



Nurturing the Child's Nature: Revisiting Child Moral Education in the Thought of Ibn Jazar on the book *Siyasatu shibyan wa tadbiruhum*

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Abstract

Purpose – This study revisits child moral education through the lens of Ibn Jazar's book *Siyasatu shibyan wa tadbiruhum*, exploring its relevance to contemporary Islamic education. The study aims to bridge the classical nature versus nurture debate in moral education, focusing on how Ibn Jazar integrates physical health with moral development. His holistic approach emphasizes that a child's physical well-being is crucial for the effective internalization of moral values, arguing that healthy children are better prepared for moral instruction.

Design/methods/approach – The research methodology employed is qualitative content analysis, with an emphasis on latent analysis to uncover hidden meanings in the text. The analysis reveals that Ibn Jazar's work provides a comprehensive framework for addressing both physical and moral development, which is essential for shaping children's character from an early age.

Findings – The findings suggest that his emphasis on health as a foundation for morality is not only relevant for historical discourse but also offers practical solutions to current challenges in Islamic education, particularly in navigating the effects of globalization on moral development.

Research implications/limitations – The study acknowledges the limitation of possible interpretative bias and recommends further research to explore how Ibn Jazar's ideas could be adapted into modern curricula.

Practical implications – Practically, Ibn Jazar's approach offers guidance in the development of Islamic education curricula that focus on a balance between moral and physical instruction, while emphasizing the importance of a supportive environment for children's development.

Originality/value – This research contributes to the field by highlighting a largely overlooked figure in Islamic moral education and suggesting how his interdisciplinary approach can inform the development of contemporary educational systems.

Keywords Child moral education, Holistic approach in islamic education, Physical health and moral development, Ibn Jazar's educational philosophy

Paper type Research paper

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1. Introduction

Child moral education remains a pivotal concern in both global and Islamic contexts, particularly amid the enduring debate over nature versus nurture in shaping morality. The question of whether innate qualities or environmental factors predominantly influence a child's moral development has profound philosophical and practical implications (Cherry, 2022; Rathus, 2014). This discourse is critical for educators and policymakers striving to cultivate ethical individuals in an era marked by rapid societal changes (Elliott et al., 2018; Zucca et al., 2023). In Islamic education, revisiting classical perspectives can offer valuable insights into contemporary challenges (Alavi, 2008; Shuhari et al., 2019). Therefore, examining the works of historical Islamic scholars like Ibn Jazar provides an opportunity to enrich current educational practices (Al-Alawi, 2017; Boudalia, 2016).

Previous studies have extensively explored child moral education within the Islamic tradition, often focusing on prominent figures such as Al-Ghazali and Ibn Sina (Al-Awamreh, 2016; Smairi, 2021). These scholars have contributed significantly to understanding the interplay between a child's innate disposition and environmental influences in moral development (Giladi, 1987; Honeycutt, 2019). Contemporary research also highlights the importance of integrating physical health and moral education, emphasizing a holistic approach to child development (Acharibasam & McVittie, 2023; Hansson et al., 2020). Moreover, modern psychological theories support the notion that both genetic and environmental factors are crucial in shaping a child's morality (Behnamnia et al., 2020; Dreamson & Kim, 2022). The integration of health and education is seen as vital for effective moral instruction (Donison & Halsall, 2023; Speldewinde, 2024).

Ibn Jazar al-Qayrawani, although less discussed, offers a unique perspective by combining medical knowledge with educational theory in his work *Siyasatu shibyan wa tadbiruhum* (Harju et al., 2020; Karaarslan Semiz & Temiz, 2021). He advocates for a balanced emphasis on physical health and moral upbringing, arguing that a healthy body facilitates the internalization of moral values (Motta & Ferreira, 2022; Walshe et al., 2023). This approach aligns with modern findings that physical well-being enhances cognitive and emotional capacities necessary for moral development (Friedman et al., 2024; Hughes, 2023). Studies in early childhood education support the integration of health, environment, and moral education to foster holistic development (Boileau & O'Donoghue, 2024; Çetin, 2019). Additionally, interventional programs that combine physical activities with moral instruction have shown positive outcomes in children's ethical behavior (Pikus et al., 2024; Vander Donk, 2023).

