



INTERNATIONAL JOURNAL OF  
MODERN EDUCATION  
(IJMOE)

[www.ijmoe.com](http://www.ijmoe.com)



## EMPOWERING CHILDREN: MEANING, REQUIREMENTS AND IMPORTANCE

Kabuye Uthman Sulaiman<sup>1\*</sup>

<sup>1</sup> Associate Professor, Department of Fundamental and Inter-Disciplinary Studies, AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia.  
Email: [kabuye@iium.edu.my](mailto:kabuye@iium.edu.my)

### Article Info:

#### Article history:

Received date: 30.10.2023

Revised date: 16.11.2023

Accepted date: 05.12.2023

Published date: 14.12.2023

#### To cite this document:

Sulaiman, K. U. (2023). Empowering Children: Meaning, Requirements And Importance. *International Journal of Modern Education*, 5 (19), 134-150.

DOI: 10.35631/IJMOE.519010

This work is licensed under [CC BY 4.0](https://creativecommons.org/licenses/by/4.0/)



### Abstract:

Empowerment is a means to transforming the lives of the people and it encompasses a broad range of things. Therefore, of the core aims of Islam is to empower individuals and societies spiritually, physically, morally and intellectually. This paper is an illuminating insight into an understanding of the concept of empowerment in general and empowerment of children in particular from the perspective of Islam, i.e., the Qur'an and Hadith. It describes how children should be empowered intellectually, emotionally, morally, spiritually and physically. It provides the most essential skills children need to be successful and achieve their life goals and demonstrates how these skills should be developed. The paper serves as a primer to answering some of the questions related to empowerment of children from the standpoint of Islam. This is qualitative research employing descriptive methods with literature review analysis. The primary sources of this paper comprise selected verses from the Qur'an and their exegesis (*tafsir*) and Hadith, both of which constitute the major source of guidance for Muslims. Its secondary sources consist of books, journals and other materials. The English translation of the selected verses is based on Abdullah Yusuf Ali's *The Meaning of the Holy Qur'an* and *The Qur'an: English Meanings* by Saheeh International because of their simplistic and comprehensive language. Due to the multidimensional use of words in the Arabic language, it is difficult to translate them into one specific word, therefore, we have retained the Arabic concepts but given some of their meanings in the brackets. Our findings indicate that: firstly, empowerment of children is crucial for sustainable living, and; secondly, the aim of empowering children is nurturing power with, meaning creating the conditions whereby power can be shared, power to and power within. It is not about exercising or maximizing their power over others.

\* Associate Professor, Department of Fundamental and Inter-Disciplinary Studies, AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia.  
Email: [kabuye@iium.edu.my](mailto:kabuye@iium.edu.my)

**Keywords:**

Empowerment Of Children, Skills, Physical Development, Moral Development, Spiritual Development, Emotional Development

**Introduction**

Empowerment of children plays an important role in the advancement of society. That being the case, part of the aims of Islam is to empower individuals physically, spiritually, intellectually, emotionally and morally, and also the society. To achieve this aim, educators, parents and teachers are required to understand the meaning of empowerment from the perspective of Islam and how it should be achieved; they should be able to identify the best methods and strategies for empowerment of children so as to prepare them for a bright future. They should be able to assess where the bottlenecks or blocks to empowerment are in children upbringing and develop strategies to work around these impediments. They should form a strategy for helping children pursue the pathway to empowerment.<sup>1</sup> They should involve children in activities that foster empowerment and lead by example or inspire them through action, that is, showing them what is expected of them by embodying those values or behaviours in everyday life. Leading by example is one of the most effective ways to empowerment of children. The Prophet Muhammad (peace and blessings be upon him) led by example which is the secret behind his success as a leader. Allah says (interpretation of the meaning), “You have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah” (The Qur’an, 33:21). Here the Prophet (peace and blessings be upon him) is described as the best example to follow in every aspect of life. When asked to describe the character and manners of the Messenger of Allah (peace and blessings be upon him), ‘Aishah (may Allah be pleased with her) said, “Verily, the character of the Prophet of Allah was the Qur’an,”<sup>2</sup> meaning he talked the talk and walked the walk. To put it bluntly, he never acted in a way that disagreed with the things he said or the verses revealed to him.

It is worth noting that when one empowers a child, one is essentially empowering a family, community, and society, which means empowerment of community emerges from the individuals. Hence, one of the aims of empowerment of children is for them to contribute positively to family, community and society for the benefit of the *ummah* and nation, and decrease obstacles to productivity, among others.

**Meaning of Empowerment**

Before we dive into an elucidation of empowerment of children, its requirements and significance, let’s first define what is meant by empowerment. Broadly speaking, empowerment of children has been conceived as a process by which children gain power, either directly by themselves or through the help of others. In a narrow manner, empowerment refers to an ongoing process through which individuals, communities or organizations are imparted with knowledge and skills that will allow them achieve sustainable development and other vital

<sup>1</sup> For these statements, I am indebted to John R. Dew, *Empowerment and democracy in the workplace: Applying adult education theory and practice for cultivating empowerment*, Westport, Connecticut, London: Quorum books, 1997, p.25. Hereinafter quoted as *Empowerment and democracy in the workplace*.

