

## **The effectiveness of a program based on Islamic values as a method of psychotherapy in early childhood**

**By**

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### **Abstract**

The study aimed to identify the effectiveness of Islamic values as a method of psychotherapy in early childhood, and the degree of children's control of emotions in early childhood, and the study sample consisted of (100) male and female students from the primary grades of the age of (6-9 years) and a tool was designed to measure wrong behaviors through the prepared program and the arithmetic mean and standard deviation were calculated, and the results resulted in: The presence of a rise in the level of wrong behaviors among the children of the current study sample, where the arithmetic mean was 4.335 with a standard deviation of 0.679, which shows the high level of children's control over emotions in early childhood, where it was found that the level of children's control over emotions in early childhood, which shows the importance of the program that the study will apply, and the low level of wrong behaviors among the children of the study sample, the application of the program, As well as the existence of statistically significant differences between the average scores of the experimental and control groups after the application of the program based on Islamic values as a method of psychotherapy in early childhood (post-test) in favor of the experimental group in the post-test, which confirms the effectiveness of the program in reducing the level of wrong behaviors among the children of the study sample, there are statistically significant differences at the level of significance ( $0.05 \geq \alpha$ ) It was also found that there were no statistically significant differences between the average scores of children (males and females) in the level of vulnerability to the method of psychotherapy in early childhood, which shows that there is parity between the two groups (males and females) in the level of vulnerability to the method of psychotherapy in early childhood, which indicates that there are statistically significant differences at the level of significance ( $0.05 \geq \alpha$ ) between children (males and females) in the level of vulnerability to the method of psychotherapy in early childhood.

**Keywords:** Islamic ethical values, psychotherapy, early childhood

### **Introduction**

Ethical values are one of the most important things that man lives in his life. They distinguish him from other beings because of their sophistication and elevation. They are based on the virtues that underpin society. To strengthen Islamic values in childhood and to detect and prevent childhood psychiatric disorders, consideration must be given to facilitating the harmonious development of the personality from very early ages. However, emotional and behavioral disorders continue to be one of the groups with the highest rate of child psychiatric counselling. These disorders have become a public health problem throughout the world, affecting the growth and labor of children suffering from them, followed by unidentified psychiatric disorders, reactions to severe stress, adjustment problems and defective disorders (Abdul Hadi, 2017).

Children's clinical work has become increasingly relevant in its scope and specialization and the search for effective methods of assessment, diagnosis, and psychotherapy. Some of the fundamental characteristics of child psychotherapy targeted in the form of children between the ages of six and nine are contemplated and disagreed with general psychotherapy. All different aspects of the patient's perception of himself need to be considered and accessed. Based on these characteristics, a collective intervention proposal is made based on a combination of creative techniques and therapeutic stories, which are considered timely and effective, to address children's emotional and behavioral difficulties (Abbas, 2015).

## **Problem Study**

The first feature to be highlighted in the child's clinic is the need to think of the child as a character who is still in the making and, therefore, should not talk about "disease" or "treatment", but rather seek balance with the child's environment in order to modify and address behavioral deviation. These signs of deviation are the result of the constant correlation between biological, psychological, and social factors, which must be analyzed in the first place, both in the natural development of the child's personality and in the deviations occurring therein (Hussein, 2011).

The psychologist must always focus on the relationship between the child and his or her environment, at a certain stage of development. This unique, special and non-replicable relationship is the so-called social status of development as the relationship between external conditions and internal processes, which occurs in specific cultural historical circumstances (Baz, 2021). This intermediate nature of environmental impacts is conditional on age. Every age, understood from the level of development reached, provides the child with a specially structured environment, and even when the environment remains slightly changed, the change that occurs in the child during the development process implies that the same environmental factors, after two years, begin to have a different meaning. The child's relationship with these environmental factors has changed.