The relevance of Ibn Jazar's holistic approach is further underscored by contemporary challenges in Islamic education, such as globalization and shifting social values (Sharma-Brymer et al., 2018; Sprague et al., 2020). Modern educators are seeking methods to adapt classical teachings to address issues like moral relativism and the erosion of traditional values (Smith, 2021; Susilo et al., 2024). Integrating physical health into moral education can provide a more comprehensive framework for addressing these challenges (Puk, 2023; Robinson & Barrable, 2023). Furthermore, the connection between physical well-being and moral reasoning is supported by recent psychological research (Kavak, 2024; Lanza et al., 2023). This underscores the potential of revisiting classical texts to find solutions applicable to contemporary contexts (González-Tapia et al., 2022; Harper & Obee, 2021).

Despite the contributions of Ibn Jazar, there is a noticeable gap in literature concerning his work compared to other Islamic scholars (Mullenbach et al., 2019; Whitburn et al., 2023). Limited exploration of his integration of medical and educational principles suggests an area ripe for further research (Camasso & Jagannathan, 2018; Talebpour et al., 2020). Contemporary studies have begun to recognize the importance of holistic approaches in education but often lack historical grounding (Fox-Turnbull, 2024; Hirota, 2024). By analyzing Ibn Jazar's work, modern educators can gain insights into integrating physical health with moral education effectively (Tarman & Kukurtcu, 2022; Zhai et al., 2024). This approach can also bridge the gap between classical teachings and modern educational needs (King et al., 2020; Lou, 2024).

However, previous studies have predominantly focused on either the nature versus nurture debate or the integration of health and education, seldom combining these aspects within an Islamic framework (Green et al., 2022; Varning Poulsen et al., 2021). The lack of comprehensive analysis on Ibn Jazar's contributions leaves a gap in understanding how his holistic approach can address contemporary educational challenges (Motta & Ferreira, 2022; Walshe et al., 2023). Additionally, there is limited research on applying classical Islamic educational theories to modern contexts, particularly in integrating physical well-being with moral development (Smith, 2021; Susilo et al., 2024). This oversight restricts the potential benefits that could be derived from such integration (Boileau & O'Donoghue, 2024; Donison & Halsall, 2023). Therefore, a thorough examination of Ibn Jazar's work is necessary to fill this scholarly void (Friedman et al., 2024; Pikus et al., 2024).

This study aims to revisit child moral education through the lens of Ibn Jazar's *Siyasatu shibyan wa tadbiruhum*, exploring its relevance to contemporary Islamic education. By bridging the classical nature versus nurture debate, the research focuses on how Ibn Jazar integrates physical health with moral development, emphasizing that a child's physical well-being is crucial for effective moral instruction. This holistic approach offers a valuable framework for modern educators seeking to enhance moral education within Islamic contexts. The study's contributions lie in highlighting the applicability of classical Islamic thought to contemporary educational challenges and providing insights into integrating health and morality in child development (González-Tapia et al., 2022; Harper & Obee, 2021). Ultimately, this research seeks to enrich the discourse on moral education by drawing from historical perspectives to inform present-day practices.

2. Methods

This study employs a qualitative content analysis approach to examine Ibn Jazar's views on early childhood moral education as presented in *Siyasatu Shibyan wa Tadbiruhum*. Content analysis enables replicable and valid inferences from texts to their contexts (Krippendorff, 2004). The research follows a four-phase design: decontextualization, recontextualization, categorization, and compilation (Bengtsson, 2016). The unit of analysis, Chapter Twenty-Two of *Siyasatu Shibyan wa Tadbiruhum*, was purposively selected for its focus on moral education. Data were collected through document analysis, involving transcription and tabulation of the text, conducted from April to August 2024. A latent content analysis was applied to uncover hidden meanings and contextual relationships within the text.

To ensure reliability and validity, the study employed triangulation by comparing findings with other relevant literature and consulting with experts in education and Islamic studies. This process minimized interpretive bias and enhanced the credibility of the results. The analysis emphasized the systematic organization and interpretation of textual data to draw insights into Ibn Jazar's perspectives on the moral education of children.

3. Result

3.1. *Ibn Jazar: The Trailblazer of Islamic Medicine*

Ibn Jazar, also known as Ahmad bin Ibrahim bin Abi Khalid al-Jazar, was born around 898 CE in Qayrawan, Tunisia. He was a distinguished physician in the Islamic world, renowned for his contributions to medical science, geography, and history. Among his most celebrated works is *Zad al-Musafir wa Qut al-Hadir (Provision for the Traveler and Sustenance for the Settled)*, which discusses illnesses, treatments, and medicines accessible to a broad audience, especially the underprivileged (Kushidayati, 2014; Qadah al-Sab'i, 2016). This book highlights his commitment to providing practical medical solutions that could benefit those with limited access to healthcare. His dedication to making medical knowledge widely available made him a highly respected figure in both the academic and public spheres.