<sup>2</sup> Sahih Muslim, The Book of prayer of travellers, Chapter on the night prayer, and the one who sleeps and misses it or is sick, 746.

goals; the process of awakening the potentials needed for individuals “to play a meaningful role in their own or their community/society’s development success;” “giving people or groups the strength and knowledge needed to help them overcome their obstacles;”<sup>3</sup> “the process of enhancing an individual’s or group’s capacity to make purposive choices and to transform those choices into desired actions and outcomes;”<sup>4</sup> “increasing the capacity of individuals, groups, communities or societies to transform themselves, live productively in a society, and make the best of their own lives; endowing individuals with the power, confidence, ability, and qualities they need to alter the conditions of their lives; enabling and inspiring someone to fulfil his or her intentions or realise their dreams; granting individuals, families and communities the opportunities they need to live better lives in dignity and security; coming out from limited boundaries into broad opportunities; enabling people to lead and contribute to their fullest potential through job creation, social integration, creation of a strong culture based on mutual respect, collaboration, and common purpose, policy formulations and their enforcement through constitutional laws and rules, and public services such as education, better health care, etc; “the interpersonal process of providing the proper tools, resources, and environment to build, develop, and increase the ability and effectiveness of others to set and reach individual goals;”<sup>5</sup> liberating mankind from enslavement by other than Allah, or from oppression or bondage of any kind; and last but not least, facilitating people in their efforts “to overcome structural and social disadvantage.”<sup>6</sup>

It is clear from the fore-going definitions that ‘empowerment’ is: firstly, a polysemic and multi-faceted concept. It is polysemic because it has multiple related meanings. It is multi-faceted because it has “a variety of different and important features or elements.”<sup>7</sup> Secondly, a means and not an end in itself. It is a means to the accomplishment of important goals (goal oriented) or objectives such as:

- 1) Growth: The goal of life is a fundamental question whose answer varies from person to person. Some scholars such as Lindeman believe that growth is the goal of life. He maintains that “Growth is the goal of life. Power, knowledge, freedom, enjoyment, creativity – these and all other immediate ends for which we strive are contributory to the one ultimate goal which is to grow, to become.”<sup>8</sup> There are four aspects of growth, namely physical growth, cognitive growth which involves the change in one’s

<sup>3</sup> United Nations Social Development Network, Department of Economic and Social Affairs Division for Social Policy and Development, “Empowerment: What does it mean to you?” International Conference on “People’s Empowerment and Development,” Dhaka, Bangladesh, 5 August 2012. Available from: <https://www.un.org/esa/socdev/ngo/outreachmaterials/empowerment-booklet.pdf> [Accessed 22 August 2023].

<sup>4</sup> Ruth Alsop, Mette Bertelsen & Jeremy Holland, *Empowerment in practice: From analysis to implementation*, Washington: The World Bank, 2006, p.10. Hereinafter quoted as *Empowerment in practice*.

<sup>5</sup> Brady S, Lee N, Gibbons K & Bogossian F. *Woman-centred care: An integrative review of the empirical literature*. Int J Nurs Stud. 2019 Jun; 94:107-119; Lu H, Zhao Y & While A. *Job satisfaction among hospital nurses: A literature review*. Int J Nurs Stud. 2019 Jun; 94:21-31; Lean M, Fornells-Ambrojo M, Milton A, Lloyd-Evans B, Harrison-Stewart B, Yesufu-Udechuku A, Kendall T & Johnson S. *Self-management interventions for people with severe mental illness: systematic review and meta-analysis*. Br J Psychiatry. 2019 May;214(5):260-268.

<sup>6</sup> McKinsey & Company, “Enabling people to lead and contribute to their fullest potential,” p.67. Available from: <https://www.mckinsey.com/~media/mckinsey/business%20functions/operations/our%20insights/the%20lean%20management%20enterprise/enabling%20people%20to%20lead%20and%20contribute%20to%20their%20full%20potential%20introduction.pdf> [Accessed 30 July 2023].

<sup>7</sup> Collins English dictionary (31 December 2011). Available from: <https://www.collinsdictionary.com/> [Accessed 20 August 2023].

<sup>8</sup> Eduard Christian Lindeman, *The Meaning of Adult Education*, New York: New Republic, Inc. 1926, p.202.

intellectual or mental abilities such as thinking, reasoning and understanding. In simple terms, it is the development of a person's knowledge and skills; psychosocial growth or the development of one's personality, that is, how a person manages and regulates his or her emotions as well as establishes and maintains healthy interpersonal relationships, and lastly, spiritual growth. According to this view, the ultimate purpose of life is growth, meaning improvement of one's skills, knowledge and personal qualities. These are, among others, the building blocks of self-empowerment and empowerment of others, or in other words, uplifting humanity.

- 2) Affect (causing change in oneself and/or others): To be empowered simply means to be given power to effect a change in oneself or the community.
- 3) Self-motivation and motivation of others: When people are not empowered, i.e., enabled, their "motivation flags, intellectual capacity is wasted, talent is lost, and value is forfeited."<sup>9</sup>
- 4) Finding solutions to complex problems, i.e., problems that have direct impact on individuals, families, and communities. They include poverty, job loss, chronic depression and divorce.