Within this specific relationship between the child and the environment, the set of cognitive-emotional experiences of the child accompanied by positive or negative parity is known with experience. The experience analysis unit is the personal experience of the child in his/her social interaction, so it is intended to design a therapeutic process that encourages the emergence of new experiences, prefers self-knowledge, the development of self-esteem, emotional bonds and, in general, positive emotions. In addition, it is expected in this process that previous negative experiences will gain new meanings and create "corrective experiments," achieving an attenuation of harmful traits and strengthening personality in composition, to have a healthy and more balanced relationship with the environment (Abdulmonim, 2015).

Another important category is the nearby development area, which allows us to understand how a child arrives, with certain assistance, in potential areas of development. This category is essential in the design of the intervention process, as it serves as a guide for determining therapeutic goals, based on the child's real potential. It is the therapist who aims to intervene for his patients, and to facilitate or stimulate developments, it will not happen on its own or take more time. (Master, 2016)

These three categories are very important in children's psychological intervention, where modifications are made to the child's experiences, hence with correct characterization and goals can be tracked. The harmonious development of their personality.

Based on the above, the study's problem is identified in answering the following questions:

The main question of the study is:

What is the effectiveness of the program based on Islamic values as a method of psychotherapy in early childhood?

Then, many other subtitled questions are listed:

- 1- What is the effectiveness of the program between males and females in being influenced by the method of psychotherapy in early childhood?
- 2- What is the effectiveness of the program on the degree of children's control of emotions in early childhood?
- 3- What is the effectiveness of the program based on Islamic values in early childhood?

## **Study Hypotheses**

### ***First hypothesis***

There are statistically significant differences at the indicative level ( $\alpha \leq 0.05$ ) in the scores of the misconduct scale between the members of the two experimental groups and the control group on the dimensional measurement of the experimental group in favor of the experimental group

### ***Second hypothesis:***

There are statistically significant differences in the degree of students' control over emotions in early childhood?

### ***Third hypothesis***

There is a high effectiveness of the program based on Islamic values in early childhood.

### ***Fourth hypothesis***

There are statistically significant differences in the level of  $0.05 \geq \alpha$  among children (male and female) in the level of vulnerability to early childhood psychotherapy

## **Study Objectives**

Determine the degree of effectiveness of Islamic values as a method of psychotherapy in early childhood.

- Identify differences between males and females in the vulnerability to psychotherapy in early childhood.
- Discover the degree of emotional control in children in early childhood.
- Reveal the effectiveness of the program based on Islamic values in early childhood.

### ***The significance of this study:***

#### ***Theoretical significance:***

- Enriching the theoretical heritage of the importance of Islamic values and their role in the upbringing of young people.
- Enriching libraries with psychometric tools that benefit scientific research and those interested in the field.

- Stylistic values are linked to the psychotherapy method of new topics of interest to early childhood researchers because of their strong influence on the child's personality and future relationships.

***Applied and practical Importance:***

- The results of the study raise important research points in the study of the relationship of Islamic values to early childhood psychotherapy methods.
- The results of the present study benefit social workers, psychologists and children's workers in terms of identifying ways of diagnosing and treating certain mental disorders using Islamic values. The programme has helped to apply Islamic values in interacting with the child and modifying his or her behaviour.
- The present study helps to adopt educational, educational, educational and indicative methods proposed to deal with all mental disorders.

## **Study Tools**

The study was designed to knowing the role of Islamic values as a method of early childhood psychotherapy.

Population: the study was limited to early childhood.

Study period: The study was applied in the first semester 2020-2021.

Study settings: the study was limited to Al-Ahsa governorate.

## **Study terminology**

### ***Islamic Values***

Terminological definition: a successful integration of the teachings of the Koran, the teachings of the Prophet Muhammad, the precedents of Muslim jurists (Shari 'a and jurisprudence), Arab and non-Arab elements before Islam (Nasr, 2010)

### ***Moral values***

`Are set of principles, standards and provisions that guide a child's behaviour towards socially acceptable standards and laws and the acquisition of what prevails in his or her society (Assya and Esharq, 2012).

Procedural definition: a set of ethics, provisions and controls that shape the child's fabric and guide it towards principles and standards that make it able to interact and comply with society.

