Development of Science Spiritual Model for Pre-school Education

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Abstract

According to the Islamic Education Philosophy, the success of the education system can be achieved when an individual who has total devotion to God in all areas could be produced. The objective of this paper is to develop a science spiritual model for pre-school level to cultivate a balanced character of Muslim child as early as that, to be at the starting point to the formation of personality in the future. This model focusses on the development of the child's spiritual intelligence through comprehensive application of three skills such as cognitive intelligence, emotional intelligence and physically intelligence, all of which are part of the National Education Philosophy where it emerges in the implementation of contemplation *(tafakkur)*. This approach is expected to endow with strong foundation for the students in developing their spiritual cognitive intellegence as a preparation to obtain the next level of education more efficiently, especially to strengthen their spiritual elements .

Keywords: Science spiritual model; Education; Contemplation; Intelligence; Pre-school

Introduction

According to Buchanan and Hyde (2008) the separation of mind, body and spirit by secular society has had a significant influence on educational trends. Classroom programs in religious education have been affected by this educational climate where the pendulum has swung in favour of the achievement of cognitive learning outcomes. The cognitive dimension of learning is an integral part of the learning dynamic. However the roles of thinking, feeling and reflecting are complementary within this process. Religious education is one curriculum area that can effectively address the interplay between the cognitive, affective and spiritual dimensions of learning.

Malaysian National Philosophy of Education, in materializing the national education plan has stated a fundamental element of the education process, by putting the value of belief in and devotion to God as a baseline to the on-going educational process towards developing the potential of individuals who are intellectually, spiritually, emotionally and physically balanced and harmonic. The philosophy clearly shows that spiritual domain is the main element in NPE as with other domain. Education in Malaysia

has the spiritual element, not just merely the result of an education process, but also has been geared towards the movement of education in Malaysia completely. The National Philosophy of Education (NPE) states that education in Malaysia is on-going efforts towards further developing the potential of individuals in a holistic and integrated manner, so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonic, based on a firm belief in and devotion to God. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards and who are responsible and capable of achieving high level of personal well-being as well as being able to contribute to the harmony and betterment of the family, the society and the nation at large. (Kementerian Pendidikan, 2003). Understanding the (NPE) also gave us that educational principles and content are drawn from the cultural value of society will determine the ends of goals of education (Mohd Roslan, 2011).

According to the implication of using the spiritual domain as predominant learning activities, any achievment in developing this domain from former continuous learning process, will become a baseline to the next learning process. As a result, these phenomena will create a structured chain of on going development of the student's spiritual value to a lifelong education, and will become a soul to a balanced development of intellectual, emotional and physical elements. By emphasising the need of developing spiritual domain against with other domain, NPE agreed with the goal of Islamic education. That is because the spiritual domain is a permanent element in the human soul, even after death. These can be seen from the clarification by Imam Al-Ghazali about the human attitude after death, whereas there consists in the spiritual domain. He said "Not remain with a servant when his death except for three properties; purity of heart, close relationship through remembrance of Allah and love of Allah,.. as for the purity from wordly

lust is a matter of saving because it is a shield between them and punishment of Allah , .. as for the close relationship and love (yet), both are a happiness, which both connect servant to the delights in meeting and seeing (Allah)..."(Al-Ghazali, 2009.)

The early childhood educator is in a position to be a powerful nurturer of the social emotional development in young children (Kremenitzer, 2005). Hence, any failure in developing the child's spiritual element is fatal to the appreciation of NPE, and worst when compared to the failure of building elements of intellect, emotion and physical. Spiritual element is not only regarded as learning outcomes, but also the basis to that learning, whereas any deeds applied based on faith and taqwa (religiosity or virtuousness of a Muslim) will logicaly return to increase the level of one's faith and *taqwa*. Therefore, failure of increasing the level of faith and *taqwa* among students could be linked to failure in application of faith and *taqwa* as a basis in the education, whether at the level of teacher or student.