### Empowerment of Children

The phrase "empowerment of children" has a very comprehensive and meaningful expression that covers so many shades of meaning connected with *tarbiyah* (upbringing and development of children in various aspects). It is about "nurturing their potential and self-esteem, equipping them with knowledge, tools and the skills needed to become responsible, aware, and proactive citizens," "shaping their attitudes, enhancing their capabilities, and enriching their understanding," and "equipping them with the confidence they need to face challenges head-on,"<sup>10</sup> that is, to navigate their way through the challenges in life without feeling lost.

Among the most important and defining characteristics of empowerment are: firstly, it is understanding and acting, that is, understanding one's rights and duties and making an effort to achieve them;<sup>11</sup> secondly, it is a state of being;<sup>12</sup> and thirdly, it is a process, "an action that moves a group or person from a lower to a higher state of empowerment," and an outcome "in which a person or group enjoys a state of empowerment."<sup>13</sup> In the following paragraphs we shall delve deeper into understanding this fundamental concept especially in regard to its meaning, purpose and importance and bring a light on the fundamentals of empowerment.

### Requirements for Empowerment

There are several steps along the pathway to empowerment, which include mind revolution and a change of behaviour, education and empowering environment. The following paragraphs will briefly describe the role of each of these three steps in empowering individuals.

---

<sup>9</sup> McKinsey & Company, "Enabling people to lead and contribute to their fullest potential," p.67. Available from: <https://www.mckinsey.com/~media/McKinsey/Business%20Functions/Operations/Our%20Insights/The%20lean%20management%20enterprise/Enabling%20people%20to%20lead%20and%20contribute%20to%20their%20fullest%20potential%20Introduction.ashx> [Accessed 30 July 2023].

<sup>10</sup> Valerie Forgeard, "Nurturing Tomorrow's Leaders: What is Child Empowerment All About?" (July 3, 2023). Available from: <https://brilliantio.com/what-is-child-empowerment/> [Accessed 20 August 2023].

<sup>11</sup> United Nations Social Development Network, Department of Economic and Social Affairs Division for Social Policy and Development, "Empowerment: What does it mean to you?" International Conference on "People's Empowerment and Development", Dhaka, Bangladesh, (5 August 2012). Available from: <https://www.un.org/esa/socdev/ngo/outreachmaterials/empowerment-booklet.pdf> [Accessed 22 August 2023].

<sup>12</sup> John R. Dew, *Empowerment and democracy in the workplace*, p.3.

<sup>13</sup> Ruth Alsop et al., *Empowerment in practice*, 2006, p.3.

## Mind Revolution and a Change of Behaviours

Mind revolution and change of one's behaviours are the first courageous steps toward one's empowerment (self-empowerment). Eduard Christian Lindeman writes that,

We stand in need of a revolution of the mind—not a mere exchange of power groups—before an economic revolution can transform industry into a cooperative enterprise, before “power over” is transposed into “power with” in industry.<sup>14</sup>

The path to empowerment begins with mind revolution, meaning “opening one's mindset,” “changing one's perception of reality,” “redefining things in one's life,” or “broadening one's perspective on everything in life,” “putting one's ego aside to grow,” “turning one's attention inward,” etc. Mind revolution is a journey within whose aim is to bring positive changes in one's life. Richard observes, “If you wish for positive changes in your life, turn your attention within and set off on the greatest adventure in life: the journey within.”<sup>15</sup> According to Tamal Roy, the journey within is the most profound journey one can ever take. He writes, “The most profound journey one can ever take is not to any physical destination, but rather to the depths of their own being, for it is there where the true discovery and transformation occurs.”<sup>16</sup> Here it is understood that in order to change any situation, we must first change ourselves. This necessitates changing our perceptions and behaviours, i.e., how we view and interact with the world. One may choose to go alone or with others to explore the world around us, however, the internal journey, or the journey within us, is a solo travel whose aim is to discover our authentic selves.

A mind is likened to “a parachute that only operates when open.”<sup>17</sup> The message conveyed in this statement is that a closed-minded individual does not learn from others; he is resistant to change and new ideas, meaning to improvement and growth; he has no clear direction and connection to his or her internal world and the world around him or her. Hence, he is doomed to failure. Learning from others means, among others, the ability to think from someone else's point of view or willingness to consider alternative viewpoints and understanding others instead of focussing on being understood. This helps to expand one's horizons. It is called ‘open-mindedness’ and ‘broad-mindedness’ as opposed to ‘closed-mindedness’ or “an unwillingness to consider alternative viewpoints” and ‘narrow-mindedness’.

It should be emphasized that empowerment is a self-endeavour; it comes from within the individual; it is from the inside out: “Even if the world around us is immensely supportive, if we don't move, we go nowhere. We need to be the catalyst for any change we want in our life. Bottom line, it all starts with self, with us.”<sup>18</sup> This suggests that the mind is its place. It is the ability to exercise power over oneself. According to Lindeman, “No human being can safely

---

<sup>14</sup> Lindeman, *The Meaning of Adult Education*.

<sup>15</sup> Richard, “The journey within” (January 2015). Available from: <https://completedthoughts.com/the-journey-within/> [Accessed 11 August 2023].