### ***Psychotherapy method***

Terminological concept: In psychotherapy, psychologists apply scientifically correct procedures to create healthier and more effective habits. Psychotherapy contains several methods such as CBT and other types of speech therapy that helps solve problems (Al Ghamdi, 2018)

Procedural definition: Use a structured personal interactive psychological method between therapist and child to help eliminate disorders and behavioral problems that affect him or her.

### ***Early Childhood***

Terminological definition: Early childhood is defined as the period from birth to age 8, a unique period of development when the brain develops significantly. During this phase, children are most affected by their environments and contexts.

The International Council for Early Education (OMEP) and the United Nations Educational, Scientific and Cultural Organization (UNESCO) know that early childhood refers to children from birth to age 8.

Procedural definition: a stage involving children 6-9 years of age, where children's development, change and impact occur in the outside community.

## **The theoretical framework**

### ***Firstly, Islamic values and their impact on children's behaviors.***

Islam is a faith, worship, inspirable treatment, and good morality. If faith is true, worship and worship are true, good morals must adorn worship, and any subject in religion. They will be classified under the concept of beliefs, worship, good morals or remedies. Today we are with the good morals of food, the fourth part of the doors of that great religion (Mosa, 2021).

It is well established that Islam is a faith, worship, transaction and morality. If the belief is correct, the traditions are the same, and good morals must be that. They adorn worship, so any subject relating to religion will be classified as belief, worship, transaction or good morality. Today we deal with good morals at lunchtime. A quarter of the doors of that great debt (Nasr, 2010).

From birth until separation from the family environment and starting a shared life with others, the child must go through two formative phases:

1. Childhood, covering the first to seven years. At this point, the child is not quite ready to receive a direct education because he does not know his own world (Abdulaal, 2013)
2. Seventeenth to fourteenth. At this point the mind develops gradually and prepares for intellectual activity and can learn and receive instructions.

In the first stage, education must be indirect, and the order and prohibition of a formative nature must not be accompanied by psychological pressure, but the child becomes aware of education and education through those around him, and is essentially such. Ethical foundations are arranged and record in his mind good memories and behaviors suitable for his environment (Abdelmonim, 2015).

In the second stage: the child is not allowed to express his or her opinion, not to lose sight of his or her gifts, but must contain his or her exports, teach order and discipline, curb harm, prevent the waste of time and encourage him or her to do so. Performance of worship and utility works

Unfortunately, most people don't know when they look like educating their children. Some parents believe that her education should start after the age of six, while others believe that her education should start after the age of three. But they are misconceptions, as by the time they turn three years old, 75% of the child's good and bad qualities have already formed. Some psychologists believe that a child's education should start from the first day of his life.

For teaching and teaching to be useful, it must start much earlier than is generally thought today, i.e. from the weeks after birth. First of all, attention should be paid only to physiological issues, and after the first year of psychological issues (ElSayed, 2019), the point that is worth considering is that the value of time is not the same for the child, because the duration of the day at the age of one year is much longer than at the age of 30, perhaps six times more physiologically



capturing. and psychological events. Therefore, this very important period of childhood should not be allowed to pass without benefiting from it. It is very likely that during the first six years of life, the result of observance of life guidelines and regulations will be more decisive.

It should be noted here that childhood is the best time to learn the right way and way of life, because the child's strength in tradition, reception and learning is very strong. In this period of his life, the child records within him all the movements, words and behaviors around him accurately, such as a photographic film. For this reason, at the same time as a child's body develops and masters, their psychology must be properly guided so that the laudable qualities are available in their entity, because it is extremely difficult to modify the moral behavior of children who do not have them. He was taught in an appropriate way (Al Attar, 2020).

The happiest and luckiest people are those who grew up from the outset on a healthy and sound education, proving the sublime qualities and value in their bodies and souls. Some psychologists consider the child a small bush whose condition can easily be changed by gardeners through the right programs. But it is very difficult to correct those who, like the old tree, are used to low and undesirable training, and who wants to change these people's behavior will have to endure many difficulties.