Nevertheless, the question involving responses to include how to develop student's spiritual element through education implementation based on faith and devotion to Allah? How to explain the subject such as Mathematics or language for example, that can be learned based on faith and devotion to Allah could be conveyed to increasing and developing of the student's spiritual element, simultaneously intellect, emotions and physical? How can the method of application based on faith and devotion to Allah at the level of teacher or student could be a basis in learning of Mathematics and languages? How is the implementation of this kind of learning be, if pre-school children are the target?

Spritual Intelligence in Early Childhood Education

Prophet Muhammad (pbuh) said that seeking knowledge is obligatory upon every Muslim (Ibn Majah, n.d.). According to the Islamic studies,

the word *fard* when referring to the individual level means *fardhu al-'ayn* (individual duty). Although reinforced to law only starts at the age of *mukallaf* (legal competant) that qualified someone to take responsibility on his religion, but in accordance with the importance of knowledge, primary responsibility for children's education and integrity falls on the shoulders of their parents.

In Islam, the fountain of all true knowledge is by knowing Allah, what is regarded in Arabic term *asma'rifatullah* (Al-Qurtubi, 2008; Al-Asqalani, 2001; Al-Hanafi, 1997), by knowing His ultimate being, attributes and action (Al-Ghazali, 2009). In details of that accountability, there's a long disagreement between ulama about what is the earliest obligatory (*awwalu al-wajibat*) to be implemented as a fist move to *ma'rifatullah*. Regarding to this matter, some of the ulama viewed that the accountability only can be implemented through a real achievement of *masrifatullāh*, as a result of application of *istidlal* (reasoning process) based on '*ilm al-kalam* (scolastic theology). For them, before the gaining of *makrifah* the person is not yet claimed as a Muslim (Al-Qurtubi, 2008; Al-Asqalani, 2001; Al-Hanafi, 1997). In second thought, they adhere to the principle that this *ma'rifah* (cognizance) exists as the natural disposition of individuality itself (Al-Asqalani, 2001). To them, the first thing required for an individual to become a Muslim is believe and have faith in Allah and expressed through *shahadah* even though it is implemented by following (*taqlid*) (Al-Qurtubi, 2008; Al-Asqalani, 2001; Al-Hanafi, 1997; Al-Ghazali, 2009). Talking about the position of *istidlal* as a methode of attaining *ma'rifatullah*, Islamic scholars in the second stream were responding differently, ranged between accepting the methode for the purpose of completionof faith at one sideand rejecting it at the other(Al-Asqalani, 2001; Al-Qurtubi, 2008; Al-Ghazali, 2009).Howeverit was reported that Salahuddin al-'Ala'i has succeeded to bring a compromise solution to the middle by putting the reasoning duty only on those who can afford (Al-Asqalani,

2001). In addition to their standing,disagreeing with the concept understood in '*ilm al-kalam*, Islamic scholars of the second stream have provided their own definition of the *istidlal* concept, whereas only regarded as a mere application of simple logic to determine the existence of a Creator through his creation.. Whatever polemic that was happening and whether the *istidlal* process is mandatory or not, it is significant to conclude from the polemic that every scholar has agreed on the ability of intellectual mechanism in directing individual to *tawhid* (monotheism) (Al-Asqalani, 2001). This common mechanism may be termed as a spiritual cognitive.

Hence, this asserted that *ma'rifatullah* is the core to building a Muslim spiritual element, which is needed to create faith and devotion to Allah (s.w.t). There is a correlation relationship between the level of faith and the level of *macrifatullah* to the individual, in which any increase in the level of *ma'rifatullah* will lead to increase in the level of faith and piety in Allah (Abu Hayyan, 1999; Al-Alusi, 1994). This is as Allah's (s.w.t) words:"Only those who fear Allah, from among his servants, are the ulama' (who have knowledge)" (Al-Quran 35:28). According to Ibn Abbas the word "*ulama*" in the above verse refers to those who really know that Allah is the Omnipotent over everything (Ibn Kathir, 1999; Al-Tabari, 2000; Al-Alusi, 1994). This is due to the fact that knowing Allah as a result of understanding of the Greatness, Unity and Beauty of Allah (s.w.t), will arise an emotion in one's self to glorify Him, and by the interaction of this emotional feeling with the intellectual element will lead to the higher level of glorifying that is fearing of the Almighty. Therefore, the increasing of such knowledge will lead to increase in the degree of fearing of Allah (Ibn Kathir, 1999; Al-Andalusi, 1999; Al-Baqqa'i, n.d.).