<sup>16</sup> Tamal Roy, “The journey within” (April 5, 2023). Available from: <https://medium.com/@itamalroy/the-journey-within-722e0e811f5> <https://completedthoughts.com/the-journey-within/> [Accessed 15 August 2023].

<sup>17</sup> Quoted in Evan Esar, *The Dictionary of Humorous Quotations* (1949). Available from: <https://www.businessnumberconsulting.com/mindrevolution> [Accessed 07 August 2023].

<sup>18</sup> Preeti Bose, “Empowerment is a State of Mind” (October 11, 2016). Available from: <https://www.linkedin.com/pulse/empowerment-state-mind-preeti-bose> [Accessed 22 August 2023].

be trusted with power until he has learned how to exercise power over himself.”<sup>19</sup> Allah says (interpretation of the meaning): “Indeed, Allah will not change the condition of a people until they change what is in themselves” (The Qur’an, 13:11). What is meant here is one’s mental state; one’s ability to perceive things as they are and as they are not. The most essential and most powerful empowerment tool ever known is one’s mind. It can be one’s ally or one’s enemy, the choice is ours.

Our life is a reflection of our views, attitudes, beliefs, thoughts, and perceptions, among others. All these come together to shape our mindset. According to the verse above, Allah does not change the condition of a people, e.g., from weakness or powerlessness to strength, as long as they do not change what is within themselves – their mental state. From this it is understood that empowerment requires going inwards which means, changing one’s mental state, such as feeding one’s mind with the right thoughts, or positive thoughts, and change of one’s behaviours (behavioural change). It is true that the more one goes inwards, the more one discovers what needs to be improved or changed, the more one gets to know him/herself. Knowing oneself is the first step towards changing oneself; it is key to self-empowerment.

Without the change of one’s mental state, knowledge and skills are insufficient to bring about the desired change(s) in oneself and/or in society. Sian Arulanantham writes, “No one can empower someone else; it is something you have to do for yourself, but others can help facilitate the process or support you to develop the skills, knowledge and confidence that you need to be empowered.”<sup>20</sup> Implied here is that no one can force a person to do what they don’t want to do. Only they can free themselves from negative thoughts, such as fear and self-doubt. They are the ones to decide whether to accept the status quo or to create a change. True empowerment begins when intentions are converted into actions; when one starts working towards his or her dreams and goals; when one overcomes the obstacles, i.e., works through a challenge in order to achieve a goal.

To sum up, self-esteem, self-confidence or belief in one’s abilities (self-efficacy) and education are very important elements and integral components of empowerment. Self-esteem refers to one’s inner strengths; how one feels about his or her self. Without a belief in one’s skills and abilities, and education, empowerment cannot take place. Self-empowerment is partially about gaining inner strength, peace of mind and contentment.

## Education

Education is perceived as a tool for empowerment and “preparation for life.”<sup>21</sup> It is needed before, during and after empowerment. This is because education is a lifelong endeavour; there is never a time when there is nothing to learn; “Learning is ever in the freshness of its youth, even for the old,” said Aeschylus. “The best way to prevent empowerment” says Dew, “is to deny education, just as the best way to oppress a people is to deny them schools, literacy, and access to information that can set them free.”<sup>22</sup> Education aims at equipping students with the

---

<sup>19</sup> Lindeman, *The Meaning of Adult Education*, p.41.

<sup>20</sup> United Nations Social Development Network, Department of Economic and Social Affairs Division for Social Policy and Development, “Empowerment: What does it mean to you?” International Conference on “People’s Empowerment and Development,” Dhaka, Bangladesh, 5 August 2012. Available from <https://www.un.org/esa/socdev/ngo/outreachmaterials/empowerment-booklet.pdf> [Accessed 22 August 2023].

<sup>21</sup> Lindeman, *The Meaning of Adult Education*, p.3 and p.100.

<sup>22</sup> John R. Dew, *Empowerment and democracy in the workplace*, p.46.

Copyright © GLOBAL ACADEMIC EXCELLENCE (M) SDN BHD - All rights reserved

necessary means for arriving at their goals. It is broadly defined as “a form of learning in which the knowledge, skills and habits of a group of people are transferred from one generation to the next through teaching, training or research.”<sup>23</sup> An empowered person is “one whose self-esteem enhances,”<sup>24</sup> literate, educated, skilled, puts knowledge into his behaviour, thinks more analytically, etc.

Illiteracy is one of the factors leading to powerlessness and inhibits individuals and communities from success and prosperity. The following are some of the important life skills individuals, groups, communities or societies need to improve their life conditions or prosper in life: creativity skills, decision-making skills, problem-solving skills, time management and communication skills. Each of these skills is a key lever for prosperity.

### Creativity Skills

Creativity is “a talent that everybody has in some measure.”<sup>25</sup> It may be stimulated both by an unstructured process such as brainstorming and a structured process such as lateral thinking or either one. It is the ability to come up with new and different ideas or viewpoints and innovate things or processes that meet human needs. In simple terms, it is a mental capacity or ability “to solve a problem in an original way. A way that isn’t what’s expected or has been done before.”<sup>26</sup> While all people are innately creative, only a few adequately demonstrate this skill which is one of the reasons why there is less productivity and more complex societal issues such as economic inequality, climate change, immigration, pollution, unemployment and racism. These issues are complex because: first, they do not have an immediate and simple solution. In other words, there could be multiple possible solutions to one single issue. Second, their impacts are far-reaching; they directly affect individuals, families and communities.