Ibn Jazar's education was shaped by the prominent Jewish physician Ishaq bin Suleiman al-Isra'ili, who also served as a court doctor for the Fatimid dynasty. Under Ishaq's mentorship, Ibn Jazar developed a profound understanding of medicine and became an expert in diagnosing and treating diseases. Beyond his academic achievements, he was known for his generosity, often providing free medical care and distributing medicines to the public through his assistant, Rashiq. This altruism reflected his belief in the importance of accessible healthcare for all societal groups. He passed away at the age of over 80 around 980 CE, leaving behind a vast intellectual legacy and considerable wealth (Boucherit, 2016; Kushidayati, 2014).

Ibn Jazar's influence was not confined to the Islamic world; it extended to Europe through translations of his works into Latin. For example, his *Kitab al-Adwiya al-Mufrada* was translated by Constantine the African, becoming a foundational text in Western medicine (Boudalia, 2016; Qadah al-Sab'i, 2016). This translation allowed his medical knowledge to bridge cultural and geographical boundaries, playing a pivotal role in the development of Western medical practices. The adoption of his ideas in Europe underscores the universality of his contributions and the enduring relevance of his works. His ability to synthesize diverse sources of medical knowledge made him a global figure in the history of medicine.

Among his many works, one particularly notable contribution is *Siyasatu al-Shibyan wa Tadbiruhum* (*The Governance and Management of Children*), a comprehensive guide on childcare and education. This book delves into various aspects of raising children, addressing topics such as physical health, nutrition, hygiene, and moral education (Boudalia, 2016). The depth and detail of this work make it a pioneering text in the field of pediatrics, providing insights that were ahead of its time. Ibn Jazar combined medical expertise with a strong emphasis on the ethical and educational aspects of child-rearing. His holistic approach reflected his understanding that health and character development are intertwined.

Ibn Jazar's guidelines for childcare included specific instructions on hygiene and nutrition for infants, as well as recommendations for fostering good moral character. He emphasized the importance of instilling ethical values and proper behavior from an early age, seeing this as critical for a child's overall development (Boudalia, 2016). His work offered practical advice for parents and caregivers, aiming to create a balanced environment for physical and moral growth. This perspective demonstrates his forward-thinking approach to integrating healthcare and education. Even centuries later, his ideas remain relevant, offering timeless wisdom on raising healthy and virtuous children.

3.2. *Siyasatu Sibyan: A Revolutionary Guide to Childcare and Education*

The book *Siyasatu Sibyan wa Tadbiruhum* is one of the earliest works in pediatrics, providing comprehensive guidance on the care of children. The author, Ibn Jazar, structured the book into twenty-two chapters, each addressing specific aspects of childcare. The first chapter covers neonatal care, including the physical and psychological condition of mothers, daily newborn care such as umbilical cord cutting, salting infants, swaddling, breastfeeding, and maintaining hygiene and health (Ibn Jazar, 2009). The second chapter discusses the criteria for wet nurses and caregivers, focusing on their age and character. The third chapter elaborates on the quality and composition of milk provided by wet nurses, setting the foundation for understanding early nutrition. Subsequent chapters address topics such as the impact of diet on milk quality, the causes of milk deficiency, teething care, common childhood illnesses, epilepsy, sleep disorders, eye and ear problems, and digestive issues. Each chapter provides detailed instructions on the treatment and care of specific health challenges children might face.

In writing *Siyasatu Sibyan wa Tadbiruhum*, Ibn Jazar drew extensively from key ancient sources, including the works of Hippocrates, Galen, and Yahya bin Masawayh (Ibn Jazar, 2009). This reliance on foundational texts demonstrates the depth of his research and his commitment to presenting the most accurate and beneficial information. By synthesizing the knowledge of past medical authorities, Ibn Jazar built upon existing medical wisdom, creating a work that amalgamates the best practices of his time. This approach underscores his respect for established knowledge while showcasing his ability to adapt it within an Islamic medical framework.