Developing an educational system needs to begin with developing *macrifatullāh* which is taken as a prerequisite before exposing them to further learning. The knowledge also has to

be developed continuously in accordance with the maturity developement of student internal intelligence, climbing the stairs of spiritual experience which developed them to achieve excellence in spiritual personality as well as posed high skill to understand *macrifatullāh* in depth. Al-Ghazali (2009), in underlining his gradual approach toward developement of *'aqidah* , explained that "…(*'aqidah*) should be thought to the children in their early growing stages to be memorized, and then clarified the meaning gradually when they grow up, starting by memorize, and followed by understand, then believe (*i'tiqad*), acknowledge and confident. All this occurred to the child without the evidence. Among the advantages (bestowal) from God in human hearts is to open them with faith in their early life without the need for evidence and proof and is not the way to strengthening and fortifying the belief by teaching them argument skills and scholastic theology (*ilm al-kalam*), but by reading the Qur'an and its interpretation, read the hadith and its explanation and as well as perform the duties of worship. Hence, their belief will always become stronger due to continuously hearing the guidances of the Quran, the indication of Hadith and also by the light of worship... and they should be properly controlled from hearing the polemic and scholactic argumentation"

However, the prohibition of Al-Ghazali from exposing children with scholactic theology and also the polemics which emerged by practising of such knowledge, does not mean rejecting the importance of developing children's with intellectual intelligence to enable them to yeild *ma'rifatullah* in future. It is only intent but rather to prevent those who are not qualified, or without the need to engage with such knowledge in order to prevent negative aspects of that knowledge from affecting their minds. Hence, he suggested that logical evidences should be thought to children to strengthening their *ma'rifatullah*, and conveyed to the children through *taqlid* (imitating) (Al-Ghazali, 2009.). In his view, cleanness of mind from polemic and debate is a crucial factor to attain ma'rifatullāh,

and this directly implies a need to provide the mind with thinking skills or what is referred earlier as the spiritual cognitive mind. He said: "In order to remove confusion, to unveil the real truth and to know everythings as they are, to articulate the secret behind the subtantive words of the aqidah; there is no key to grap them unless by combatling (*mujahadah*) the lust, total submission to Allah and constant commitment on contemplation with a mind free from the elements of argumentation and polemics..." (Al-Ghazali, 2009). Similarly, at other place he said: "…and the love of (Allah) could not be achieved except by knowing (Allah) and knowing Allah (*ma'rifatullah*) could not be achieved except by contemplation" (Al-Ghazali, 2009.)

Moreover, the importance of contemplation has become clearer where *ma'rifatullah* is not only regarded as a foundation of a learning process, but also the objective of the learning itself, that is occupying the highest level of the learning outcomes hierarchy in Islamic education. Hence, spiritual intelligence is required to link all areas of existing knowledge with *tawhid* to produce *ma'rifatullah*. In this regard, Osman (1992),in his study on Islamic philosophy of science has brought out a meaningful conclusion, he said: "... the highest knowledge is the knowlegde of God. It is for the sake of the knowledge of God that all other forms of knowledge are sought. Moreover, knowledge of all things other than God must be conceptually or organically related to the knowledge of God. This idea together with the view that all knowledge comes ultimately from the same source constitute the idea of the unity of knowledge..."

Thus, valuing NPE from this worldview will clearly result in that of NPE itself, as it is on the same course in which Islamic education philosophy was built. It is by putting faith and devoting to God as a basis of learning process, directly means that the application of faith and devotion is ultimately required from the students themselves, which also gives a clear picture of the importance of *ma'rifatullah* as a mechanism to realize this ambition.