Why is creativity in empowerment of children important? Here are some reasons why creativity is a must-have skill for fostering children: first, creativity is “a vital asset for any person who is in a leadership role.”<sup>27</sup> Second, creativity unblocks children’s mind power to think outside the box or see things from broader and multiple perspectives, find solutions to everyday challenges, explore and learn new things about the world and the people around them, cope with change, create and develop new ideas or improve the existing ones, “do things that have never been done before” and “turn knowledge and skills into a successful product or service;” third, creativity is an integral part of innovation, meaning there can never be innovation without creativity. The former involves the generation of new ideas and therefore, it is described as “an imaginative process.” The latter entails “the implementation of these ideas into new products” and hence it is described as “a productive process.” Fourth being creative boosts children’s confidence. This helps them feel ready for life’s experiences and have more resilience.

---

<sup>23</sup> Neelmani Jaysawal and Sudeshna Saha, “Role of education in women empowerment” International Journal of Applied Research 2023; 9(4): 08-13, p.8; PK Ojha, Role of education in empowering rural women for sustainable development in India, International Journal of Applied Research, 2016;2(5): pp.773-777.

<sup>24</sup> Heljä Antola Robinson, *The Ethnography of Empowerment: The Transformative Power of Classroom Interaction*, Washington, D.C., London: The Falmer Press, 1994, p.38.

<sup>25</sup> Joe Mackall, *Problem Solving*, third edition, New York: Ferguson Publishing, 2009, p.57.

<sup>26</sup> Paul Petrone, “Why creativity is the most important skill in the world?” (December 31, 2018). Available from <https://www.linkedin.com/business/learning/blog/top-skills-and-courses/why-creativity-is-the-most-important-skill-in-the-world> [Accessed 02 September 2023].

<sup>27</sup> Tony Proctor, *Creative Problem Solving for Managers: Developing skills for decision making and innovation*, second edition, New York: Routledge, 2005, p.9.

## Communication Skills

Children should be taught the following: first, how to communicate effectively. The ability to communicate effectively, clearly, persuasively, appropriately, confidently and accurately is a very important trait and an unexceptionable requirement to achieve one's communicative goals e.g., to inform or convey information, inspire, persuade, influence, promote oneself, build relationships, motivate, learn, gain inspiration, engage others and socialize or get along well with others. An effective communication is that which is clear and precise, inclusive, straightforward and free from misinterpretation. Among the communication skills is "the ability to deliver bad news with empathy" and to "respond to complex or difficult questions in a calm, respectful, positive, concise and courteous manner."

Second, the manners one needs to apply when communicating with people to maintain positive relationship with them. These include: politeness, sincerity and gentleness, not interrupting someone as they speak and speaking non-judgmentally. Harmony and peaceful co-existence cannot be achieved without clear communication and interpersonal communication etiquette. Therefore, the key to peaceful co-existence is to first learn etiquette rules for communicate with others. The importance of communication etiquette is evident from the following Qur'anic verses:

"Invite to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided" (The Qur'an, 16:125).

"Your Lord has decreed that you worship none but Him, and that you be kind to your parents; and should both or any one of them attain old age with you, say not to them a word of contempt, nor repel them, but speak to them with respect" (The Qur'an, 14:23).

"Go, both of you, to Pharaoh, for he has truly transgressed 'all bounds.' Speak to him gently, so perhaps he may be mindful 'of Me' or fearful 'of My punishment'" (The Qur'an, 20:43-44).

"Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants, and He is Most-Forbearing" (The Qur'an, 2:263).

"So, by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So, pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]" (The Qur'an, 3:159).

It is an obligation to follow the Prophet (peace and blessings be upon him) in his good morals and treat all people as he used to treat them, whether they be Muslims or non-Muslims, young or old. The last verse sets out for us the best methods of *Da'wah* (Call towards Allah), approaches to dealing with others, steps to achieving our goals, the foundation of decision-making and problem-solving techniques or the most efficient ways to solve a problem. It also



provides us with guidelines to decision making. From this verse we understand that: first, people are attracted to someone who has good morals. This why the Prophet (peace and blessings be upon him) said that the purpose of sending him is to “perfect good morals;”<sup>28</sup> that is, to inculcate good manners among people. Hence, following the Sunnah of the Prophet (peace and blessings be upon him) is partly about setting an ideal example of Islamic character before the people without any discrimination. The Prophet (peace and blessings be upon him) was the practical example of the application of the Qur’anic moral values. Second, before making life-changing decision, one should seek the opinion of others. The Prophet (peace and blessings be upon him) said, “Whoever seeks the counsel of the Creator will not regret it and whoever seeks the advice of the believers will feel confident about his decisions, for Allah has said in the Qur’an (interpretation of the meaning): “And consult them in the affair. Then when you have taken a decision, put your trust in Allah (3:159).”<sup>29</sup> Third, leniency or gentleness. Being gentle means, among others, being someone who gets along well with others, including those who behave rudely and harshly. Allah says (interpretation of the meaning), “And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend” (The Qur’an, 41:34). Fourth, once one has taken a decision after following the necessary steps including *istisharah* (consultation), the rest must be left to Allah. In other words, one’s worries about the ultimate result of any decision must be put aside. The Qur’anic concept *al-Tawakkul ‘ala Allah* (reliance on Allah) is about realization that no matter how difficult things may be, Allah is always there. Steadfast reliance upon Allah in all one’s affairs is one of the indicators of *iman* (faith in Allah). Allah says (interpretation of the meaning), “But on Allah put your trust if ye have faith” (The Qur’an, 5:23).

