

INCULCATING ISLAMIC EARLY CHILDHOOD EDUCATION: A CATHOLICON TOWARDS RESTORATION OF PEACE AMONG THE MUSLIM YOUTHS IN LAGOS STATE.

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ABSTRACT

The serial degrees of youth involvement in criminal-violent cases in the Lagos state metropolis, through kidnapping, political thuggery, ritual killings for getting rich quick syndrome, vandalization of public properties at violent outbreak such as the case of #end-sars# saga, cultism among others, is highly condemnable. This situation has drawn the attention of concern individuals and corporate organizations within the state on the loss lives and other innocent citizens could not only be protected but also be guaranteed. Hence, since one of the fundamental objectives of including Islamic education in the Nigerian national curriculum is to inculcate religious beliefs and acceptable cultural behavior in the minds of the learners which is termed to mean *tarbiyyah* in Arabic language (nurturing or educating morally) regardless of level of their individual learner's socio-cultural background. It is on this basis that this paper set to investigate the cases of youth violent in Lagos society, its causes and effects. Further, it examines the efficacy of Islamic early childhood education and its impact on Muslim youths towards reducing the menace of youth violence in Lagos State. The paper employs a survey and meta-analysis of relevant literature including Qur'an and traditions of the noble Prophet (saw). It also x-rayed the potential of Islamic principles in curbing the problem of youth violence. The study used a survey design with a questionnaire distributed among a hundred (100) randomly sampled size that comprises of the twenty (20) teachers and eighty (80) students. The investigation carried out revealed the scriptural strength of both Qur'an and hadith as tools for managing insecurity when the ideals of Islamic teachings is inculcated early. Thus the study recommends that, teaching of Islamic ideals at early stage of a child is key in promoting a peaceful and violence-free society.

Keywords: Education, Islamic Early Childhood Education, Catholicon, Restoration, Peace

INTRODUCTION

Youths and education are two significant agents for societal transformation. The role of education in socio-national development cannot

be over emphasized. It is an important scheme that guarantee positive transformation required of development of both mind and soul (youth), who will in turn bring about positive change desired for the state. Perhaps it is the reason for the scholarship description of Islamic education of Galanchi (1977) in the work of Balogun, Oseni and Balogun (2020) stating that, Islamic education is the education to form person who will be good and worship Allah as He (God) deserved to be worshipped, who will use the knowledge to enjoin people to do good (*Ya'mur-bil Ma'ruf*) on earth and utilize it in accordance with Allah's laws in the service of belief and according to its scheme.

Considering the above postulation, the position of youths generally in any given society is not only considered important but held with high esteem. The rationale underlying this claim is based on the fact that, the youths are perceived as 'future leaders and agents of change' of any society, where required knowledge for positive change is acquired. This narrative suddenly changed on the account of many factors particularly after the educational reforms which Nigeria and specifically Lagos state had in about two decades ago where attempt was made to abrogate the teaching of moral education that have in its envelop, accept norms, discipline and value, now resulting to deterioration of educational system, ethical and moral disasters, indiscipline to mention but few among the youths in Lagos state.

Another note of concern is the countless inventions of 21st century, such as social media and other social technologies. This technology had also succeeded in paving way to no-boundary communication and interaction of youths around the global world including the youths of Lagos state which had now resulted into the formation of different gang groups with different motives (Ali Arazeem, 2016). However, the previous studies showed that Nigeria has continued to witness an unprecedented surge of ethnoreligious violence powered by youths since the 1980s due to the gap in the area moral education (Olayemi, 2006). The finding of this studied revealed that the effects of the reforms such as abrogation of subjects like moral studies and the inappropriate positioning of religious studies e.g. Islamic education had reduced the spirit of morality to nothingness in the society.

Hence, being one of the commercial capital of the country, Lagos state and its suburbs areas are currently facing waves of violence of different degrees among youths. The involvement of youth in these civil disturbances or conflicts like political thuggery, armed robbery, kidnapping, raping among others are said to be very disturbing. Prior to this millennia, the adolescents' violence was famous, common, and limited to tertiary institutions eminently known as cultism (O lorogun, 2014). This norm has not only changed, shifted from its base of tertiary schools but extended to both primary and secondary schools in the state and carry out their related violence attack such willful killings for ritual, political attack on oppositions, raping, hostage, and kidnapping of influential individuals in our streets. These cases of youth violence across the geo-political zones in

Nigeria with no exception of Lagos state are so alarming, and has become a challenge to all well-meaning Nigerian.

