

Analysis of dimensions and components Model for Teaching Thinking to Children in the Framework of Islamic Educational Philosophy

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Abstract:

Background and Objective: The present study was conducted with the aim of designing a model for teaching thinking to children in the framework of Islamic educational philosophy and with an emphasis on aesthetics and art. The model is based on four main pillars: Islamic educational philosophy, aesthetics, art and teaching thinking, and by utilizing components such as monotheistic education, the connection of reason and heart, and Islamic anthropology, it seeks to present a theoretical and practical model in the cultural-value context of Islam. Art and aesthetics have also been used as tools to enhance learning and cultivate thinking.

Method: This research was qualitative with a data-based approach and an applied purpose, and the statistical population included 32 teachers and experts in the field of teaching thinking, Islamic education and art. The data were collected through semi-structured interviews and analyzed in three stages of open, axial and selective coding.

Findings: The findings led to the design of a conceptual model that includes components such as: necessity and need, goals, content, teaching-learning methods, teacher role, evaluation, time, space, resources, implicit learning, and program outcomes. This model includes 60 indicators that provide a comprehensive framework for teaching thinking.

Conclusion: The results of the study show that teaching thinking within the framework of Islamic philosophy and aesthetics requires a coherent and multidimensional model that pays attention to the cognitive, emotional, and aesthetic dimensions of the child. The use of art, meaningful content, interactive methods, a capable teacher, and organizational support can help foster creative, ethical, and reflective thinking in children and provide a new model for an educational system based on a philosophical, artistic, and religious attitude.

Keywords: Teaching thinking to children, Islamic educational philosophy, aesthetics, art.

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Introduction

In today's world, which is characterized by complexity, rapid change, and increasing social, cultural, and technological challenges, the ability to think is recognized as one of the most important skills of the 21st century. Traditional education, which is mainly based on the transmission of information, memorization, and accumulation of knowledge, can no longer meet the needs of the new generation; a generation that must be able to make creative, ethical, and informed decisions in the face of unstable situations (UNESCO, 2021). In such circumstances, strengthening thinking skills, including critical, creative, analytical, and caring thinking in educational systems, has become an undeniable necessity (Lipman, 2021).

Meanwhile, children, as the main foundations of future education, need to be educated in a context where questioning, reasoning, imagination, and self-awareness are cultivated. If education does not cultivate thinking from the early years of children's lives, the likelihood of developing uncreative, acceptance-oriented, and imitative attitudes increases (Fisher, 2013). Unfortunately, despite the emphasis in transformational documents such as the Fundamental Transformation Document of Education (2011), the Iranian education system is still plagued by teacher-centered, memory-centered, and inconsistent approaches in the field of developing thinking (Kazemi, 1402). This weakness in teaching children critical thinking leads to the formation of a generation that lacks the necessary skills for analyzing problems, making informed decisions, solving problems, and participating responsibly in society. In such circumstances, instead of being thoughtful and creative actors, children become passive followers, dependent on the intellectual frameworks of others, and incapable of critically confronting the surrounding issues. This not only limits the individual development of children, but also challenges the cultural, social, and even economic development of society at large (Newman, 2020; Lipman, 2003). Therefore, designing effective solutions that are consistent with the country's cultural-value context to teach children how to think has become a fundamental necessity in the Iranian education system. Teaching children how to think within the framework of the Islamic education philosophy is one of the most important aspects of religious and cultural education that must be considered in children's education and educational programs. In this context, the Islamic education philosophy, emphasizing human nature, pays attention to the growth and development of rationality and thinking in children and uses various approaches such as aesthetics and art to help develop the child's intellectual and mental abilities. In order to teach children how to think within the framework of Islamic educational philosophy with an aesthetic and artistic approach, we can use numerous examples in which rationality and aesthetics serve the religious education and intellectual development of the child. For example, by using storytelling and drawing stories such as the story of Prophet Joseph (PBUH) from the Quran, the teacher can invite children to think about