### Problem Solving Skills

Problem solving skills are essential to our day-to-day lives and “fundamental to success in life, within personal relationships, at home, at work and at school.”<sup>30</sup> Hence, part of the responsibilities of parents and teachers is to develop children’s minds as thinkers and problem-solvers; they should teach them how use an organized approach to problem solving. Problem solving skills are “a number of thinking skills” such as “logical thinking, lateral thinking, synthesis, analysis, evaluation, sequencing, decision making, research and prediction.”<sup>31</sup> There are two approaches to problem solving, namely the intuitive and the systematic. The intuitive approach is the instinctive and immediate reaction to a problem, i.e., without following a particular procedure.<sup>32</sup> To put it bluntly, it is the use of common sense to decide a solution to a problem. This approach is used to solve simple or routine problems. The systematic approach is a rational approach to problem solving, meaning solving a problem in “a methodical and organized manner.”<sup>33</sup> This approach is used to solve larger or more complicated problems and it involves the following steps: firstly, identifying and defining the problem (problem

<sup>28</sup> Malik ibn Anas, *Al-Muwatta’ of Imam Malik*, third edition, translated by Aisha Abdurrahman Bewley, Norwich, UK: Diwan press, 2014, p. 678. Grade: *Sahih* (authentic) according to Ibn Abdul Barr.

<sup>29</sup> Sa’id Ali Wahf al-Kahtani, *Fortress of the Muslim (Hisn al-Muslim): Invocations from the Qur’an and Sunnah*, Petaling Jaya, Selangor, Malaysia: Dakwah Corner Bookstore, 2021, chapter on seeking guidance in forming a decision or choosing the proper course

<sup>30</sup> Barry Teare, *Problem-solving and Thinking Skills Resources for Able and Talented Children*, London: Network Continuum Education, 2006, p.15.

<sup>31</sup> *Ibid.*, p.16.

<sup>32</sup> Jeff Butterfield, *Illustrated Course Guide: Problem Solving and Decision Making—Soft Skills for a Digital Workplace*, Boston, Massachusetts: Course Technology, Cengage Learning, 2010, p.2.

<sup>33</sup> *Ibid.*, p.2.

identification or problem analysis). It is the ability to identify “an obstacle that stands in the way of achieving a desired goal.”<sup>34</sup> Secondly, determining the root cause of the problem (root-cause analysis). Thirdly, identifying the size of the problem and deconstructing or simplifying it, meaning breaking the complex problem down into small pieces or manageable parts (problem decomposition). According to Rafis Abazov, “When you break down a big problem into smaller elements, then you are no longer facing an impossible task, and can go about making several very concrete steps to achieve the goal and solve your problem.”<sup>35</sup> Fourthly, identifying the possible solutions. Fifthly, implementing the solution. It is worth noting here that whatever decision one makes or solution one implements there are risks involved.<sup>36</sup> Hence, the next step is identifying and managing risks (risk identification and management). Lastly, taking proactive measures to mitigate, minimize or avoid risks (prospective risk management).

### Thoughtful Decision-Making Skills

The ability to make thoughtful or careful decisions is one of the things that distinguish human beings from animals. It is a vital life skill and a proficiency with which one is able to weigh options and make the best choices. The best choice could be “refraining from making a decision” and this itself is also a decision. The key to thoughtful decision is reasoning, meaning the ability to think logically, critically and analytically before making a decision. This is especially critical when making decisions that have far-reaching consequences.

It is worth noting here that there are consequences of making or not making a decision. These consequences could be positive or negative, pleasing or displeasing. Therefore, before making any decision, one is advisable to ponder the questions: What are the consequences of my decision? How does it affect me and/or others?

### Life Skills

The term ‘life skills’ means “any of the skills needed to deal well and effectively with the challenges of life.”<sup>37</sup> It is essential to take into consideration that trials and challenges give us an outlook that there is a greater purpose for this life. Here are some of the simplest ways to prepare a child for the brokenness of this world or trials and challenges: first, to let them see news; second, to share our challenges with them so that they will be better prepared to face their own troubles when they come;<sup>38</sup> third, to show them how we deal with these challenges in our own lives;<sup>39</sup> fourth, to inform them that trials are an opportunity for them to grow stronger and to earn Allah’s reward.

### An Empowering Environment

There are two types of environments: the indoor and outdoor. An indoor environment is a home that is filled with *Sakinah* (calmness or serenity), *Mawaddah* (love) and *Rahmah* (compassion) between husband, wife and children. Such an environment promotes and improves mental well-being and supports a child’s physical development. Home is also an environment where

---

<sup>34</sup> Ibid., p.2.