It is in furtherance to the above analysis that a religious transformative educational initiative is suggested to take its root and poised to sow the seeds of harmony and understanding among the youth populace. Hence, the "inculcation of Islamic early childhood education in Lagos State" is a visionary program that seeks to instill the timeless wisdom and values of Islamic teachings in the hearts and minds of the youngest members of the said vibrant community of Lagos state (Safi, 1999). This endeavor is not merely an educational pursuit, but a catholicon and healing balm, aiming to restore peace and forge lasting connections within a diverse and dynamic society.

Therefore, the introduction of the Islamic early childhood education and its principles (i.e. Shar'iah) into the minds of our youths at their tender age is perceived to be a solution to this menace of youth violence, as the basic tenets of Islam would not only be imparted but having the divine instruction of calling to the path of righteousness would be accomplished. Allah says: *وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ* 'And from among you there must be a party who invite people to all that is good and enjoin the doing of all that is right and forbid the doing of all that is wrong. (Q3:104).

Thus, Islam being a religion described as the religion of peace and awareness towards a total upbringing of an individual within the content and context of Islamic principles; intended as a means to stimulate a more elevated moral and spiritual consciousness leading to faith and righteous action as well as uniting the entire community (Garba and Abdul-Malik, 2017).

RESEARCH METHODOLOGY

This research is conducted to examine the efficacy of Islamic early childhood education and its impact on Muslim youths towards reducing the menace of youth violence in Lagos State, using a survey and meta-analysis of relevant literature including Qur'an and traditions of the noble Prophet (saw). It also x-rayed the potential of Islamic principles in curbing the problem of youth violence. The study used a survey design with a questionnaire distributed among a hundred (100) randomly sampled size that comprises of the twenty (20) teachers and eighty (80) students.

Concept of Early Childhood Education and Its objectives

The term early childhood education consists of activities or experiences that are intended to effect developmental changes in children prior to their entry into elementary school. In other words, early childhood education is the branch of academia that involves teaching children from birth to approximately eight years old (Sharomi, 2020). The focus according to this scholar is largely on preparing students for a lifetime of learning,

which involves the development of their social, emotional, cognitive and physical needs. To United Nations Educational, Scientific, and Cultural Organization (UNESCO,2023), early childhood care and education (ECCE) is more than just preparation for primary school, but the foundation for emotional wellbeing and learning throughout life and one of the best investments a country can make as it promotes holistic development, gender equality and social cohesion.

Hence, early childhood education could be described as an education that focused on the critical developmental milestones, skills, and concepts that children attained during the early period of their lives, from socio-emotional skills to the beginnings of numeracy, literacy, and critical thinking.

Again, according to the National Association for the Education of Young Children: Early childhood education (ECE) is the education from birth through age 8 (NAEYC,n.d). It is during this phase of life that the foundations for cognitive, physical and emotional development are built. This period of intense, rapid growth and development, with early childhood education (ECE) is considered as period for fostering a healthy foundation for life. Young children at this stage, generally start learning the basics of walking, talking and naming colors and shapes at home. They often begin learning the alphabet and how to count, which foundational aspects of academic learning are. Early childhood education also allows children the chance to apply what they've learned at home in a practical setting, interacting with individuals outside of their family. This educational scheme in classrooms offer young children a safe, nurturing environment for interaction, stimulation and social activity.

However, given such important education and exposure to every children at such tender age of their lives goes beyond mere privilege but a fundamental right divinely bestowed them. In the work of Badamasuiy (2015) titled "*protection of the rights of the child in Northern Nigeria*" it states that among other roles of parents is to form the child's personality has far reaching effects on the socialization processes. Thus, the prophet (saw) was reported to have said: *'every child is born into true religion (i.e. into a pure natural state of Islam) but its parents later makes him into a Jew, Christian or pagan'*. Looking at both former and latter analysis, it is quite clear that the role plaid by parents in the life of a child from the period of infancy to childhood to adulthood is unparalleled tender, love, and care that brings the child from the state of absolute weakness and helplessness to that of perfect strength and independence is very crucial.