moral concepts such as jealousy and forgiveness and ask them to express their understanding in the form of drawings or conversations (Nasiri, 2018). Also, making crafts with religious concepts - such as a trust box on the subject of trustworthiness - can stimulate the child's mind in making moral decisions (Sha'bani, 2017). On the other hand, using nature and reflecting on the signs of creation, along with raising questions about the purposefulness of creation and the beauties of creation, engages the child in reflective and ontological thinking (Holy Quran, 2:50). The Prophet of Islam (PBUH)'s approach to children's questions was based on respecting the child's intellect and encouraging them to think through understandable signs and examples (Motaheri, 1995). In addition, dramatization games with moral themes such as truthfulness are accompanied by a simple philosophical dialogue after the performance, which strengthens the child's critical thinking and moral reasoning (Malaki, 2019). These examples show how an efficient model for developing thinking in children can be presented by combining art, aesthetics, and Islamic education. In this regard, designing a model for teaching thinking to children should be such that it can, while respecting the educational principles of Islam, affect the development of the child's mental, aesthetic, and artistic capacities. In response to this necessity, numerous programs have been developed internationally for teaching thinking, one of the most prominent of which is the Philosophy for Children program. Founded in the 1970s by Matthew Lipman and Anne Margaret Sharp, the program is based on the idea that children, like adults, have the ability to philosophize, provided they are raised in an environment rich in conversation, stories, reflection, and mutual respect (Gregory & Lavery, 2021). Implementation of this program in various countries has had positive effects on the development of children's cognitive, emotional, social, and moral skills (Gorard et al., 2019).

However, the Thinking Education for Children (TEAC) program designed by Matthew Lippmann is based on Western philosophies, especially pragmatist, humanist, and experiential perspectives. In this approach, humans are considered self-centered beings independent of revelation who discover truth through sensory experience, individual reflection, and instrumental reason (Ifland, 2020). This framework emphasizes the authenticity of experience, relativism in knowledge, and a kind of freedom without commitment to divine finality. As a result, although the TEAC program ostensibly fosters critical, creative, and thoughtful thinking, its epistemological and ontological foundations are significantly different from the philosophy of Islamic education (Nasiri, 2018).

In contrast, the philosophy of Islamic education emphasizes principles such as the divine nature of man, sacred rationality, the relationship between reason and revelation, the purposefulness of education in the path of divine proximity, and the comprehensive spiritual and moral development of man. Accordingly, thinking is not merely a rational tool for solving problems, but also an existential process for understanding the

truth of existence and approaching the Almighty. From this perspective, teaching thinking should be done in conjunction with monotheistic values, divine ethics, and transcendent human goals (Jafarifar and Timuri, 1402).

The contrast between these two approaches is evident in the way humans are defined, the purpose of education, and even the way the educator interacts with the child. In Philosophy for Children (PFC), the educator is merely a facilitator of dialogue and the truth is considered relative and negotiable; while in Islamic education, the educator has the role of guiding towards the absolute truth (God), and education without value orientation is not possible. Furthermore, in Islamic education, reason can only contribute to the true development of man, alongside the heart and revelation, whereas in the liberal approach of the FEC, secular rationality and individual experience are the main focus (Haines and Morris, 2012). Therefore, although the philosophy for children program has been effective in promoting children's intellectual skills, without rereading and localization in the light of the philosophy of Islamic education, it may lead to value and epistemological conflicts in the educational process. Therefore, although the philosophy for children program has been effective in promoting children's intellectual, conversational, and argumentative skills, without rereading and localization in the light of the foundations of the philosophy of Islamic education, it may lead to value and epistemological conflicts in the educational process. For example, in Philosophy for Children (FEC), "truth" is considered relative, variable, and dependent on collective agreement (Lipman, 2003). While in Islamic education, truth is an absolute and divine thing that human reason and revelation guide (Motaheri, 1995). Also, in the Philosophy for Children (PFC) program, there are no pre-determined or definitive values, and all values must be negotiated and examined in the process of dialogue (Haines and Morris, 2012). However, in Islamic education, principles such as justice, honesty, servitude, and divine finality are non-negotiable and the foundation of education (Hojati, 2016). Among other contradictions, we can mention the "role of the educator" which in the Philosophy for Children (PFC) program is more of an observer and facilitator, while in Islamic education, the educator is a guide and responsible for transmitting divine values and educating human nature (Larijani, 2013). These contradictions, if ignored, may lead to a kind of identity and epistemological confusion in the process of educating Muslim children. This necessity requires the design of a new model for teaching thinking that, while preserving methodological achievements, is in line with the religious and cultural foundations of the Islamic society. In fact, the localization of thinking education programs without reviewing the theoretical foundations will not only be ineffective, but may also lead to value and functional conflicts. In the philosophy of Islamic education, thinking is not simply a tool for cognition, but also a way to reach truth, discover meaning, and spiritual transcendence of man. In this view, reason is placed alongside the heart and revelation, and the thinking

process is directed towards the comprehensive development of man - in rational, moral, spiritual, and social dimensions (Hosseini, 1401). Accordingly, teaching thinking should be combined with concepts such as worship, contemplation, lesson, deliberation, and wisdom, and not simply as tool-like skills for problem solving or reasoning in everyday life.