## **Secondly, psychotherapy**

Psychotherapy can be defined as "the set of knowledge, attitudes, values, skills and therapeutic resources used systematically and deliberately, within a professional relationship of psychological assistance, in the treatment of personality problems and disorders" as it is "all those procedures, techniques and methods used by the specialist to influence the subject, allowing him to strike a psychological balance with the environment, where the mechanisms assumed by this subject do not cause him dissatisfaction or harm, or violate social norms, causing difficulties in communicating with others (Al Qabandi, 2017)

To conceive of children's problems as a flexible and creative specialization, which cannot be developed as the mechanical transfer of methods applied in the general clinic, in terms of the forms of approaches, objectives and intervention strategies (Al Attar, 2021).

The requirements and requirements that a professional is expected to accept as a psychiatrist are many and well known, including high qualifications and knowledge of psychology, competence in dealing with effective methods and techniques in general, selected psychotherapy approach, high moral participation, and professional experience (Al-Askary, 2017), supervising issues, among others. However, the relationships between clinical psychiatrist and child are more complex and the child therapist requests that a theoretical framework be used to understand evolutionary evolution, with an arsenal of techniques, methods, and tools according to the child's psyche, and feel special. Attracted to the world of children, with skills to communicate with and motivate them, care to involve parents in treatment, assess their presence as the most important personalities and always in the affection of the child and know how to deal with the complex triangular relationship of the therapist father - the child (Rifi, 2013).

### ***Previous studie:***

Abbas, Batul Malik (2022) entitled: disadvantages of reducing Islamic education classes and their impact on curriculum delivery and students' values and morals: A study based on the verses of the Holy Koran and its interpretation in diagnosis and treatment. The study aims to recognize the importance of the Islamic religion and its values and lofty principles in providing

the curricula and values of students. The most important results of the study are that the lesson of Islamic education is the most guaranteed to instil the meanings of good and noble morals.

Mosa, Amna Hamid (2021) entitled: The spiritual aspect and its impact on promoting the mental health of patients with the coronavirus pandemic: a study in the light of the Holy Koran, aims to address the spiritual aspect and its impact in promoting the mental health of patients with the coronavirus pandemic. One of the most important findings of the research is that psychotherapy using Islamic values has had a great impact in solving the effects of the coronavirus pandemic. It is inspired by the Holy Koran's approach to spiritual and psychological healing that man must become accustomed to reasons, patience for scourge, and lack of despair or despair if there are obstacles to healing.

Jaber, Imaddin Ali Ahmed (2021) entitled: Recent trends in news values studies in Arab and Western academic schools, The study aimed to identify recent trends in news values studies in research and studies in Arab and Western academic schools The study used second-level analysis studies. The researcher used the tools to survey the scientific heritage of research on news values in Arab and foreign studies from most of the theoretical and methodological evaluation of these studies.

#### ***Foreign Studies:***

Areej AG AlFattani & Hala AlAlem (2020) entitled: Islamic Concepts in Children's Clinical Research Ethics, medical research on children has increased in the past 20 years. International ethical regulations for conducting clinical research on children may not relate to Muslim communities where religious beliefs play a significant role in decision-making. The aim of this paper was to clarify the origins of the principles of bioethics in Islam, assess existing systems in Muslim countries and systematically review areas of improvement. This review recommends a dedicated organizers' approach to developing culturally adapted ethical guidelines that highlight Islamic traditions in dealing with children of different ages.

## **Comments on previous studies**

It is clear from the presentation of previous studies that there is a lack of studies where the previous simple existing study focused on aspects, age stages and higher levels of education and did not shed light on this important age phase, which gave an indicator of the researcher's interest in the subject of the study and the age phase because of its importance at the global and Arab levels in particular to reach results that the research seeks to apply.