Hence, this stage of learning (early childhood education) could therefore be described as a branch of educational theory that relates to the teaching of children (formally and informally) from birth up to the age of eight. Traditionally, this is up to the equivalent of third grade. It emerged as a field of study during the enlightenment, particularly in European countries with high literacy rates. It continued to grow through the nineteenth century as universal primary education became a norm in the Western world including Nigeria. In recent years of Nigeria, early childhood education has become a

prevalent public policy issue, as municipal, state, and federal lawmakers consider funding for preschool (i.e. Kindergarting). It is thus described as an important period in a child's development. It refers to the development of a child's personality. Early Childhood education is also a professional designation earned through a post-secondary education program. However, the broad objectives of Early Childhood Education programme as contained in the Report of the Education Commission (India Culture, 1967) and integrated early childhood development cited in work of Abdulrasak (2020) are among others to:

- develop in the child a good physique, adequate muscular coordination and basic motor skills;
- develop in the child good health habits and to build up basic skills necessary for personal adjustment, such as dressing, eating, washing, cleaning, etc.;
- develop desirable social attitudes and manners to encourage healthy group participation and to make the child sensitive to the rights and privileges of others;
- develop emotional maturity by guiding the child to express, understand, accept and control his feelings and emotions;
- inculcate social norms - that is culturally relevant skills and behavior which allow them to function effectively...
- stimulate intellectual curiosity and to help him understand the world in which he lives, and to foster new interests through giving opportunities to explore, investigate and experiment;
- encourage independence and creativity by providing the child with sufficient opportunities for self-expression; and
- develop the child's ability to express his thoughts and feelings in fluent, correct, clear speech.

Inculcating Islamic Education in Early Childhood: The Role of the Family

Family is said to be the unit of a larger society and the first learning institute of every child. In this regard, the role of parents known to be the foundation of a family is indispensable. Thus, being a good parent is not an easy task. From the moment of birth onwards you are entirely responsible for the physical, mental and emotional well-being and upbringing of another human being (Bidmos, 2009). As Muslim parents, this responsibility is even greater because your biggest duty is to ensure that you inculcate a solid understanding and practicable Islamic values into the mind of new generations (Badamasuiy, 2015). The importance of this is illustrated in the story of Prophet Ya'qub (AS) who even upon his death-bed was solely concerned with how his sons would worship after his passing:

وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يَلْبَنِي إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

And Ibrahim instructed his sons [to do the same] and [so did] Ya'qub, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims (Q2:132).

Therefore, to preserve Islam in the mind of a particular a child, the following five guiding factors according to Abdulrasak (2020) that parents must observed:

- Make Du'a: Among other roles of a parent is du'a for his/her child. It is the most powerful means by which you can ensure the spiritual guidance and well-being of your child. The noble prophet declared that: 'Three du'a are not rejected: *the du'a of a father, the du'a' of a traveler and the du'a of an oppressed person.*' (Tirmidhi, Abu Dawud). Likewise, a mother's du'a is also equally as powerful and accepted. Thus we must make it a point daily to sincerely turn to Allah and implore Him to guide and protect our children in all of the daily challenges that they face. Such as prayer in Quran 14:40-41:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي وَتَقَبَّلْ دُعَاءَ رَبَّنَا اغْفِرْ لِي
رَبَّنَا وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication. Our Lord, forgive me and my parents and the believers the Day the account is established. (14:40–41)

- Educate: With regards to Islamic education, we must ensure that we are able to at least provide basic Islamic knowledge to our children. This would include that which is mandatory or *fardayn* for every Muslim to know such as the basic *fiqh* of purification and *salah* as well as Qur'an recitation. We must also create awareness in our children about that which is permissible and that which is forbidden. By doing so we will enable them to carry out the commands of Allah and attain His pleasure, as is mentioned in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا
مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded. (Q 66:6)

- **Teach Islamic Etiquette:** Beyond the basic book learning of Islam, it is imperative as parents to teach children how to live in Islam. This includes the manners, morals and character we instill in them such as kindness, respect for individual and rule of law, humility, tolerance, gratitude and patience. A very practical manner in which these values can be rooted and placed in the minds of the children is by getting them to volunteer and spend time with those less fortunate. It is a duty as parents to ensure that we raise children that will grow up to be positive and contributing members of society.

