that the singing method can increase children's religious values .
   Related to the character building of children, Balakrishnan & Thambu (2017) found that the process of early childhood character formation begins with the family and continues at school and then in the community such as a community consisting of peer friends to play together, tutoring community or talent development institution, and family as the smallest and first but most important community. Fitria & Juwita (2018) found that video blogs is effective to be used for character learning because it is more impressing so that it is easy for children to always apply character values in their daily lives, especially at school. The same thing was found by Rahimah & Izzaty's study (2018) that picture books are effective in shaping children's self-awareness while token economy techniques are effectively used to increase child discipline.

5. ***Studies on parenting***
   Parenting turns out to affect many things including children's interpersonal intelligence (Sary, 2018), children's social intelligence (Robbiyah et al., 2018), and children's religion and learning outcomes (Yulisna et al., 2017) where students with high religious behavior and high learning outcomes are educated by parents who have authoritative parenting, while students showing low religious behavior and low learning outcomes are under the care of parents with authoritarian, authoritative, and permissive parenting, a combination of authoritarian-authoritative parenting and a combination of authoritative-permissive parenting.
   Ningsih et al. (2018) proved that counseling by providing material for growth and development of children, health care and nutritious food can improve parenting, including health care and better nutrition. Meanwhile, Surya (2017) developed character education learning model in the 21st century in early childhood which is considered effective, i.e., empowering the potential of students through the process of humanization, civilization, and value-learning models based on the development of moral reasoning, value analysis and project citizens that will help students develop their competencies to become good citizens.

Based on this explanation, parenting and education of early childhood in general are focused on developing physical aspects such as visual abilities, motor skills, speech skills and physical health. It also focuses on developing psychological aspects such as the development of cognitive, intelligence, emotions, creativity and social abilities including the intelligence of interpersonal relationships. In addition, parenting also develops aspects of religion, personality, character, morals, and spirituality.

When seen at a glance, parenting in order to develop these things seems ideal because it covers all aspects of the potential development of children. However, when examined more closely using the concept of humans according to Islam, parenting has not touched the most urgent aspects of human beings, that is, the spirit as an activator of the soul and human behavior.

In this case, the Qur'an informs that in general human beings consist of physical and spiritual aspects. The physical aspects are described in the Qur'an (QS al-Hajj: 5):

> "O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind."

For the spiritual aspect as a provider of physical energy, the functioning of aspects of the soul and the determinants of human behavior, it is mentioned in al-Quran (QS As-Sajdah: 9):

> "Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful."

The verse tells us that physical bodies are formed from *sulbi* (ovum and sperm) which then become various bodily functions including sensory tactics that can only function after receiving energy from the spirit so humans can hear, see, feel, say, think, walk and so on. For what was it created? Nothing else is to carry out the function as a caliph (Q.S. Al-Baqarah: 30) who is also a servant of Allah (Q.S. Adz-Dzariyat: 6).

The function of the caliph is to become an arm of Allah to manage the earth and its contents so that the attributes of Allah that are summarized in *Asmaul Husna* are manifested in life on earth as The Most or Entirely Merciful, The Bestower of Mercy, The Provider, The Enricher, The One Who gives Emaan and Security, The All- and Oft-Forgiving, The All-Wise, etc. It is done as a form of devotion to Allah, with full awareness that humans can do it because they have the potential of the body and the spirit that Allah has given.

This awareness shapes a person's personality to strive towards the top endlessly by asking for the help of Allah and His Messenger and by showing efforts as best as humans can. If they are successful, they will be grateful and if they fail, they are not in despair. They are willing to share with all unconditional beings because there is only one selfish love, that is, love and blessings of Allah and His Messenger upon them. They understand that it can only be obtained when their work is done with the right intention, right way, and right purpose, because that is what God sees.

If successful, someone is then successful as a Muslim (a survivor), successful in the world and in the sight of Allah. The body from the ground returns to the ground, the spirit from Allah returns to Allah in the eternal home of Allah, *inna lillahi wa inna ilaihi rooji'un* (we are indeed from Allah and returning to Allah).