The present study has benefited from previous studies in developing the current study, understanding the dimensions of its problem, monitoring appropriate methodological objectives and questions, as well as identifying the most important values to be developed. In spite of Islamic values as a psychotherapy, many countries have received attention. However, in early childhood, this was not done, especially in the absence of Arab and foreign studies in this area, which prompted the curiosity of the researcher to adopt research on this issue.

## **Methods and procedures**

#### ***Research Methodology:***

The current study relied on the pilot curriculum using the semi -experimental and control group method.

#### ***Study Community***

The current study has been applied to a group of early childhood schools in the Eastern Region -Ahsa - Saudi Arabia.

### **Sample Study**

The current study sample consisted of students in the first grades of 6-9 years of age and number (100) selected in a manner likely to represent the study sample during the first semester of the year 1440-1441H.

Study Tools: A treatment program based on Islamic values in early childhood and a measure of erroneous behaviors prepared by the researcher using a standard (Al Sharbini, 2012) the 5-grade LECKRT scale was used to answer questions from the focus of the study.

<b>Strongly disagree</b>	<b>Disagree</b>	<b>Unbiased</b>	<b>Agree</b>	<b>Strongly agree</b>
1 point	2 points	3 points	4 points	5 points

**Table (1)** Study Sample Approval levels for Study Tool Phrases

<b>Level</b>	<b>Grade</b>
Low approval degree	1 – 2.33
Moderate approval degree	2.331 – 3.66
High approval degree	3.661 - 5

### **Statistical methods used in the study**

The research has used SPSS to analyze the data obtained through the Study Tool using the following methods:

- ✓ Alpha coefficient: Measures the stability of the Study Tool statements.
- ✓ Percentages and iterations: To describe the sample members of the study
- ✓ Mean, Standard Deviation (S.D), and relative Weight: Describes the response of the study sample to the Study Tool statements and the second and third hypothesis testing of the study.
- ✓ Pearson correlation coefficient: Determines the level of internal homogeneity of the study tool.
- ✓ Tests for a nonparametric goodness-of-fit (Kolmogorov-Smirnov - Shapiro-Wilk test), (T-test).
- ✓ Test (T): Compares the experimental and control groups and tests the first and fourth hypothesis of the study.

## **The study tool reliability**

The reliability of the study tool used was calculated by calculating Pearson's correlation coefficient between the grade of each statement and the overall grade of the axis to which the statement belongs to determine the level of internal homogeneity of the study tool. All correlation coefficients for all statements of erroneous behavior were statistically significant at a moral level (0.01) which means that the tool has the honesty of internal consistency and is valid for study purposes.

## **The study tool stability**

The alpha cornbach coefficient was calculated and the alpha constant coefficient was 0.871 for all the false behavior meter statements, which are high, confirming the high level of stability of the tool used in the study.



**Characteristics of sample study individuals**

Property (1)	Gender Category	Frequency	Percentage (%)
	Male	50	50
	Female	50	50
Property (2)	Category	Frequency	Percentage (%)
<b>Age of the child</b>	3 years	25	25
	4 years	25	25
	5 years	25	25
	6 years	25	25

Analysis of the false behavior meter statements before implementing a program based on Islamic values as a method of early childhood psychotherapy:

**Table (2)** arithmetic mean, standard deviation, relative weight, and response level to the statements of the measure of wrong behavior before applying a program based on Islamic values as a method of early childhood psychotherapy