Ibn Jazar employed a systematic and scientific methodology in his book, distinguishing between treatment and medication when studying diseases. He used precise definitions and descriptions for various illnesses and their symptoms, ensuring clarity and understanding. According to Muhammad al-Habib al-Hila, the book's editor, Ibn Jazar's writing style is simple and accessible, making complex medical information comprehensible for a broad audience (Ibn Jazar, 2009). This methodological approach highlights his dedication to creating a reliable and practical medical reference. His work reflects not only his expertise but also his ability to communicate effectively with practitioners and laypeople alike.

The book *Siyasatu Sibyan wa Tadbiruhum* represents one of Ibn Jazar's significant contributions to pediatric medicine, encompassing the physical, psychological, and educational well-being of children. The book explicitly provides guidance on caring for children from birth through their formative years, including care for pregnant mothers, newborns, and the treatment of medical conditions common during childhood. It bridges medical and moral education, offering a holistic view of child-rearing that integrates health with character development. This integration highlights Ibn Jazar's belief in the interplay between physical and moral well-being.

The book is divided into sections that focus on key areas of child development. The first section addresses newborn health management and maternal care, including guidelines on breastfeeding practices and suitable milk for infants. The second section examines common childhood diseases and the recommended treatments and medications. The third section emphasizes the moral education and character formation of children, promoting gentle methods of instilling positive behavior (Boudalia, 2016). With over 57 detailed chapters, the book delves deeply into both physical care and the moral and social development of children. Ibn Jazar integrates his observations of child development with insights from earlier medical thinkers like Galen and Hippocrates, adapting their ideas into the context of Islamic medicine (Boudalia, 2016). This synthesis underscores the timeless value of his work in providing balanced education and health care for children.

3.3. The Wisdom of Ibn Jazar: Lessons for Modern Child Development

The book *Siyasatu Sibyan wa Tadbiruhum* is a notable work that addresses the education and upbringing of children, focusing particularly on ethics and morality. Chapter 22 of the book specifically emphasizes the importance of education and discipline in early childhood. Ibn Jazar's analysis employs an educational philosophy approach, focusing on character building, morality, and the influence of habits and manners on child development. He highlights that early childhood is a critical period during which children are more receptive to guidance and easier to direct. This notion is encapsulated in his statement:

"لأن الصغير أسلس قيادة وأحسن مواتاة وقبولاً"

(*Young children are easier to guide and better at accepting instruction*) (Ibn Jazar, 2009).

From the perspective of educational philosophy, this argument aligns with theories of moral and cognitive development. For instance, Jean Piaget posited that children pass through stages of cognitive development that determine their ability to understand moral concepts. Early exposure to desirable behaviors ensures that these habits become deeply ingrained. Ibn Jazar's approach reflects a forward-thinking understanding of the importance of molding character and values during the formative years of childhood.

Ibn Jazar also acknowledges the natural variations in children's temperaments, which affect how they respond to education. He observes that some children naturally accept discipline easily, while others resist it. He articulates this observation in the statement:

"نجد من الصبيان من يقبل الأدب قبولاً سهلاً ونجد منهم من لا يقبل ذلك"

(*We find that some children accept discipline easily, while others do not*) (Ibn Jazar, 2009).

This perspective aligns with humanistic education theories, as advocated by Carl Rogers and Abraham Maslow, which emphasize recognizing and addressing the individual needs and potential of each child. Ibn Jazar's acknowledgment of individual differences highlights the importance of tailoring educational approaches to suit each child's unique personality and

abilities. This nuanced understanding enriches the broader discourse on effective education and character development.

A significant focus of Chapter 22 is on the cultivation of good habits from an early age. Ibn Jazar underscores the necessity of instilling proper manners in children, emphasizing that these habits play a foundational role in shaping their character. He asserts that habits can reinforce positive traits, as evidenced by his statement:

"العادة طبيعة ثانية"

(*Habit is second nature*) (Ibn Jazar, 2009).

This concept aligns with Islamic educational philosophy, which regards good manners as a cornerstone of learning. Education, in this context, is not solely about imparting knowledge but also about fostering good moral habits. Islamic educational philosophy stresses that instilling good habits in children from a young age integrates these behaviors into their personalities, shaping them into virtuous individuals. Ibn Jazar's emphasis on habituation reflects a profound understanding of the long-term impact of early moral education.

Ibn Jazar also warns of the negative consequences of neglecting education and discipline in children. He argues that children who are not habituated to good manners and discipline are more likely to follow their inherent negative tendencies. He stresses the importance of addressing these tendencies early, stating:

"إن الصواب أن يؤدب الصبي، فإن كانت طبيعته طبيعة من ليس بأديب ولا لبيب فهذا بين للمعترض طريق الصواب"

(*It is correct to educate the child because if their nature is that of one who is neither polite nor wise, education shows the path to correct errors*) (Ibn Jazar, 2009).