Furthermore, one of the less addressed aspects of thinking education programs—both globally and nationally—is the aesthetic and artistic dimension of education. Recent research shows that art, especially in childhood, plays a key role in a child's aesthetic experience, emotional awareness, moral development, and identity formation (Nimi & Multisilta, 2021). Art is not only a tool for conveying intellectual concepts, but also a platform for a child's existential and emotional understanding of the world. Although programs such as FBC use artistic tools such as images, poetry, or animation, this use remains mainly at the content level and is less based on a coherent educational aesthetic theory (Gregory, 2011). In fact, aesthetics in FBE often has an empiricist and pragmatic approach, and instead of linking beauty with truth and goodness (as seen in the traditions of classical philosophy and Islamic philosophy of education), more emphasis is placed on the practical and participatory aspects of art (Splitter and Sharp, 1995).

- On the other hand, in Islamic educational philosophy, beauty is considered not only as a sensory experience but also as one of the paths to knowing the truth and discovering nature (Nasri, 2018). Therefore, the gap in programs such as the FBC is not in the lack of artistic elements, but in the lack of an “educational aesthetic philosophy” that explains the relationship between art, reason, morality, and human finality in an integrated manner. What is marginalized is the sensory-aesthetic experience of learning, not the mere use of artistic elements. In these programs, the child interacts with concepts mainly through language and conceptual analysis, while the aesthetic experience requires a multifaceted engagement of the senses, imagination, emotion, and perception of beauty, which is rarely purposefully considered in the formal structure of the philosophy for children program or the FBC (Nimi and Multisilta, 2021). This is while contemporary research shows that aesthetics in learning, especially in early childhood, should be seen beyond a means of conveying concepts and considered as a “way of being and understanding the world” (Abs, 2003). Therefore, the existing criticism is not about the absence of artistic tools in philosophy for children programs, but rather about the secondary and unstructured position of these tools in the process of teaching thinking. The child, as a “thinker,” is considered merely as a rational being, while his artistic and perceptual capacities – which are essential for the development of creative, caring, and ethical thinking – are ignored. While programs such as the Philosophy for Children Program (PFC) are designed to develop intellectual skills in children, their dominant

approach to thinking focuses on analytical, language-based, and conceptual reasoning (Lippman, 2003). Although this approach can foster critical thinking, there is a risk that other cognitive, emotional, and aesthetic capacities of the child, which play a vital role in the development of creative, caring, and ethical thinking, are neglected (Gregory, 2011). Contemporary research suggests that effective learning in childhood should be based not only on rational reasoning, but also on multifaceted sensory, emotional, and aesthetic experiences (Eisner, 2002). In particular, aesthetics should be considered as a way of “making sense of the world,” “being present,” and “living in the world,” rather than simply as a means of conveying concepts (Abs, 2003). In many versions of the implementation of the FEBC, the child as a “thinker” is assumed to be a primarily rational being who analyzes concepts through language and dialogue, while his body, imagination, artistic perception, and emotions are less involved in the learning process (Nimi and Multisilta, 2021). This leads to a kind of “rational reductionism” in teaching thinking that conflicts with the broader and more comprehensive understanding of the human being in Islamic education—which sees the intellect, heart, imagination, and sense as integrated (Nasri, 2018). In such approaches, the place of imagination, symbolism, storytelling, imagery, and artistic experience in the thinking process is not properly defined, and often artistic tools are only considered as side and decorative activities, not as core elements in the formation of deep and multi-layered thinking. Also, these programs suffer from a lack of an integrated perspective; That is, there is no meaningful connection between reason and emotion, thought and imagination, beauty and truth (Nimi and Multisilta, 2021). However, in Islamic education, as well as in modern theories of education, aesthetic perception is considered one of the foundations of cognition and ethics. These shortcomings cause the education of thinking to remain solely at the level of analyzing concepts and cannot penetrate the depth of the child's existence or provide a balanced, humane, and meaningful education.