Response level	Relative weight	Standard deviation	Mean	The expression
<b>The focus of aggressive behavior</b>				
High	0.868	0.519	4.340	Beat his colleagues by beating them while playing.
High	0.900	0.544	4.500	It tampering with others in the chapter.
High	0.864	0.587	4.320	He spit on his colleagues to lose the game.
High	0.888	0.760	4.440	Takes the right to be forcibly removed.
High	0.908	0.762	4.540	It is decoupling in the walls of the classroom.
High	0.848	0.657	4.240	The separation walls are written to deform the hearing of others.
High	0.920	0.639	4.600	Takes his colleagues' possessions happily.
High	0.800	0.808	4.000	He always thinks of harming his colleagues
High	0.748	0.986	3.740	Offending is responded with abuse.
High	0.852	0.694	4.260	Quickly get angry
High	0.852	0.751	4.260	He is very sensitive to criticism
<b>The focus of disrespect</b>				
High	0.864	0.653	4.320	Tends to do the opposite of what is being asked to harass the other
High	0.884	0.642	4.420	He blames his colleagues' actions with cruelty
High	0.872	0.722	4.360	It offended others for no reason
High	0.856	0.573	4.280	He tends to mockery the opinions of others
High	0.944	0.497	4.720	He feels happy when his colleagues are embarrassed
<b>Axis of lying</b>				
High	0.864	0.621	4.320	He always tends to make mistakes to his colleagues.
High	0.896	0.762	4.480	Adopts false excuses to get out of any impasse
High	0.888	0.611	4.440	He boasts his father's standing in society, though he is a simple factor.
High	0.828	0.756	4.140	Others always feel sick
High	0.864	0.713	4.320	He makes any errors to others in the chapter.

When studying statements of wrong behavior before implementing a program based on Islamic values as a method of early childhood psychotherapy, it is clear that:

Statements about aggressive behavior are all at the high approval level, which shows the high level of aggressive behavior in the study sample, with an average of  $4,298 \pm 0.696$

The expressions of disrespect were all at the high level of consent, which shows the high level of disrespect among the children in the sample study, with an average arithmetic of  $4,393 \pm 0.639$

**Table (3)** arithmetic mean, standard deviation, relative weight, and level of response to the statements of the measure of erroneous behavior following the application of a program based on Islamic values as a method of early childhood psychotherapy

Response level	Relative weight	Standard deviation	Mean	The expression
<b>The focus of aggressive behavior</b>				
Low	0.324	0.490	1.620	Beat his colleagues by beating them while playing.
Low	0.292	0.503	1.460	It is tampering with others in the chapter.
Low	0.312	0.501	1.560	He spit on his colleagues to lose the game.
Low	0.248	0.431	1.240	Takes the right to be forcibly removed.
Low	0.260	0.463	1.300	It is decoupling in the walls of the classroom.
Low	0.304	0.505	1.520	The separation walls are written to deform the hearing of others.
Low	0.264	0.471	1.320	Takes his colleagues' possessions happily.
Low	0.304	0.505	1.520	He always thinks of harming his colleagues
Low	0.292	0.503	1.460	Offending is responded with abuse.
Low	0.292	0.503	1.460	Quickly get angry
Low	0.276	0.490	1.380	He is very sensitive to criticism
<b>The focus of disrespect</b>				
Low	0.296	0.505	1.480	Tends to do the opposite of what is being asked to harass the other
Low	0.284	0.499	1.420	He blames his colleagues' actions with cruelty
Low	0.288	0.501	1.440	It offended others for no reason
Low	0.320	0.495	1.600	He tends to mockery the opinions of others
Low	0.248	0.431	1.240	He feels happy when his colleagues are embarrassed
<b>Axis of lying</b>				
Low	0.304	0.505	1.520	He always tends to make mistakes to his colleagues.
Low	0.272	0.485	1.360	Adopts false excuses to get out of any impasse
Low	0.288	0.501	1.440	He boasts his father's standing in society, though he is a simple factor.
Low	0.284	0.499	1.420	Others always feel sick
Low	0.280	0.495	1.400	He makes any errors to others in the chapter.

The statements related to lying were all in the high approval level, which shows the high level of lying in the children of the study sample, where the arithmetic average reached  $4.340 \pm 0.693$

The study's second hypothesis, which states that children have a high level of control over early childhood emotions, shows a low level of control of children's emotions in childhood. The study is based on Islamic values as a method of psychotherapy in early childhood.