BASIC CONCEPTS OF *FATHANAH* PARENTING

In order to achieve true salvation and happiness as previously explained from the time humans were born to death, Allah and His Messenger have provided a reference for implementation. These guidelines include:

1. Choosing a prospective couple in accordance with the hadith of the Prophet that prioritizes religious factors (*Muslim* and *Mukmin's* personality), not merely factors of appearance, wealth, *nasab* (descent), or prestige;
2. Having *ruhiyah* marriage, i.e., the spirit of the bride and groom to be united by witnessing before Allah and His Messenger so that the marriage vow is with a sacred nuance;
3. Having an intercourse beginning with prayer, by presenting the spirit in the house of Allah (*Baitullah*) asking that the child to be born to follow the attributes of the divinity of *Asmaul Husna* and the attributes of Prophethood, i.e., *Shiddiq*, *Amanah*, *Tabligh*, *Fathonah* and protected from the Shaitan's traits;
4. Saying a lot of *dhikr* and fasting during pregnancy, as Maryam did when pregnant with the Prophet Isa and as Prophet Zakaria did when his wife conceived the Prophet Yahya. *Dhikr* means praying a lot so that the fetus follows the nature of the personality of *Asmaul Husna* and the nature of Prophethood. Fasting means omiting the qualities of the devil's personality;
5. After the baby is born, it is recommended to:
   a. Whisper Adhanin the right ear and Iqomah in the left ear as a form of *talqin*, laying the basis of the monotheistic spirit in the body and soul of the baby, followed by delivering the baby to remain in tawheed as Lukman al-Hakim's advice: "And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice." (Surah Luqman: 13) (Mustaqim, 2015).
   b. Shave/cut the baby's head hair and giving alms, meaning that the baby is clean from dirty thoughts by the tricks of the devil's lust and has a holy mind according to the will of the Holy One.

    c.   Perform Aqiqah by cutting off an animal, meaning cutting off the *hayawaniyah* characteristics that are not feasible for humans who have a radiant nature of Allah and Prophethood and are willing to sacrifice property for worship to Allah and His Messenger.

    d.   Give a good name to the baby and the best name is Abdullah (servant of Allah), as a reminder to parents and children that the purpose of life is to serve Allah by becoming His Khalifa.

6.   Breastfeeding the baby for 2 years perfectly (Q.S. al-Baqarah: 233), by providing *halal* food (obtained and addressed according to divine truth) and *thoyyib* (nutritious food substances according to science) (Q.S. al-Baqarah 168). Giving an intake for growth and development of children is aimed to achieve physical, mental and spiritual health so that the baby is not only physically healthy but also *'afiyah* (physique is used according to the will of the Creator). Due to the importance of this matter, Islam reminds through prayer to be given blessing and rizq and kept away from hell (sickness, disease and damage).

7.   Weaning the baby and separating the bed at the age of 2 years, giving cues entering the period of educating the physical and social independence of children and release dependency. Children are taught to eat alone, get toilet training, and get to know the environment.

8.   Having circumcision, as a reminder of the maturity of the reproductive function which is a heavy test related to lust. Children need to be educated about sex roles, maintaining reproductive organs so that they are physically and spiritually pure, not falling into promiscuity and free sex freeing them from various threatening diseases. If they take wrong step, they will have dark future. Due to the importance of maintaining the reproductive function, Islam reminds Moslems to pray every time to enter the toilet by asking for protection from the male and female Shaitans and to come out of the toilet as a request to be free from various illnesses and diseases (Nurjannah, 2019).

Based on several rules of Islam in treating children before birth until reaching the age of *mumayyis* (able to distinguish good from bad), it appears that Islam prioritizes spiritual development as a basis for developing psychological and physical aspects. When the spirit is solid, psychological aspects such as thinking, feeling, speaking and so on will operate according to the spiritual voice of truth from Allah. Likewise, physical aspects such as ears, eyes, feet, hands, brain, mouth, and so on will operate according to the spiritual voice of truth from Allah. Therefore, a Moslem since childhood has been introduced, accustomed to, and strengthened to hear and do the prophetic nature that is naturally given by Allah to humans, i.e., the nature of *shiddiq* (true), *amanah* (trustworthy), *tabligh* (warning alarm if there is a sign of disbelief) and *fathanah* (spiritual intelligent)). Such parenting is what parents and educators should do to young children. The *fathanah* parenting holistically includes spiritual, psychological, physical and behavioral intelligence.

The spiritual psychology theory (Islam) was strengthened by psychology theory which implies that in humans have the potential to sound truth within themselves, besides the impulse or desire to get their will. That theory was stated by Sigmund Freud (Rassool, 2016) that human has three personality dynamics, which are Id, Ego, and Superego.

Id: is personality structure, a place for instincts, is poorly organized, is always demanding and blind, explosive traits, cannot tolerate tension and works to release tensions. Naturally it is illogical, immoral, and encouraged by an interest which is to satisfy instinctive needs in accordance with the principle of pleasure, and it is unconscious.

Ego: its primary task is to mediate instincts with the surrounding environment, to control consciousness, act realistically and think logically. It is a place of intelligence and rationality which oversees and controls the blind impulses of the *Id*.