Commit to Positive Reinforcement at Home: The best way to instill Islamic etiquette into our children is to simply “walk the walk”. This means that we must become role models that actually practice that which we preach to our children. It is important to note that from a young age a child learns to imitate their parent’s every action. Thus, if the child sees his/her parent praying, or observing a modest and Islamic dress code, he/she will automatically try to do the same. Similarly, if the child sees the parent using foul language or hurting another individual, he or she will follow suit.

- **Bond with Your Children:** Another important element in parent-child relationship is the bond and connection that the two share. This bond must go beyond simply feeding, clothing and educating the child. Parents must provide children with constant love, support and encouragement. It is against the prophetic example to be harsh towards our children or to degrade them. We must not push our children beyond their capacity, especially in matters of religion present it (Islam) in a loving manner such that they genuinely wish to practice its teachings out of their own free will.

All the above expressional guides is in furtherance to the fact that, Islam stands as an all-embracing system and codes that do not exempt any aspect of a human life and his society. It is thus believed that, undertaking the highlighted guides that a violent-free society is guaranteed. In addition to this, Atiku (1996) noted that Islam is a well-organized system of life that has a vibrant document (The Qur’an) for the good of the humanity with distinction in social equity and human right preservation. Islam is thus a discipline and guidance oriented in all human affairs, individual and communal, spiritual and material; economic and political, legal and cultural, intellectual; and nation and global interaction in human sphere. Thus, Islamic early childhood education is that training which aims at the balanced growth of the total personality of man through training of man’s spirit, intellect, the self-freeing and bodily senses (Halliru, 2000).

DATA ANALYSIS

The data collected from the respondents were analyzed with the use of simple percentage for an unambiguous analytical discussion and

understanding. A total of hundred (100) questionnaires were distributed and all were returned.

Table 1: Teacher - Gender Distribution of the Respondents

Response	Frequency	Percent	Valid percent	Cumulative frequency
Male	15	75%	75	75
Female	5	25%	25	25
Total	20	100	100	100

Male = $15/20 \times 100 = 60\%$

Female = $5/20 \times 100 = 40\%$

From the table above, it shows that 15 of the sampled teachers representing 75% of the respondents were males while 5 respondents representing 25% were females.

Table 2. The Marital Status of the respondents.

Response	Frequency	Percent	Valid Percent	Cumulative Frequency
Married men	10	50%	50	50
Married women	5	25%	25	25
Single men	5	25%	25	25
Single women	0	0%	0	
Widow	0	0%	0	-
Widower	0	0%	0	-
Divorce	0	0%	0	-
Total	50	100%	100	100

Married men: $10/20 \times 100 = 50\%$

Married women: $5/20 \times 100 = 25\%$

Single men: $5/20 \times 100 = 25\%$

Total=100.

The above table shows that 10 respondents which representing 50% of the total respondents are married men, 5 respondents representing 25% of the total respondents were married women, 5 respondents representing 20% of the respondents were single men.

Table 3. Test of Hypothesis one:

There is no significant difference between the teaching qualification and inculcation of Islamic education in early childhood in Nigeria.

S/N	Statement	SA	A	SD	D	TOTAL
1	All Islamic studies teachers in schools are qualified to teach Islamic studies as a subject.	40	20	15	5	80
2	Availability of qualified teachers affects the implementation of Islamic values in early childhood education.	25	20	20	15	80

3	Islamic studies teachers find it difficult to cover the curriculum content within the stipulated information period.	30	25	15	10	80
TOTAL		75	40	15	20	100

Since the 40 respondents strongly agreed that all Islamic studies teachers in schools are qualified to teach Islamic studies as a subject and 20 agreed, we deal with the high side which would be either strongly agreed/agreed or strongly disagreed/disagreed, we divide the response into 2.