<sup>35</sup> Rafis Abazov, “How to Improve Your Problem-Solving Skills,” (May 10, 2022). Available from <https://www.topuniversities.com/blog/how-improve-your-problem-solving-skills> [Accessed 10 April 2023].

<sup>36</sup> Butterfield, *Illustrated Course Guide: Problem Solving and Decision Making*, p.14.

<sup>37</sup> skillsyouneed.com. Available from <https://www.skillsyouneed.com/general/life-skills.html>

<sup>38</sup> Michael Youssef, “Preparing your kids for trials,” (Jan 19, 2023). Available from <https://au.ltw.org/read/my-devotional/2023/01/preparing-your-kids-for-trials> [Accessed 04 May 2023].

<sup>39</sup> Michael Youssef, “Preparing your kids for trials,” (Jan 19, 2023). Available from <https://au.ltw.org/read/my-devotional/2023/01/preparing-your-kids-for-trials> [Accessed 04 May 2023].

children are instilled with a sense of responsibility to care for each other. An outdoor environment is the one where children are able to play, socialize positively, explore and discover. Socializing or interacting with others is crucial to the improvement of the cognitive, physical, social and emotional well-being of children. It helps them “build skills that will help them be confident and autonomous later in life.”<sup>40</sup> The impact of environment on children development has been adequately documented. For example, Maria Montessori writes,

Adults admire their environment; they can remember it and think about it – but a child absorbs it. The things he sees are not just remembered; they form part of his soul. He incarnates in himself all in the world about him that his eyes see and his ears hear.<sup>41</sup>

Numerous scholars have recognized environment as a “third teacher” (parents and carers being the first two).<sup>42</sup> Meaning it impacts children. Its role in knowledge acquisition is to provide information for the senses. Friedrich Froebel (early 1800s) compared designing an environment for children to “planning an organic and ever-changing garden which can inspire and guide children’s imagination and behaviour.”<sup>43</sup>

### The Need and Importance of Empowerment

Now that we understand what is meant by children empowerment, let’s examine the reasons for empowerment. To begin with, *Quwwah*, the Arabic term for strength, power, might, ability, potency, prowess, etc. constitutes one of the great foundations of Islam. Allah says (interpretation of the meaning), “So do not weaken and do not grieve, and you will be superior if you are [true] believers” (The Qur’an, 3:139); “And never will Allah give the disbelievers over the believers a way [to overcome them]” (The Qur’an, 4:141). The Prophet (peace and blessings be upon him) is reported to have said, “Islam is always superior (is to prevail) and should never be surpassed (is not to be prevailed over).”<sup>44</sup> From these Qur’anic verses and Hadith, it is understood that Islam is a religion of strength, honour and prestige, and that its followers will always prevail and occupy a high status so long as they adhere to it. Hence, it is a responsibility of parents to raise children who will foster the supremacy of Islam and ensure that Muslims have the upper-hand over others, that is, children who have an awareness of Islam and insight into its teachings, and the strength to implement it or the ability to call to it.

The Prophet (peace and blessings be upon him) is also reported to have said, “A strong believer is better and dearer to Allah than a weak while there is goodness in both.”<sup>45</sup> The strength meant here includes both spiritual strength or strength in *iman* and physical strength. The former refers

<sup>40</sup> Early Learning Centre (December 2016), “The Importance of Socialising for Kids”. Available from <https://www.childsplayelc.com.au/the-importance-of-socialising-for-kids/> [Accessed 23 August 2023].

<sup>41</sup> Oxfordshire Country Council, Creating enabling environment for young children, p.5. Available from [https://www2.oxfordshire.gov.uk/cms/sites/default/files/folders/documents/childreducationandfamilies/informationforchildcareproviders/Toolkit/My\\_Space\\_Creating\\_enabling\\_environments\\_for\\_young\\_children.pdf](https://www2.oxfordshire.gov.uk/cms/sites/default/files/folders/documents/childreducationandfamilies/informationforchildcareproviders/Toolkit/My_Space_Creating_enabling_environments_for_young_children.pdf) [Accessed 10 July 2023].

<sup>42</sup> Ibid., p.4.

<sup>43</sup> Ibid., p.4.

<sup>44</sup> Ibn Hajar al-Asqalani, *Bulugh al-Maram*, kitab al-Jihad (The book of Jihad), Book 11, Hadith 54. Available from <https://sunnah.com/urn/2116090> [Accessed September 10, 2023].

<sup>45</sup> Muslim, *Sahih Muslim*, kitab al-Qadar (The Book of Destiny), bab fi al-Amri bi al-Quwwati wa tarki al-‘Ajzi wa al-Isti’anati bi’llahi wa tafwidhi al-Maqadiri lillah (chapter on belief in the Divine Decree and submission to it), Hadith Number 2664.

to one's feeling of connectedness to Allah. A believer is required not only to have strong belief in *al-Qadha' wa al-Qadar* (the predestination of Allah), that is, to know and believe that Allah is in absolute control of everything, but also to strive for excellence and to better himself or herself continuously. This is termed as "self-empowerment." The Prophet (peace and blessings be upon him) advised us to take benefit of five before five: our youth before our old age, our health before our sickness, our wealth before our poverty, our free time before we are preoccupied, and our life before our death.<sup>46</sup> Taking benefit of our free time before we are preoccupied simply means being productive instead of wasting time on idle things.