Superego: is an individual moral code which its primary concern is whether an action is good or bad, right or wrong. Representing ideal matter, encouraging not to pleasure, but toward perfection. Relating to rewards such as feeling of pride and self-love, and relating to punishments such as, feeling of sin or inferiority.

Freud's theory suggests that there is meeting point between general psychology theories and Islam spiritual psychology. The *Id* element is similar with lust (nafs) in Islam, as a place for instincts, impulses to fulfill its need. The *Ego* element is similar to what is called mind in Islam, a place where human consider their desire with outside world. Meanwhile the *super ego* element is similar to the voice of the truth spirit in Islam.

Developmental psychology entrusts some developmental tasks that must be completedin early childhood. These developmental tasks is summarized by Khairi (2018), those cover (1) Physical development (Physical and motoric), (2) Cognitive development, (3) Language development, (4) Speech development, (5) Emotional development, (6) Social development, (7) Moral development, and (8) Spiritual development.

In spiritual psychology perspective that requires humans to have personality and positive behavior, it can be said that of all the types of development, the most important is moral and spiritual development. In the sense of any type development, it cannot be proceed alone without attaching moral spiritual development. Here, there is difference between general psychology theory and spiritual psychology theory (Islam).

It was admitted that psychology theory has given great contribution for details of various types of early childhood development with its development tasks. However, psychology theory does not explicitly attach that any development in early childhood must be followed by moral and spiritual development as well, which is the central idea of the spiritual psychology theory (Islam). Islam teaches humans to enclose the spirituality of God starts from choosing a partner, married, marital relations, pregnancy, child birth, nursing period, weaning period until circumcising children.

Even though, the theory proposed by pastoral psychologist Snodgrass (2009), which integrates spiritual approach in the whole process of counseling services with Cognitive Behavioral Therapy techniques for client, it can also be used as a model in spiritual psychology approach to parenting and early childhood education. Likewise with the theory developed by Nelson-Becker & Sangster (2019) encloses ritual aspect to gain deeper meaning to human life.

Implementation of integrated early childhood education in spiritual psychology perspective (Islam) can be applied as the following example. While breastfeeding, even though the baby has not listened and understood yet, the mother teaches spiritual morality by whispering prayer sin her baby's ear. When the child already can hear and the cognitive development has developed, the mother feeds the child by reading a pray and explains the meaning of prayer that the food is blessing from God that is given through parents and must be as medium for health and salvation.

During child exploration period, it can be introduced about greatness of God by witnessing beauty of the universe that he sees directly. Nature that is rich with colors, the bright sun, the stars scattered across the sky and so forth. Besides seeing its beauty and uniqueness, the child is guided to know the greatness of God at the same time. Seeing living creatures, including small ants, all get food, the child is introduced to the entirely Merciful and especially Merciful nature of God. Seeing various natural disasters, child is introduced to the knowledge that if everything is run according to God's provision, it will be safe, and if it violates God's law, then disaster will occur, and so on.

This kind of early childhood education model is called period of performing monotheistic (*Tawhid*) development frame. If the child's *tawhid* frame is strengthened in his soul since early age, then moral spirituality of the child will strengthen as a foundation in the next step. This integrative parenting pattern will also be strengthened its effectiveness by combining other techniques, such as social learning and modeling theory where parents and teachers give concrete examples of behavior for the explanation given. Thus all of the elements, namely: cognition, affection, conation, and child psychomotor will develop along with the development of physical aspects, mental, and spiritual morality at once.

CONCLUSION

After collecting data from literary sources and then critically analyzing using the approach of Islamic spiritual psychology, the conclusions to be drawn are:

1. Based on the focus and results of studies by scientists on developmental psychology and early childhood education, the parenting and early childhood education have developed a child's various physical, psychological, social, personality, religious and moral characteristics.
2. Although the pattern of early childhood development is better, the existing pattern is considered to still have weaknesses because it only takes the child to achieve physical, psychological, and social well-beings, but does not yet make the child to be *'afiyah* (using potential in accordance with the will of Allah and His Messenger). This criticism is based on the element of human creation, i.e., the spirit as the source of truth that comes from God.
3. The mentioning of children in the Qur'an uses several terms with certain meanings and Islamic teachings treat children before birth until they have reason, giving a benchmark that Islam requires the development of children holistically including physical, psychological, social, religious, moral, and spiritual personality with priority strengthening the voice of the spirit of truth from Allah which then guides the psychological and physical aspects of following the voice of His truth. It is the developmental pattern that makes a human child later be a person who speaks the truth.
4. The result of this study is still conceptualin nature and needs to be operationalized in the form of spiritual psychology theory for early childhood development by combining Islamic spiritual concepts and psychology theories, found its model, tested scientifically, thus its validity and reliability are guaranteed, later it will become an established theory and ready to use.

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