Analysis of false behavior measurement statements following the implementation of a program based on Islamic values as a method of early childhood psychotherapy:

When studying the statements of wrong behavior following the implementation of a program based on Islamic values as a method of early childhood psychotherapy, the following is revealed:

The statements regarding aggressive behavior were all at the low level of consent, which shows the low level of aggressive behavior in the sample study, the implementation of a program based on Islamic values as a method of psychotherapy in early childhood, where the mean was  $1,440 \pm 0.488$

The statements related to disrespect came in the low level of consent, which shows the low level of disrespect among the children of the study sample, the application of a program based on Islamic values as a method of psychotherapy in early childhood, where the mean was  $1.436 \pm 0.486$

All expressions related to lying came in the low level of consent, which shows the low level of lying in the children of the study sample, the application of a program based on Islamic values as a method of psychological treatment in the early childhood stage, as the arithmetic average reached  $1.428 \pm 0.497$

The study sample's low level of incorrect behavior indicates the application of a program based on Islamic values as a method of psychotherapy in early childhood as the computational average reached  $1.436 \pm 0.490$ , which indicates the validity of the third study, which provides for the increase in the effectiveness of the program based on Islamic values in early childhood, where the level of incorrect behavior of the sample children was shown to be low following the introduction of a program based on Islamic values as a method of early childhood psychotherapy.

## **Study hypothesis Test-1**

There are statistically significant differences at the significance level ( $\alpha 0.05$ ) in the Sparkmeter scores between the members of the experimental group and the dimensional measurement control group in favor of the experimental group when applying a program based on Islamic values as a method of early childhood psychotherapy.

To test the first study, the research conducted "pre-dimensional design using two equivalent groups, one experimental and one controlled." the research divided the research sample into two groups: The first group (experimental group) of 50 children and the second group (control group) of 50 children.

## Experimental Research Design

- 1- Apply search tools in advance to both groups before the experiment
- 2- Only exposure (the experimental group) to the independent variable, which is a program based on Islamic values as an early childhood psychotherapy method, while the control group was not exposed to this program
- 3- Apply search tools in dimensions to both groups.

## Checking the conditions for a parametric statistic

- 1- The sample size is large: The sample size of the study is 100 children divided into two groups: The experimental and the control, from which the first condition of the parameter is met.
- 2- The level of measurement of variables in digital form: All the data of the variables are numeric, and this meets the second condition of the parameter.
- 3- Moderate sample distribution: To verify moderate sample distribution two tests (Kolmogorov-Smirnov-Shapiro-Wilk test) were used to test the hypothesis that the data came from a normal distribution, and the results of both tests were as follows:

**Table (4)** for test of the fin

Shapiro-Wilk			Test for bfin			
Level of significance	Number	Statistics Tool	Level of significance	Number	Statistics Tool	
0.296	50	0.915	0.241	50	0.695	Control group
0.347	50	0.907	0.279	50	0.555	Experimental Group

From the above table, the significance level for the control and experimental groups in the two tests (Kolmogorov-Smirnova-Shapiro-Wilk) is not a statistical function at 0.05, which confirms that the data are moderate, that the data are from normal distribution, from which the average requirement is met, and that we can infer that the conditions for the parametric data are met.

To verify the validity of this hypothesis, a T-test was used to compare the experimental and control groups when applying a program based on Islamic values as a method of psychotherapy in early childhood before the trial (pre-test) and after the trial (post-test). The results were as follows:

**Table 5** (Comparison of experimental and control groups before applying a program based on Islamic values as a method of early childhood psychotherapy (pre-testing))

Group	Number	Average grade	The difference between averages	T <sub>calc</sub> value	Level of significance
Males	50	91.040	0.577	1.179	0.177
Female	50	90.463			

The previous table (5) shows that there are no statistically significant differences between the average score of the experimental and control groups before applying a program based on Islamic values as a method of early childhood psychotherapy (pre-testing). The level

of significance was equal to 0.177 (a value greater than 0.05), which indicates that there were no statistically significant differences between the average scores of the experimental and control groups prior to the application of a program based on Islamic values as a method of psychotherapy in early childhood, showing that there was parity between the two groups prior to the trial.