- Therefore, the inclusion of aesthetics and art is not only a complementary aspect, but also a fundamental necessity for enriching the education of thinking; a necessity without which many of the child's developmental capacities remain unused. On the other hand, beauty in Islamic culture is considered not only a sensory matter, but also a cognitive, moral, and divine matter; "Inna Allah Jamil wa Yahab Jamal."
- Islamic aesthetics, unlike the modern view that reduces beauty to personal taste or momentary emotion, considers it a sign of truth and a manifestation of divine attributes. In this view, aesthetic education should serve the spiritual development of man. Thus, if Islamic art and aesthetics can be included in the process of teaching thinking, it can be expected that the child's education will be not only

intellectually oriented, but also emotionally, morally, and spiritually oriented (Nasr, 1400; Hojjat, 1401). In designing a model for teaching thinking to children within the framework of Islamic educational philosophy, a combination of elements of aesthetics and art should be used. This model should be such that it enables the child to think analytically and critically not only about simple issues, but also about more complex concepts. To this end, the steps in designing this model should include the following:

- •Getting to know the beauties of the world: In the first stage, the child should be introduced to natural and artistic beauties and through them gain the ability to analyze and understand aesthetic concepts. This stage can include visiting art exhibitions, storytelling, and participating in artistic activities such as painting or sculpting.
- •Making the connection between art and thinking: In this stage, the child should learn that art is not limited to creating beautiful works but is also a tool for thinking, questioning, and searching. By using stories, poems, and artistic images, the child can strengthen his ability to analyze and think logically.
- Strengthening critical and creative thinking: Using art alongside philosophy can help develop critical and creative thinking in children. For example, analyzing works of art and discussing the messages hidden in them can encourage children to use analytical and critical thinking. At this stage, the child should learn that art can be a questioning tool that leads him to a deeper understanding of social, moral, and spiritual issues (Yari Dehnavi, 2016).

Finally, designing a model for teaching children how to think within the framework of Islamic education philosophy should be based on an aesthetic and artistic approach. This model not only strengthens the child's logical and rational thinking, but also, through art, guides the child to understand the beauties of existence and the ultimate truth, which is God. Using aesthetic principles in Islamic education can help create innovative and critical thinking in children and lead them to higher cognitive and spiritual capabilities.

The Supreme Leader considered human resources as the country's greatest asset and introduced education as the main pillar of civilization. The title "Designing a model for teaching children how to think within the framework of Islamic educational philosophy with an aesthetic and artistic approach" seeks to clarify and strengthen children's thinking processes and perspectives within the framework of Islamic educational principles. This issue is especially important because in today's world, children who are exposed to complex and diverse media and cultural trends need a model that benefits from the philosophical and educational capacities of Islam and guides them on the path of intellectual, moral and aesthetic growth. This model not only helps children's mental and emotional development, but also provides a basis for cultivating children's tastes and feelings by using Islamic art and aesthetics. On the other hand, the lack and absence of such a model is felt in current

educational and training systems, because aesthetic and artistic aspects are less addressed in the process of teaching children's thinking and personality development. This deficiency ultimately reduces the effectiveness of educational and training methods and prevents the full development of children's talents in the intellectual, artistic, and spiritual fields. Therefore, this study attempts to answer the main question of "How to develop a model for teaching thinking to children within the framework of Islamic education with an aesthetic and artistic approach"?

Empirical foundations of the study

A review of the research background shows that in many studies, the elements and components of teaching thinking to children within the framework of Islamic education with an aesthetic and artistic approach have been implicitly introduced. Also, in some other studies, the background factors or drivers that affect teaching thinking to children have been delicately discussed. In addition, the consequences of implementing this important matter have also been documented in a number of these studies. In a study conducted by Hamzeh Lu et al. (1402), the findings indicate that the background factors governing teaching thinking to children with respect to the aesthetic context derived from Islamic principles. In a similar but more complete study by Abdollahian et al. (1402), a conceptual model of philosophy for children was developed to teach critical thinking within the framework of Islamic education. The results of this study show that teaching thinking to children based on Islamic principles should be through Methods such as participatory research and learning and experimental conceptualization should be implemented. In fact, educational educators should provide a situation in which children, while gaining a better understanding of their unknowns, also actively participate in discovering the answers. Hosseinzadeh (1400) has tried to present a conceptual model for aesthetic education in the Islamic education system by analyzing the concepts of beauty in the Holy Quran in a study titled "Designing a Model for Aesthetic Education Based on the Principles of Beauty in the Quran". The results of the study showed that from the perspective of the Quran, beauty is something profound, transcendent, and observes the truth of existence, and aesthetic education should be based on concepts such as proportion, harmony, perfection, illumination, love of beauty, piety, and servitude. Hosseinzadeh's proposed model included components such as the perception of divine beauty, the development of spiritual taste, contemplation of the signs of creation, and strengthening artistic understanding in a monotheistic context. This model emphasizes the simultaneous education of the child's intellect, heart, and senses, and presents a combined approach between Islamic aesthetics and the goals of religious education. Does.