Contemplation as a Mode to Spiritual Domain

Macrifatullāh and faith is the bestowal precious to Allah's light which enlightens the servant's heart. It can be enhanced through the process of *mujahadah* by performing the functions of worship and restraining the soul from lust (*syahwah)* (Al-Ghazali, 2009.) and as mentioned in the Quran: "As for those who strive hard in Us (Our course), we will surely guide them to Our own paths and surely Allah is with the well-doer"(Al-Quran 29: 69)

Among the most important worship which plays a big role in the performance of religious functions or self-control from lust is contemplation, which is called *tafakkur* in Islamic Arabic terminology. This is because, the integrated application of any religious practice along with contemplation can bring out profound synergy effect of those rituals. Referring to Ibn Qayyim al-Jawziyyah, stated in his notable work: "Deep thought (contemplation)…is the beginning of and key to all good…it is the best function for the heart and the most useful to it" (Ibn Qayyim, 1998). Explaining its connection to the performing of praying, Ibn Abbas said: "Two *rakaat* (performed) in contemplation is better than *qiamullail* (voluntary night prayer) while the heart is neglectful"(Al-Ghazali, 2009.). Al-Ghazali in justifying his writing about the wisdom from the creations in his book al- Hikmah fi Makhlūqāti Allah, clearly stated the relationship between performing contemplation and the increasing of one's faith, explained: "..The way to cognizance of The Most Glorious is to glorify Him in his creation, to contemplate His wonderful works, to understand the wisdom in His various creatures, where all of those matter is the cause of strenghtening the confidence, and in this course the difference in levels of the pious are seen,.. Indeed, Allah created the minds and perfected them with the revelation, and ordering men with such minds to think of His creatures, contemplate and learn a lesson from the wonders entrusted in His creation.."

(Al-Ghazali, 2006).

Hence, contemplation has been given special place in worship. In accordance with this position, Junaid al-Baghdadi in Al-Ghazali (2009) was recorded as saying: "The most honorable and gracious session is sitting meditating in the field of *tawhid*, smelling the aroma of *makrifah*, drinking the glasses of love from the sea of graciousness and looking to Allah with a positive thought".

In Arabic language, the word *tafakkur* means meditation or contemplation which refers to the performing of deep thinking. However, in Islamic terminology this activity has been given a specific meaning. Imam Al-Ghazali in explaining the concept of *tafakkur* has termed it as: "The presents of two data to the heart in order to motivate a third one" (Al-Ghazali, 2009.). Clearly in the example to the definition given, he said "There are two ways for a person who tends to the instant (yields) and looking for worldly life, and want to know either the Hereafter is more important than the worldly..., Secondly, by knowing that the permanent is better than temporary, and then the Hereafter is permanent. Then he will get from these two knowledge the third knowledge, that is the Hereafter is better to be sought....." (Al-Ghazali, 2009.).

This method of thinking, as compared to what that has been applied in today research methodology, it is known as deductive syllogism method, or what is referred to as *istidlal*, *istinbat* or *qiyas* in Islamic methodology. In this syllogism, data for the first premise is an applied theory concerned with the research problem, while data for the second premise is the data collected from various data collecting methods pertaining to the subject of research, and the third data is the knowledge or conclusions gained through logical deductive analysis of the two previous premises. Therefore, it can be concluded that this thinking technique is actually universal in nature, where it is applied crossing the border of various fields of knowledge. So, what made the difference between contemplation as a method