**Table 6** (Comparison of experimental and control groups after application of a program based on Islamic values as a method of early childhood psychotherapy (post-testing))

Group	Number	Average grade	The difference between averages	T <sub>calc</sub> value	Level of significance
Males	50	91.040	60.88	43.565**	0.000
Female	50	30.160			

The previous table (6) shows statistically significant differences between the average score of the experimental and control groups following the application of a program based on Islamic values as a method of psychotherapy in early childhood (post-testing). This difference was in favor of the experimental group with an average grade of 30.160 against an average grade of 91,040 for the control group, from which we conclude that there are statistically significant differences between the average score of the experimental and control groups after Application of a program based on Islamic values as a method of early childhood psychotherapy (post-hoc test) A program based on Islamic values as a method of early childhood psychotherapy succeeded in reducing the level of incorrect behavior of children in the study sample, which illustrates the validity of the first study's imposition, which states that " there are statistically significant differences at the level of significance ( 0.05  $\alpha$ ). In the scores of the wrong behaviors between the members of the experimental group and the post-measuring group in favor of the experimental group when applying a program based on Islamic values as a method of psychotherapy in early childhood.

#### **Forth Hypothesis**

There are statistically significant differences at the significance level (0.05 LR  $\alpha$ ) among children (male and female) in the level of exposure to early childhood psychotherapy

To test the validity of the fourth study, a test (T) was used to compare children (male and female) with the score for the incorrect behavior of children in kindergarten and the results are as follows:

**Table (7)** Comparison of children (male and female) in the scale of the wrong behavior of children at the kindergarten stage

Group	Number	Average grade	The difference between averages	T <sub>calc</sub> value	Level of significance
Males	50	60.020	1.160	-0.184	0.854
Female	50	61.180			

The previous table (7) shows that there are no statistically significant differences between average child grades (male and female). In the measure of the wrong behavior of children at the kindergarten stage, the indication level was equal to 0.854, which is greater than (0.05), indicating that there were no statistically significant differences between the average child score (male and female). In the level of early childhood psychotherapy (ECD), which shows that the two groups (male and female) are equal in the level of early childhood



psychotherapy (ECD) and explains the incorrectness of the fourth hypothesis of the study, which states that there are statistically significant differences at the level of significance ( $\alpha$  0.05) among children (male and female). In the level of vulnerability to early childhood psychotherapy

## Results

The level of wrong behaviors in the study sample children rose as the average arithmetic rate reached 4.335 with a standard deviation of 0.679, which indicates that the second hypothesis of the study, which provides for a high level of control of emotions in the early childhood stage, showed a decline in the level of control of children in the early childhood emotions, which is the same It explains the importance of the program that the study will implement, which is based on Islamic values as a method of psychotherapy in early childhood.

The decline in the level of wrong behaviors in the study sample children, application of a program based on Islamic values as a method of psychological treatment in early childhood as the computational average reached 1.436 with a standard deviation of 0.490, which shows the validity of the third study, which provides for the increase of the effectiveness of the program based on Islamic values in childhood In the early stages of the study, the level of incorrect behavior in the children of the study sample showed a decrease following the application of a program based on Islamic values as a method of psychotherapy in early childhood.

There are statistically significant differences between the average scores of the experimental and control groups following the application of a program based on Islamic values as a method of psychotherapy in early childhood (post-test) A program based on Islamic values as a method of early childhood psychotherapy succeeded in reducing the level of incorrect behavior of children in the study sample, which illustrates the validity of the first study's imposition, which states that " there are statistically significant differences at the level of significance ( $0.05 \alpha$ ). In the scores of the wrong behaviors between the members of the experimental group and the post-measuring group in favor of the experimental group when applying a program based on Islamic values as a method of psychotherapy in early childhood.

The lack of statistically significant differences between the average grades of children (male and female) in the level of vulnerability to the early childhood psychotherapy method, which shows that there is equality between the two groups (male and female). The fourth hypothesis of the study, which states that there are statistically significant differences in the significance level ( $0.05 \text{ pcl } \alpha$ ) among children (male and female) in the level of exposure to the ECD psychotherapy approach, is incorrect.

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