Barki et al. in 2019 examined the components of teaching aesthetic knowledge in the sixth grade elementary reading book. However, it is possible to infer the biological indicators in teaching thinking to children

from the findings. The results of this study show that the components of teaching thinking to children based on the aesthetic approach include the development of sensory, motor, speech skills, and the ability to express feelings and thoughts, and social skills. Abedini et al. (2019) presented a curriculum model for teaching philosophy to children using a mixed research method. In this study, the training of inquiry about learning the techniques of collecting information and analyzing and interpreting them is also mentioned. Heidari (2020) conducted a study entitled "Developing a desirable model of religious education for children based on the educational thought of Ibn Sina." In a study entitled "Issues of Islamic Education: Analysis of Philosophical Perspectives," Siti Matmina, Saprianto, and Amrin (2024) used a qualitative research method to investigate educational issues within the framework of the philosophy of Islamic education. The most important issues are the philosophical reflection of Islamic education traditions on modern adaptations. This conflict is analyzed in detail between traditional values and the demands of the time and its issues are studied. In line with this research, other researchers have also addressed the issue of Islamic education philosophy in the modern era. For example, Sayyid Muhammad Naqib Al-Attas (2020), in his book entitled "The Concept of Education in Islam: A Framework for the Islamic Philosophy of Education," emphasizes that Islamic education must be rebuilt based on monotheistic epistemology and the coherence of reason and spirit, otherwise it will suffer in the face of secular systems. There will be a conceptual break. Also, J. A. Halstead (2021), in an article titled "Philosophy of Islamic Education: Between Tradition and Modernity", emphasizes the need to create a balance between the traditional principles of Islamic education and contemporary social needs such as human rights, citizenship education and global challenges. In another study, Zohdi in 2022, in a study titled "Islamic Education in the Contemporary World: Issues and Trends", conducted a comparative study of Islamic education systems in Muslim countries and emphasized the need to redefine educational content and methods in accordance with current scientific, cultural and technological developments.

Research Methodology

The present research was conducted with a qualitative approach and data-based theorizing method. This method was chosen considering the exploratory nature of the problem and the need to produce a model arising from lived experience and the views of experts. The purpose of using data-based theory is to extract concepts and relationships between them to design a model A concept in the field of teaching thinking to children within the framework of Islamic educational philosophy with an emphasis on aesthetics and art. Since the aim of the research is to explore and discover the main elements of the curriculum for teaching thinking to children within the framework of Islamic educational philosophy with an

emphasis on aesthetics and art, the researcher was looking for people who have common experience with the research topic. In this regard, the method of selecting them was purposeful and snowball-type so that a deep understanding of the subject under study could be obtained through the selected people to build a theory.

Therefore, two criteria were adopted for selecting participants, as follows, and having one of these two conditions was mandatory:

- Scientific expertise: People who have sufficient knowledge in the field of teaching thinking, Islamic education, aesthetics and art. That is, they have written a book, article or research project related to the subject; or they have academic education in this field.

- Practical experience: People who are familiar with the subject and also have at least 10 years of teaching experience in elementary schools.

Accordingly, the interview participants were divided into two groups: subject matter experts and teachers.

Also, semi-structured interviews were used to collect data. The interview questions were designed identically for both groups. The method of selecting and conducting the interviews was as follows: first, 3 people from each group were selected as experts related to the research topic. These people from the subject matter experts group were university professors in the fields of philosophy of education, curriculum planning, Islamic education, art, and educational psychology; in the teachers group, these people were winners of the Superior Teaching Models Festival, with master's and doctoral degrees in the fields of educational psychology, philosophy of education, curriculum planning, Islamic education, and art. The research topic guide and outline were sent to them before the interview so that they had the opportunity to reflect on the topic and how to conduct the interview. Finally, other interviews were conducted in the same way by introducing other experts, by the experts selected in the first step of the sample.