of worships in Islam with the other application of deductive logic is the theory of the course. It is accepted in research study that different theories will pave a way to different conclusions, even by following the same research method. The above definition shows three major steps that must be met in the implementation of contemplation (Figure 1). The first step starts with obtaining theory. Hence, since the objective of contemplation to enjoy *ma'rifatullah*, then any theoritical principles should be taken from the tawhidic principles whether categorized *astawhid al-uluhiyyah* (Oneness in worship) or *tawhid al-rububiyyah* (Oneness in God actions), or *tawhid al-asma wa sifat* (oneness of Allah in His names and atributes) where all these principles must be clearly linked to Allah (s.w.t).
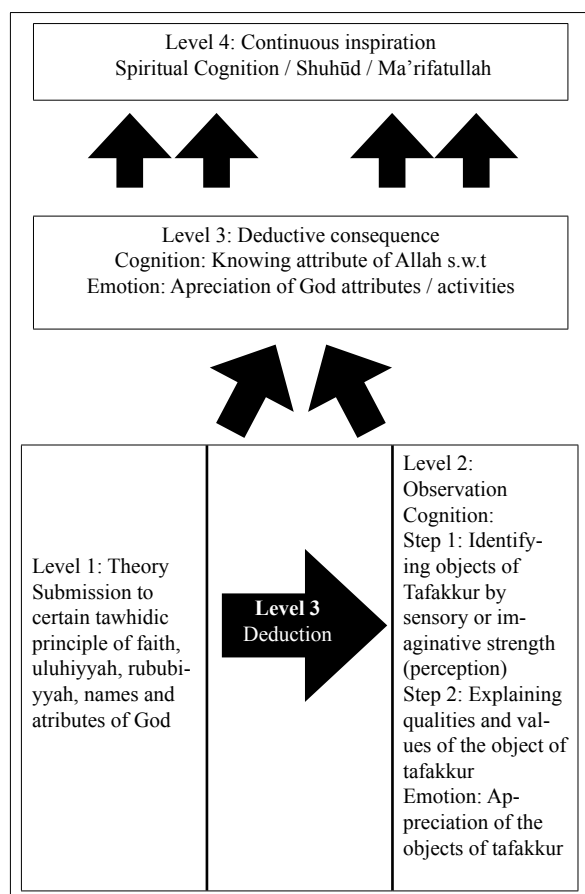

Figure 1: Contemplation Method

The second step is the level of observation to determine related properties from the object of contemplation. To meet the need, researcher may use variety of relevant methods, starting with the most basic method of observation by using sensory or imagination strength, through to complex research methods; ranging from pure science research methods implemented inside or outside laboratory to social science research methods whether quantitative or qualitative; by using any of document review, observation, interviews and questionnaires; depending on sophisticated equipment or systems. At this stage, researchers or observers have to go through two levels of observation (Badri, 2000). The first stage is the stage of obtaining knowledge of the contemplated object through direct sensory perception or indirect as in the case of imagination. Then, the second is the stage of appreciation. This stage begins with analysis of data in detail to clarify the aspects of aesthetics, quality or value from the contemplated object in accordance with the chosen theory of contemplation. This happens either in positive manner, such as the feeling of amazement, beauty and grandeur or negative manner, such as dirt, bad, evil and torture. Dealing with these aspects of the object of contemplation at this level, will reflect one's soul to react with certain sense of emotion leading to be expressed in accordance with the value and quality obtained from the findings of the study. While the object of contemplation can involve everything or any events, whether in the present life or after death (Badri, 2000). However, there is a limitation and the prohibition zone, where the object of contemplation cannot involve the substance and nature of Allah (s.w.t) (Al-Ghazali, 2009).

The final step is the stage of obtaining particular *macrifah* concern with atributes and actions of God, This can be translated as a recognizance of the nature and activities of God from his creations. It is achieved through the application of deductive logic and by the application of any of the *tawhidic* theory. After having obtained at the first stage on the aspects of aesthetics; next obtained in the second stage are qualities or valuesof the contemplated object. Since the theory is *tawhidic* in nature, any application of such theory will directly bring contemplator across the worldly border of the contempated

objects to the Creator of the object, Henceforth, this accordingly will open his heart to the illuminative knowledge through recognizance the ultimate atributes of God. In tendem with the knowledge of God, and the transfering of apreciation towards the contemplated object to the Creator object (Badri, 2000) this leads to appropriate expression of remembrance words; *Subhana Allah, Alhamdulillah, La ilaha ilallah, Allahu Akbar, La hawla wa laquwwata illa billah*, *etc*. With regard to whom who was called *ulu al-bab* (the members of the heart), Allah (s.w.t) praise them in his words "Men who remember Allah while standing or sitting or (lying down) on their sides, and contemplate the the creation of the heavens and the earth, (saying): "Our Lord, You did not create this aimlessly, exalted are You (above such a thing); then protect us from the punishment of the hellfire" (Al-Quran 3 : 191)