From the perspective of educational philosophy, this highlights the necessity of early intervention in character education. Without such intervention, children may be shaped by negative influences from their environment or innate dispositions, making these traits harder to change as they grow older. Philosophers like Al-Farabi and Ibn Miskawayh have similarly emphasized the role of education and manners in guiding individuals toward virtue and happiness.

Chapter 22 of *Siyasatu Sibyan* provides a foundational perspective on the importance of teaching manners and discipline from an early age. It emphasizes the role of habits and morals in shaping a child's character while accounting for individual differences in receptiveness to education. Ibn Jazar's approach underscores that education is not merely the transfer of knowledge but also the cultivation of morality and good behavior. His insights remain relevant, offering timeless wisdom for raising well-rounded, virtuous individuals.

4. Discussion

Our study revisited child moral education through the lens of Ibn Jazar's *Siyasatu Shibyan wa Tadbiruhum*, aiming to explore its relevance to contemporary Islamic education. This investigation is significant given the ongoing nature versus nurture debate in moral education (Ahmed Zaky, 2015; Honeycutt, 2019; Rathus, 2014). Previous literature emphasizes the importance of early moral and character development in children (Al-Attas, 1979; Alavi, 2008; Brifkani, 2021). However, there is a gap in integrating classical Islamic perspectives with modern educational practices (Boyle, 2006; Halstead, 2004; Mullenbach et al., 2019). By examining Ibn Jazar's holistic approach, which integrates physical health with moral development, we sought to bridge this gap and provide insights for contemporary education.

Our findings revealed that Ibn Jazar was not only a trailblazer in Islamic medicine but also a pioneer in child moral education. He emphasized that healthy children are better prepared for moral instruction, underscoring the interplay between physical well-being and character development (Boudalia, 2016; Giladi, 1987; Kushidayati, 2014). His work, *Siyasatu Shibyan wa Tadbiruhum*, provides comprehensive guidance on childcare, addressing physical health, nutrition, hygiene, and moral education (Al-Alawi, 2017; Boudalia, 2016; Ibn Jazar, 2009). Notably, his systematic and scientific methodology distinguished between treatment and medication when studying diseases, ensuring clarity and understanding (Boucherit, 2016; Ibn

Jazar, 2009; Qadah al-Sab'i, 2016). This approach highlights his dedication to creating a reliable and practical medical reference.

Furthermore, Chapter 22 of *Siyasatu Shibyan wa Tadbiruhum* specifically emphasizes the importance of education and discipline in early childhood. Ibn Jazar argued that early childhood is a critical period during which children are more receptive to guidance and easier to direct (Al-Attas, 1979; Brifkani, 2021; Ibn Jazar, 2009). He acknowledged the natural variations in children's temperaments, which affect how they respond to education (Cherry, 2022; Ibn Jazar, 2009; Mcleod, 2023). His assertion that "habit is second nature" underscores the necessity of instilling proper manners in children, emphasizing that these habits play a foundational role in shaping their character (Alavi, 2008; Halstead, 2004; Ibn Jazar, 2009). This perspective aligns with modern educational philosophies that stress the importance of early moral education (Honeycutt, 2019; Mcleod, 2023; Rathus, 2014).

Our analysis also revealed that Ibn Jazar warned of the negative consequences of neglecting education and discipline in children. He argued that without proper guidance, children may follow their inherent negative tendencies, making undesirable traits harder to change as they grow older (Alavi, 2008; Halstead, 2004; Ibn Jazar, 2009). His holistic approach bridged medical and moral education, offering a view of child-rearing that integrates health with character development (Al-Attas, 1979; Boudalia, 2016; Giladi, 1987). This integration highlights his belief in the interplay between physical and moral well-being, a concept that remains relevant in contemporary discussions on child development (Collado et al., 2020; King et al., 2024; Lanza et al., 2023).