The data of this study were saturated through interviews with 17 people from the subject matter experts group and 15 people from the teacher group. However, for greater certainty, 2 other subject matter experts and 3 teachers were also interviewed, and the new data did not add anything to the previous information. Also, the interview time was 35 minutes and the maximum time was 65 minutes. Data analysis was carried out using the systematic method of grounded theory based on the Strauss and Corbin (1998) model in three stages. In the first stage (open coding), initial concepts were extracted from the interview text. In the second stage (axial coding), similar concepts were analyzed in the form of primary classification categories and causal, contextual, interventional, strategic and consequential relationships between them. Finally, in the third stage (selective coding), the axial category was determined and the final model was formed based on it. To ensure the validity and reliability of the study, the Lincoln and Goya (1985) method was used, which is equivalent to validity and reliability in quantitative research. For this purpose, the evaluation was based on four criteria: acceptability, transferability,

reliability, and verifiability. The analysis led to the design of a conceptual model for teaching thinking to children based on the foundations of Islamic educational philosophy and the capacities of aesthetics and art.

Research findings

In response to the research questions, qualitative data collected from the process of conducting semi-structured interviews with the research sample were analyzed in the form of open coding. The implementation of the open coding process on the collected qualitative data initially led to the extraction of a large number of features and concepts, which were reduced and categorized by re-examination and revisions, based on conceptual similarities and commonalities. Subsequently, these extracted features and concepts were transformed into 22 subcategories, and finally, 11 main categories were created from these subcategories. The findings obtained from the coding process are presented in Table (1). (Due to the large number of concepts and features, examples of them are provided). After the open coding process, the research findings were presented in the form of dimensions of the axial coding pattern (Figure 1), including causal conditions: as the main factor creating the phenomenon under study; axial category: as the main incident or event that there is a series of interactions to control or manage it and is related to it; Strategies: as specific actions that result from the central phenomenon and provide methods for dealing with the phenomenon under study; Context: as a series of specific characteristics in which interaction is carried out to control, manage, and respond to the phenomenon; Intervening conditions: as general contextual conditions that affect strategies; and Outcomes: as the output of employing strategies (Strauss and Corbin, 1998), reflecting how to design a model for teaching children to think within the framework of Islamic educational philosophy, the aesthetic approach, and art; this process is also presented in Table (1) under the title of central coding.

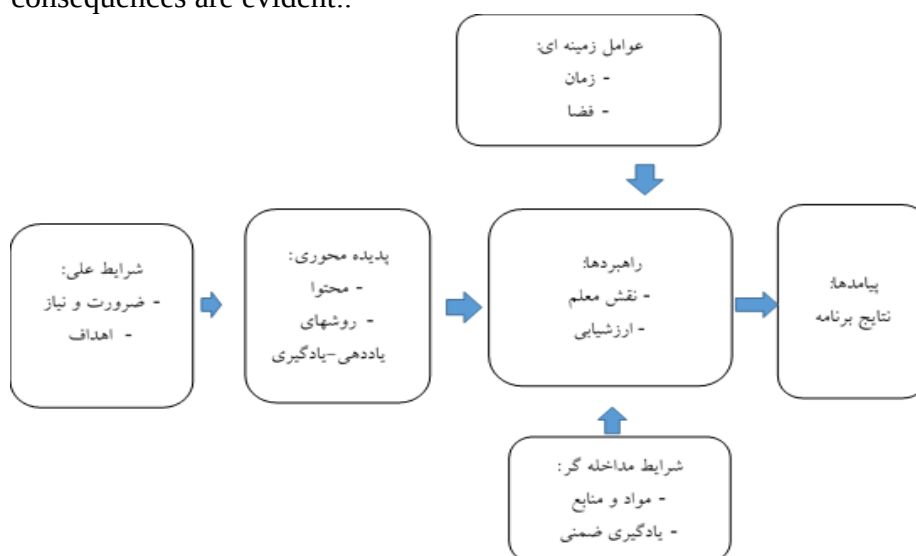
Table 1: Thinking education model based on Islamic educational philosophy with an aesthetic and art approach