The above process showed the development stages of spritual awareness, where the contemplator climbed several levels of consciousness from perception to appreciation and lastly mounting to that level of cognizance, where the later focused on articulating the atributes and activities of The Creator in everything. However, this ascent activities does not stop at the third stage. The reinforcement of contemplation through repeated execution until this activity of worship became part of the contemplator and formed as a nature of his character, then practitioner's soul will soar to the fourth stage, occupying the throne of the highest spiritual consciousness in which nothing is observed except bring him to witness the greatness of Allah. This highest spiritual consciousness is defined as *shuhud* (spiritual cognition), in which a person enjoys total overflow of *ma'rifatullah* and also embraces the title of what have been mentioned in the Quran as a real Islamic scholar (Badri, 2000).

The above explanation demonstrated the impact of knowledge, which is resulted from cultivating an orderly and appropriate method of thinking, in developing an individual's spiritual awareness. Al-Ghazali (2009) while explaining the results of contemplation said: "The result of contemplation is knowledge, feelings and actions, but the special effect is the knowledge and nothing else. Yes! When knowledge enters the heart, the state of the heart will change. When this change happens, the functions of the organs changed accordingly. Functions follow the states of the heart, and the later follow knowledge and the knowledge follows thought. Thought, then, is the beginning and the key to all good. This will show you the virtue of contemplation,... it supersedes remembrance, since the thought includes remembrance and more".

Contemplative activity is actually promoting balanced development of human aspects, which involves the implementation and development of the whole domain of human intelligence. Development of cognitive domain works through the application of intellectual intelligence which is reflected from the activities of observation and deductive logic. while psychomotor domain developed by the use of sensory in the perception formation. The third, an affective domain development, that materialized through educating emotional intelligence where the level of appreciation involves variety of emotions whereby bring positive impact to the human soul, and also through the experience of spiritual intelligence which is resulted from the increase in faith and piety to Allah (s.w.t).

Development of the Spiritual Domain in Learning Process

Referring to Malaysian educational system which is inspired by NPE and also to the implementation procedure of contemplation and it's impact to the development of Muslim spiritual element, as well as emotional and intellectual, it is proposed to adopt the framework of contemplation in recent learning process. In implementing this framework, it is suggested to distribute learning session into three parts comprising the first is an introduction

to the *tawhidic* theoretical explanation, the second is observation activitties and the third is conclusion. The *tawhidic* theory is to be explained at the start of the session as a set of induction for the learning activites, while whole learning session take place as the process of observation, and at the end of the class the teacher has to conclude the session by linking the outcomes of learning activities with the theory. Hence, this adoption does not require any reconstruction of teaching and learning model practiced by teachers, but mere to the process of assimilation.

The above implementation will reflect the materialization of two key objectives of NEP. The first, concerning with the embedding of the 'belief in and devotion to God' to become the foundation of learning process, as well as developing awareness of its crucial position in education. The second, since the objects of contemplation could involve everything except the Divine Being, this universal character of contemplation could be driven across the whole education curriculum regardless of the subject matter. This emphasized the reliability of contemplation in turning on spiritual element in each subject, which ultimately makes the whole educational system focusing on the spiritual and emotional development of students as well as the intellectual and self-balanced.

Pre-School in Malaysia

Development

Beginning with the acquisition of pre-school education from Bernard Van Leer Foundation by the Ministry of Education, a booklet named *A Guide to Pre-School Education* was published (Asiah, 2001). Although there was no assistance from the Ministryof Education for any operational aspects, the Ministry has taken the responsibility for teacher's training programme and the management of pre-school registration (UNESCO, 2000). This approach at least has promoted new dimension in pre-school development that later was followed by

the establishment of 986 preschools in some primary schools belonging to the Ministry of Education in 1992. Today, pre-school education in Malaysia has been institutionalized in National Education under the Education Act 1996 (Kementerian Pendidikan Malaysia, 2003). On June, 2001, Malaysian ministerial cabinet agreed to implement the Ministry of Education expansion of pre-school programmes, and until January 2007 a total of 5852 pre-school classes have been established under the Ministry.