1. Strongly agreed and agreed will be added

2. Strongly disagreed and disagreed will be added

Statement one: $SA+A=40+20=60$

$SD+D=15+5=20$;

So we go with $SA+A$

$60/80 \times 100 = 75\%$.

Since the respondents 25 strongly agreed that availability of qualified teachers affects the implementation of Islamic education in early childhood care education and 20 agreed, 20 strongly disagreed and 15 disagreed.

Statement two: $SA+A = 25+20 = 45$

$SD+D=20+15=35$

So we go with $SA+A$

$45/80 \times 100 = 56.25\%$

Since the respondents 30 strongly agreed that Islamic studies teachers find it difficult to cover the curriculum content within the stipulated information period and 25 agreed, 15 strongly disagreed and 10 disagreed.

Statement three: $SA+A=30+25=55$

$SD+D=15+10=25$

We go with $SA+A$

$55/80 \times 100 = 68.75\%$

Table 4. Test of Hypothesis Two:

There is no significant difference between the teaching qualification and inculcation of Islamic education in early childhood in Nigeria.

S/N	Statement	SA	A	SD	D	Total
4	For a proper implementation of Islamic education in early childhood, there must be adequate and good environment e.g. classroom building for teaching and learning.	45	15	10	10	80
5	For a successful implementation of Islamic education in early childhood, there must be adequate provision of infrastructure for learner's use.	48	15	2	15	80

6	Instructional materials are important for a successful implementation of Islamic education in early childhood.	38	15	18	9	80
Total		93	37	10	10	150

Since the respondents 45 strongly agreed that a successful implementation of Islamic education in early childhood, there must be a conducive learning atmosphere and 15 agreed, then 10 strongly disagreed and 10 disagreed.

Statement four: $SA+A=45+15=60$

$SD+D=10+10=20$

So we go for $SA+A$

$60/80 \times 100 = 75\%$

Since the respondents 48 strongly agreed that Islamic education in early childhood, there must be adequate and good classroom building for teaching and learning and 15 agreed then 2 strongly disagreed and 15 disagreed.

Statement five: $SA+A=48+15=63$

$SD+D=15+2=17$

So we go with $SA+A$

$63/80 \times 100 = 78.75\%$

Since the respondents 38 strongly agreed that a successful implementation of Islamic education in early childhood, there must be adequate furniture's for students in their respective classes and 15 agreed, then 18 strongly disagreed and 9 disagreed.

Statement six: $SA+A=38+15=53$

$SD+D=18+9=27$

So we go for $SA+A$

$53/80 \times 100 = 66.25\%$

Table 5. Test of Hypothesis Three:

There are no significant differences between teacher's capacity building for enhancement of a successful inculcation of Islamic education and early childhood upbringing.

S/N	Statement	SA	A	SD	D	TOTAL
7	Instructional materials are important for a successful implementation of Islamic education in early childhood.	48	12	12	8	80
8	Islamic studies teacher often improvise instructional materials to aid his/her teaching in Islamic studies.	35	15	15	15	80
9	Audio, audiovisual materials are utilized by the Islamic studies	45	15	12	8	80

teacher in presenting his or her lesson.					
Total	100	28	12	10	150

Since the respondents 48 strongly agreed that instructional materials are important for a successful implementation of Islamic Education in early childhood and 12 agreed, then 12 strongly disagreed and 8 disagreed.

Statement seven: $SA+A=48+12=60$

$SD+D=12+8=20$

So we go with $SA+A$

$60/80 \times 100 = 75\%$

Since the respondents 35 strongly agreed that Islamic Studies Teacher often improvise for a successful implementation of Islamic Studies and 15 agreed then 15 strongly disagreed and 15 disagreed.

Statement eight: $SA+A=35+15=50$

$SD+D=15+15=30$

So we go for $SA+A$

$50/80 \times 100 = 62.5\%$

Since the respondents 45 strongly agreed that audio, audiovisual materials are utilized by the Islamic studies teachers in presenting his/her lessons, 15 agreed, 12 strongly disagreed and 8 disagreed.

Statement nine: $SA+A=45+15=60$

$SD+D=12+8=20$

So, we go for $SA+A$

$60/80 \times 100 = 75\%$

Table 6. Test of Hypothesis Four:

There is no significant difference between teachers of appropriate Instructional materials for a successful inculcation of Islamic education and early childhood upbringing.