Axial coding	Open coding	
	Main Category	Subcategories, concepts and features
Causal conditions	Necessity and Need	- The need to cultivate a thoughtful person in the face of cultural and moral crises - Challenges arising from the weakness of artistic and aesthetic education in the educational system - Strengthening intellectual foundations in the face of extremist and superficial trends -The need to educate children who are creative, responsible, and reflective of the beauties of creation -The need to institutionalize Islamic philosophy at an early age -Increasing children's intellectual resilience against cultural doubts -Using the capacity of art to convey fundamental concepts of thought and meaning -Reducing children's dependence on superficial and consumerist education
Goals	Goals	-Overall goal: To cultivate thoughtful, creative, artistic individuals committed to Islamic and aesthetic values. -Partial goals: •Improving the child's reasoning and philosophical analysis skills •Strengthening the sense of religion and connection with divine concepts through the path of art and beauty •Raising a questioning, exploring, aesthetic and responsible child -Developing a philosophical attitude towards phenomena -Strengthening the child's communication skills using artistic tools -Encouraging the production of meaning instead of consuming meaning in children's lives -Creating a link between rationality, spirituality and beauty in the child's mind
Central category	Content	-Principles of organization: balance between experience and

		meaning, attention to the child's cognitive and emotional development stages, thematic coherence -Principles of selection: cultural and religious relevance, use of sacred texts, Islamic art, moral narratives, symbolic stories, sensory and experiential diversity -Use of Quranic stories for the child's philosophical thinking -Fundamental concepts such as justice, goodness, beauty, responsibility, friendship -Integration of Islamic moral teachings with creative and artistic activities
Core Category	Teaching-learning methods	-Principles: Active, stimulating, indirect, exploratory learning
Strategies	Teacher's role	-Approaches: Philosophy for children, art workshops, project-based learning, collaborative learning
Strategies	Assessment	-Principles: qualitative, dynamic, continuous, growth-oriented evaluation
Field Factors	Time	-Methods: observation, conversation with the child, analysis of created artwork, interview, self-assessment, reflective storytelling
	Space	- Space as a source of learning: nature, galleries, religious places, libraries -Space as a venue: flexible classroom, school open space, thinking room, art workshop, school yard -Designing inspiring spaces: light, color, sound, scent, meaningful arrangement -Spaces for the child's mental solitude and the opportunity for reflection and self-talk
Intervening Conditions	Materials and Resources	- Physical resources: painting tools, wood, pottery, philosophical storybooks, audio-visual tools
Intervening Conditions	Implicit Learning	-Virtual resources: interactive software, aesthetic clips, children's philosophical documentaries, online art workshops
Consequences	Program Outcomes	-Knowledge components: Understanding aesthetic concepts, semantics, recognizing artistic phenomena with an Islamic approach

		-Skill components: Reasoning skills, dialogue, analyzing abstract concepts, artistic expression, creating works -Attitudinal components: Strengthening self-confidence, tendency towards meaning, sense of social and religious responsibility -Raising a responsible, aesthetic-seeking, semantic-oriented individual with an Islamic identity -Reducing the child's existential anxieties through recognizing the meaning and purpose of life
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After interviewing teachers, experts, and experts in the field of teaching children to think within the framework of Islamic educational philosophy, aesthetics, and art approaches, and conducting open coding, in the axial coding stage, as you can see in Figure (1), a paradigmatic model of teaching children to think within the framework of Islamic educational philosophy, aesthetics, and art approaches was drawn, in which the relationships between causal conditions, the central phenomenon, contextual conditions, intervening conditions, strategies, and consequences are evident..



Model 1: Paradigmatic Design Model for Teaching Children to Think within the Framework of Islamic Education Philosophy

Next, using the selective coding process (the final coding stage in grounded theory), a model was designed for teaching children to think within the framework of Islamic Education Philosophy, Aesthetics and Art.

In this stage, the grounded theorist (researcher), based on his understanding of the phenomenon under study, refined the paradigmatic model of the axial coding stage and presented the hidden relationships among the categories in the model, and drew his theory around the axial phenomenon in the form of a set of propositions or re-interviews with the research subjects and received corrective comments from experts in the field and university professors. After preparing the final model and in order to validate it, as mentioned, the opinions of 5 university professors and 7 experts were also used, and the aforementioned model was also approved by these individuals. Figure (2) shows a model for teaching children thinking within the framework of Islamic educational philosophy, the aesthetics and art approach based on selective coding.