Spiritual and moral components

Spiritual component is part of pre-school curriculum that composes certain attributes; believe in God, well-being, personality, dignity, responsibility, capable of achieving well-being for him/herself, for families, communities and countries, all of which are essential for nurturing values among Malaysian citizens. The importance of this component has been shown from the specific objectives of pre-school education, where three of the six objectives concerned with spritual domain; including basics of belief in God, developing and practicing personal virtuous atributes, and cultivating responsiblity, collaboration, consideration and tolerant among the students Marzuki, 2008). This component are contained in the Islamic Education for Muslim students and Moral education for non-Muslim students. The Islamic education encompasses formation of faith and belief, introducing basic guidance of Islamic personal duties (*fard ayn)*, edificating for the practice Islamic personal and collective duties (fard kifayah), flourishing Islamic manners, introducingto basic language of the Quran and also Jawi script. The syllabus is expected to produce Muslim students who are faithful, knowledgeble, virtuous, righteous and pious (National Pre-school Curriculum, 2001).

Cognitive Development Component

The cognitive domain development in early education curriculum is given special emphasis. It is the importance of cognitive element

for all learning activities which is stressed in the National Preschool Curriculum in cultivating positive attitudes towards science and mathematics (The National Preschool Curriculum, 2001). This will further develop the basic conceptual knowledge concerning children's awareness as well as recognizing and understanding their surrounding environment. Their strong curiosity of the surrounding could be observed through actions such as asking, exploring and trying something new. All of these actions are valuable experiences for the children in using all of their sensory strength; taste, smell, hearing, sight and touch (Rozuamah & Salma, 1986). Therefore, the most suitable time to bring them the awareness of the Almighty, Allah (s.w.t), the Creator of the all universe as their firstecognizance of God. Accordingly, besides exposing them to recognize and memorize the names of Allah, they also should be exposed with questions about why they themselves, their parents and the whole universe were created, and also to be with the knowledge of the Prophet Muhammad, his family and other prophets to raise children with affection (Marzuki, 2008).

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Science Spiritual Model For Pre School

The Science Spiritual Model refers to the use of contemplation structure as a model of teaching and learning. Since the application of contemplation can be assimilated to the teaching and learning practice without any changes in the teaching and learning model, the implementation of this science spiritual model can be seen as an enhancement to any model of teaching and learning available. From spiritual science perspective, subjects taught for preschool level can be classified into two groups. First is the subjects that are linked to spiritual domain with direct relationship such as Islamic Education and also Civics and Moral Education and second with indirect relationship such as Language, Art, Basics of Number, Basics of Science and Physical Education. Nevertheless, the whole of these subjects were the objects of contemplation (*tafakkur*), where the practices of *tafakkur* in learning of each subject is able to increase the spiritual awareness of the students. In accordance with holistic approach for pre-school education, whereas the emphasizing is on receiving value more than attaining knowledge, wisdom and creativity of teachers is very required in handling the class (Marzuki, 2008). This condition actually helps teachers to structure the process of learning based on contemplative structure (Table 1a-6a) to develop the students spiritual domain, as well as other domain. However, in using this contemplation method for pre-school students, teachers need to apply it in accordance with the intellectual level of students, without directly asking them to think. Nevertheless, teachers need to explain the contemplation outcome to ensure the students internalize the result. The following is an example as demonstrated in table 1-6:

Table 1. Language and Communication Component

Companent	Matter	Theory	Observation	Value
Alphabet	Letter A. Application for Apple	Allah makes an apple	I like to eat an apple	*Alhamdulillah* Thank you Allah for making a delicious apple fruit

Companent	Matter	Theory	Observation	Value
Reading skill	Pictures of the sun, the moon and the mountain	Explains to students that all great things in this world are the creations of God.	Show the students pictures of the sun, the moon and the mountain and ask them to match the pictures with the relevant words	Explain to the students that people will feel amazing by looking to the great things, and The Creator of all great things is Allah, then he is The Greatest. After that ask students to say "Allahu Akbar" that mean Allah The Greatest..