S/N	Statement	SA	A	SD	D	Total
10	Teacher's method of inculcating enhances the implementation of Islamic education in early childhood education.	34	12	20	14	80
11	The pupils understand better when using demonstrative methods to teach the topic.	40	15	12	13	80
12	Appropriate use of teaching methods would increase pupils academic achievement	45	15	11	9	80
Total		101	28	13	8	240

Since the respondents 34 strongly agreed that teacher's method of teaching Islamic Studies enhance the implementation of Islamic education in early childhood education, 12 agreed 20 strongly disagreed and 14 disagreed.

Statement ten: $SA+A=34+12=46$

$SD+D=20+14=34$

So we go for SA+A

$46/80 \times 100 = 57.5\%$

Since the respondents 40 strongly agreed that the pupils understands better when using demonstrative method to teach the topic, 15 agreed, 12 strongly disagreed and 13 disagreed.

Statement eleven: $SA+A=32+10=42$

$SD+D=6+2=8$

So we go for SA+A

$42/80 \times 100 = 52.5\%$

Since the respondents 45 strongly agreed that appropriate use of teaching methods would increase pupils' academic achievement, 15 agreed, 11 strongly disagreed and 9 disagreed.

Statement twelve: $SA+A=45+15=60$

$SD+D=11+9=20$

So we go for SA+A

$46/80 \times 100 = 57.5\%$

Table 7. Test of Hypothesis Five:

There is no significant difference between teacher's utilization of appropriate teaching methods for a successful impartation of Islamic education and early childhood upbringing.

S/N	Statement	SA	A	SD	D	Total
13	Seminars and workshops should often be organized for Islamic studies teachers by education authorities in the state.	55	25	-	-	80
14	For proper implementation of Islamic studies education, training and retraining of Islamic teachers is indispensable.	42	16	12	10	80
15	Teachers are the most important factors in the implementation of Islamic studies education during the early childhood	50	15	15	-	80
Total		117	20	10	3	150

Since the respondents 55 strongly agreed that seminars and workshops should be often organized my Islamic studies teachers by education

authorities in the state, 25 agreed, strongly disagreed and disagreed are null.

Statement thirteen: $SA+A=55+25=80$

$SD+D=0$

So we go for SA+A

$80/80 \times 100 = 100\%$

Since the respondents 42 strongly agreed that proper implementation of Islamic studies education, training and retraining of Islamic teachers is indispensable, 16 agreed, 12 strongly disagreed and 10 disagreed.

Statement fourteen: $SA+A=42+16=58$

$SD+D=12+10=22$

So we go for SA+A

$58/80 \times 100 = 72.5\%$

Since the respondents 50 strongly agreed that teachers are the most important factors in the implementation of Islamic studies education, 15 agreed, 15 strongly disagreed and 0 disagreed.

Statement fifteen: $SA+A=50+15=65$

$SD+D=15+0=15$

So we go for SA+A

$65/80 \times 100 = 81.25\%$

CONCLUSION

Islam being a religion described as source of peace and awareness towards a total upbringing of an individual within the content and context of Islamic principles; intended as a means to stimulate a more elevated moral and spiritual consciousness leading to faith and righteous action as well as uniting the entire community (Garba and Abdul-Malik, 2017). This paper had therefore explored and delved into how early childhood education, especially with an Islamic influence, can play a crucial role in fostering social cohesion and unity among diverse communities in Lagos State. It had also emphasized on the significance of instilling values of understanding, tolerance, and cooperation during the formative years or age of a child's development.

It thus, concludes that the early childhood education, particularly when infused with Islamic values, emerges as a powerful catalyst for promoting social cohesion in diverse communities. By nurturing a generation of children who are cognizant of their shared humanity and appreciative of diversity. Such education lays the foundation for a more inclusive and harmonious society in a heterogeneous State like Lagos. Perhaps it's among reason why DanAsabe (2006) describing such education as the process that involving three references: the individual, the society or national community and the whole content of reality both materials and

spiritual, which play a dominant role in determining the nature and destiny of man and the society.

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