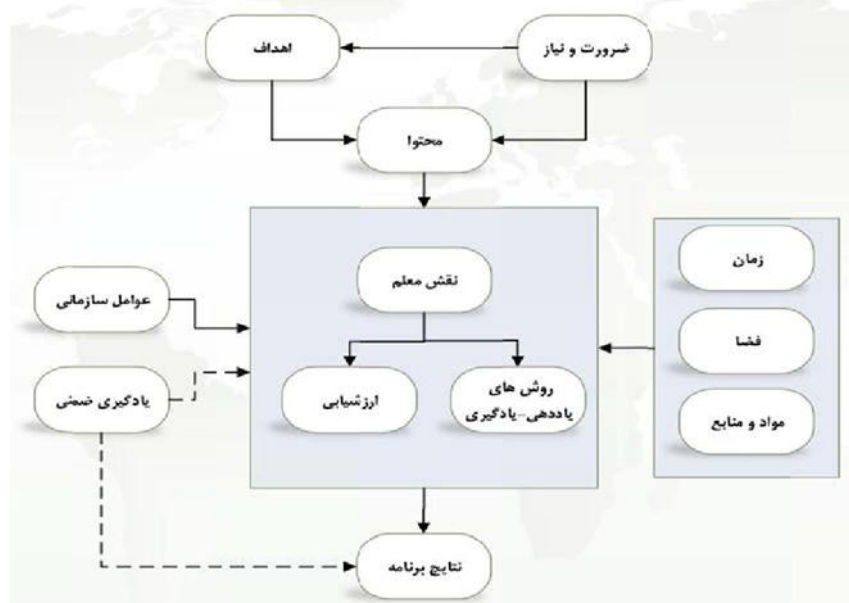


Figure 2: Conceptual model of a model for teaching thinking to children within the framework of Islamic educational philosophy, the role of aesthetics and art

Discussion and conclusion

The findings show that teaching thinking within the framework of Islamic educational philosophy requires an integrated approach that places art and aesthetics at the service of meaning-making, values, emotion and spirituality. This model, by utilizing Islamic aesthetics, lays the groundwork for educating creative, responsible and reflective individuals and also strengthens the spirit of inquiry in children.

The model designed in this study considers thinking to be a multi-layered phenomenon dependent on environmental, temporal and educational factors. Its distinction lies in its emphasis on indirect, nonlinear and experience-based learning that sees the child as a producer of meaning. The use of Quranic stories, Islamic artistic symbols and philosophical conversations helps to strengthen children's reflective thinking and religious and aesthetic meaning-making. This model, with a comprehensive view, has included the child's mental, existential and cultural dimensions in teaching

thinking. The conceptual model of this research, based on the philosophical foundations of Islamic education, offers a new approach to teaching thinking to children, which is a combination of monotheistic rationality, semantics, and divine aesthetics. At the practical level, this model relies on tools such as art, inspiring space, interactive resources, and active participation of the teacher and child. Using the data-based theory method, the research has extracted a local and operational model for teaching thinking from the experiences of experts and interview analysis. The results show that teaching thinking within the framework of Islamic philosophy should begin with aesthetic experiences and fundamental ontological questions from childhood. In instrumental explanation, the findings have made it clear that key elements in learning thinking through art and aesthetics include methods such as storytelling, painting, discussion, and creative performance that strengthen the context for the emergence of thinking in an emotional and intuitive context. These methods activate not only the ability to analyze, but also the imagination and meaning-making in the child, enabling him to gain a deeper understanding of concepts such as goodness, beauty, and responsibility. The presence of art as a second language in teaching thinking deepens learning and enhances the child's philosophical attitudes, because art speaks to the unseen layers of the child's mind and heart, where dry reasoning cannot enter. At the operational level, the explanation of the findings shows that the implementation of this model requires a set of facilitating conditions; including the design of inspiring spaces, time flexibility, the use of diverse artistic materials and resources, and teachers trained in the two fields of religion and art. These conditions act as contextual and interfering elements and affect the model's implementability. The explanation of this issue indicates that transformation in the system of teaching thinking is not possible without reforming the environmental and human elements of education. The model designed in this study is a living and dynamic model that can be changed and adapted in continuous interaction with the cultural and religious environment and can be used in Islamic schools, Dar al-Quran centers, and child-centered cultural spaces. The results of this study are consistent with domestic studies such as "Malaki" research (2016) in the field of philosophy for children with an Islamic approach and "Hajiani et al." research (2017) in the field of the role of art in religious education, because they all emphasize the role of aesthetic experience in understanding philosophical concepts. At the international level, studies such as "Matthew Lipman" in the Philosophy for Children (FBC) programs and "Eisner" research in educational arts emphasize the importance of art and dialogue in the development of thinking. However, the present study, by adding the layer of Islamic education philosophy and utilizing Islamic art, has presented a native model that is appropriate to Iranian religious culture, which distinguishes it from foreign examples.

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