Table 2. Cognitive Development Component

Companent	Matter	Theory	Observation	Value
Shape and colours	Shape and colours	Explains to students that our world is beautiful. It is Allah has created the world with different shapes and colours.	Ask student to apply different colours for different shapes.	Praise students for their works and explain that the colours have made the shapes beauty and ask student to praise Allah for making our world beauty and say "Alhamdulillah
Addition operator for operation of number	Two groups of ten tennis balls	Explains to students that Allah will rewards us with good reward ten times and more by doing one good deed in our life and the rewards will accumulate and for each addition of good deed.	Ask students to count the number of balls in each group, then ask them to mix the balls together in one place. Secondly and ask students to count all the balls together.	Praise students for their works and explain the students that Allah is the Most Generous who have given us with ten rewards for one good deed and twenty fo two and so on. Ask student to thank Allah for the rewards by saying Alhamdulillah

Table 3. Spritual and Moral Component

Companent	Matter	Theory	Observation	Value
Belief in Allah	The existence of Allah	Allah is the creator of the universe	All of the existences is the creations of Allah	Explain to the students that as His creation we have follow all His commands and ask them to say lahaillahlah".

Companent	Matter	Theory	Observation	Value
Belief in the messenger of Allah	Muhammad the messenger of Allah	Muhammad has brought the truth from Allah to all mainkind.	Explain to the students about hardship faced by our Prophet in diffusing Islam to the world.	Explain to the students that we have to thank Prophet Muhammad PBUH for his contributions by reciting 'solawat' everyday.

Table 4. Social Emotion Development Component

Companent	Matter	Theory	Observation	Value
Positive spirit and attitude	Listening to the advises given by parent	Allah loves obedient children	Asks students to share with their friends things that their parents always ask them to do or not to do.	Explain the students that all instructions given by their parents are for their betterment then ask them to pray Allah for His forgiveness to their parents and coach them to recite doa.
Self-regulation skill	Self-efficacy	Allah loves His servants who are independent	Explain to the students about their self-help daily routine	Asking Allah for His help by reciting 'Bismillah' before any activities.

Table 5. Physical Development Component

Companent	Matter	Theory	Observation	Value
Gross motor skill	Foot and running	The teacher explains to students that Allah has created foot for men and why Allah create it.	The teacher asks students to run competing with each others	After that activity, the teacher asks his students to say "alhamdulillah, thank you Allah for creating a strong foot that helping us to run.
Personal hygiene practise	Wearing clean clothes	Clothes are the bounties of Allah who likes His servants to wear clean clothes.	After introducing children the importance of clean clothes, ask students to look at their clothes, then ask them if they feel happy with their clean clothes.	When they say 'yes', tell them that they have to thank Allah for giving them the clothes by saying 'alhamdulillah'

Table 6. Creativity and Aesthetics Component

Companent	Matter	Theory	Observation	Value
Appreciating the music	Rhythmic Quranic recitation	Allah likes who read the Quran in a good manner	Play recorded Quranic recitation and ask students to listen to the beauty of Quranic recitation	Ask students about their feeling and say 'Subhanallah' upon the feeling.
The beauty of the nature	Nature	Allah created this entire world	Acknowledge that all the beauty objects that lies in their surrounding including the sky, tree, hill, flower and etc. were created by Allah.	Explain to students Allah Almighty and ask them to say "Allahu Akbar"

Conclusion

This approach is expected to provide strong foundation for the students in developing their spiritual cognitive intellegence as a preparation to receive the next level of education more efficiently, especially to strengthen their spiritual elements to produce an *ululalbab* generation. Since spiritual domain from Islamic perspective also includes intellectual and emotional elements, the implementation of contemplation model in teaching and learning activities is also expected to facilitate teachers developing holistic teaching and learning based approaches.

To ensure the effectiveness in implementating this model that is to build close relationship with God, it is suggested to start exposing children with closer values to their heart which are easier to be understood. In building this relationship, children's ability in appreciating or gratituding a gift is the closest value to be absorbed in children than the other values such as to be impressed by the greatness or perfection of Allah (s.w.t), therefore the strengthening on the former is needed before moving foward to expose them to appreciate the latter.

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