When comparing our findings with previous studies, it becomes evident that Ibn Jazar's emphasis on early moral education aligns with the theories of moral and cognitive development proposed by Jean Piaget (Cherry, 2022; Mcleod, 2023; Tarman & Kukurtcu, 2022). Both acknowledge the critical stages in a child's development where they are most receptive to moral concepts (Behnamnia et al., 2020; Cherry, 2022; Kavak, 2024). Additionally, his recognition of individual differences parallels the humanistic education theories of Carl Rogers and Abraham Maslow, which emphasize addressing the unique needs of each child (Çetin, 2019; Honeycutt, 2019; Rathus, 2014). This alignment suggests that Ibn Jazar's work is not only historically significant but also resonates with modern educational philosophies (Harper & Obee, 2021; Motta & Ferreira, 2022; Pikus et al., 2024).

Moreover, the holistic approach of integrating physical health with moral education in Ibn Jazar's work finds support in contemporary research emphasizing the importance of health in learning (Donison & Halsall, 2023; King et al., 2024; Lanza et al., 2023). Studies have shown that physical well-being significantly affects children's social-emotional learning skills, including self-awareness and self-management (Collado et al., 2020; Lanza et al., 2023; Zucca et al., 2023). This correlation underlines the timeless relevance of Ibn Jazar's perspective on the interconnectedness of physical and moral development (Harju et al., 2020; Smith, 2021; Sprague et al., 2020). However, unlike some modern approaches that may treat health and moral education as separate domains, Ibn Jazar's work demonstrates an integrated methodology that could inform current educational practices (Camasso & Jagannathan, 2018; Elliott et al., 2018; Walshe et al., 2023).

4.1. Research Contribution

The significance of these findings lies in highlighting the enduring value of classical Islamic educational philosophies in addressing contemporary educational challenges. Ibn Jazar's holistic approach offers a framework that bridges the dichotomy between nature and nurture by emphasizing the interplay of inherent dispositions and environmental influences (Ahmed Zaky, 2015; Halstead, 2004; Hirota, 2024). His insistence on early intervention and tailored educational approaches underscores the necessity of personalized education, a concept gaining traction in modern pedagogy (Bravo et al., 2022; Çetin, 2019; Fox-Turnbull, 2024). Incorporating Ibn Jazar's perspective could provide contemporary Islamic education with a model that supports a balanced development of children, integrating both their cognitive and moral growth.

4.2. Limitations

However, while interpreting these findings, one must exercise caution not to anachronistically impose modern interpretations on classical texts, acknowledging the historical and cultural contexts in which they were produced (González-Tapia et al., 2022; Varning Poulsen et al., 2021; Walshe et al., 2023). This limitation emphasizes the need to approach classical Islamic educational theories with sensitivity to their context, ensuring that their application does not oversimplify or misrepresent the intentions and nuances inherent in the original texts.

4.3. Suggestions

The implications of this study suggest that incorporating Ibn Jazar's holistic and integrated approach could enhance contemporary Islamic education by fostering balanced development in children. His emphasis on the interdependence of physical health and moral education provides valuable insights for developing curricula that address both aspects simultaneously (Harju et al., 2020; Lanza et al., 2023; Vander Donk, 2023). Implementing such an approach could bridge gaps in current educational practices that often compartmentalize physical well-being and moral instruction (Elliott et al., 2018; Smith, 2021; Sprague et al., 2020). Revisiting classical perspectives like those of Ibn Jazar may contribute to more effective educational strategies that promote comprehensive child development in today's globalized context (King et al., 2024; Mullenbach et al., 2019; Susilo et al., 2024).

5. Conclusion

This study explored child moral education through Ibn Jazar's *Siyasatu Shibyan wa Tadbiruhum*, focusing on his integration of physical health with moral development to bridge the classical nature versus nurture debate. The findings highlight Ibn Jazar's holistic approach, which emphasizes that a child's physical well-being is essential for effective moral instruction and that early childhood is a critical period for instilling proper manners and values. His acknowledgment of individual differences and tailored educational strategies remains relevant to contemporary Islamic education. Incorporating his integrated approach could enhance curricula by addressing physical and moral development simultaneously, bridging gaps in current practices. However, the study's reliance on a single historical text limits its generalizability, necessitating further exploration of other classical works and empirical studies to evaluate the practical application of Ibn Jazar's methods in modern contexts, thereby contributing to more comprehensive educational strategies.

Declarations

Author contribution statement

Muhammad Hanif Al-Fatih conceived the idea, developed the theory of child moral, child nature, conducted data collection, and performed the analysis. All authors engaged in discussions regarding the findings and made contributions to the final manuscript.

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Data availability statement

The dataset generated and analyzed during the research is available from the corresponding author upon reasonable request.

Declaration of interests statement

All authors declare that they have no financial or personal interests that could influence the work presented in this manuscript.

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