Physical strength refers to "the strength to carry out what Allah ordered (us) to do, and to increase upon that by doing extra good deeds however Allah likes" or "a firm will and a desire to work for (this world and) the Hereafter."<sup>47</sup> A believer is characterised by keeping a closer watch over his/her performance of religious obligations (*al-Takalif al-Shar'iyah*), among others. Allah says (interpretation of the meaning): "Those who are faithfully true to their *Amanat* (all the duties which Allah has ordained, honesty, moral responsibility and trusts etc.) and to their covenants" (The Qur'an, 23:8). Weakness in *iman* is blameworthy as it hinders a person from performing his/her duties and avoiding what is prohibited.

Regardless of how religious or pious one is, *iman* (faith) fluctuates, meaning every Muslim experiences increases and decreases in *iman* throughout their life. Nevertheless, according to the above Hadith, *iman* is depicted as good in its entirety, meaning there is also goodness in the weak *iman* and in a weak believer. However, the strong believer has more goodness for himself, his religion, and his fellow humans. In view of the fact that *iman* is not static, it is important to continuously assess where one's *iman* is and make it one's responsibility to work towards improving it.

In the verses "One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong (*al-Qawiyy*) and the trustworthy (*al-Amin*)" (The Qur'an, 28:26) and "[Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian" (The Qur'an, 12:55), the attributes "*al-Qawiyy*," one who has *al-Quwwah* (strength, power, might, ability, potency, prowess, etc.), '*alim*, one who has '*ilm* (knowledge, experience, wisdom and intelligence) have been combined with the attribute "*al-Amin*," the trusted one, to indicate the relationship between *Amanah* as trustworthiness, honesty or high morals and ethics, *Quwwah* (physical strength or wellness), '*ilm* (knowledge (the obtainment of information and ideas) and experience (the application of knowledge), and *Amanah* as responsibility; meaning the one entrusted with *Amanah* (responsibility or power) must be physically strong, morally upright (trustworthy, honest, righteous, self-disciplined, etc.), and knowledgeable, wise and skilful.

It is worth noting here that "when Prophet Yusuf (Joseph) (peace and blessings be upon him) proposed, 'please place all the resources of the country under my trust,' he meant, says al-'Allamah al-Zamakhshari in his *Kashshaf*, "to get an opportunity for enforcing the Commandments of Allah and for establishing truth and justice, and to gain that power which

---

<sup>46</sup> Narrated by Ibn Abbas and reported by Al-Hakim. It is authentic according to al-Albani [see *Al-Sahihah* by al-Albani No. 1794].

<sup>47</sup> Bakkah Publications, "Who is Considered a Strong Believer?" (April 11, 2012). Available from <https://www.bakkah.net/en/the-strong-believer.htm> [Accessed September 15, 2023].

is essential for fulfilling the Mission for which the Messengers are sent.”<sup>48</sup> From this we can infer that one who is entrusted with a responsibility should be *hafizun* (able to guard what he is entrusted with and to safeguard the rights of vulnerable people – ensure the protection of their health, wellbeing and rights).

### Objective of Children Empowerment

There are four types of power namely, (1) power over, (2) power with, (3) power to, and (4) power within. The first type of power is “built on force, coercion, domination and control.” It is based on a belief that “some people have power and some people do not.” It is the power that enables one individual or group to control circumstances to their benefit, dominate others, or make decisions affecting others; they set the rules and others feel the impact. In other words, it is a zero-sum game, meaning only one person can ‘win’ in a situation and the other must ‘lose.’ The second type of power is “shared power that grows out of collaboration and relationships.” It is about “being inclusive, finding common ground and building together through a collective strength.”<sup>49</sup> It is built on mutual support, respect, solidarity, and collaborative decision making, among others. Among the benefits of this type of power is that, first, each person, group, community, society or country, is seen as a part of the same team; second, it helps build bridges within families, groups, organizations, and across differences (e.g., gender, culture, and class) and “minimize conflict rather than create struggle;”<sup>50</sup> and third, it leads to collective action, cooperation and harmony or the ability to act together. The third type of power is “the power to make a difference, to create something new, or to achieve goals.” The fourth type of power is one’s inner power; the power that can drive a person toward profound change; the power that enables a person to “imagine, visualise, act and create.”<sup>51</sup> It describes a person’s “sense of self-worth” and “self-knowledge.” It includes an ability to recognize individual differences while respecting others.”<sup>52</sup> To have this type of power, we must connect with ourselves, stop focussing on the things around us, “giving our power away by looking for it outside of ourselves, or giving it away by blaming others and making them responsible for our reality.”<sup>53</sup>

The aim of empowering children is about nurturing power with, meaning creating the conditions whereby power can be shared, power to and power within. It is not about exercising or maximizing their power over others. From the following Hadith it is understood that everyone occupies a position of leadership, meaning they are empowered and are required to empower those under their charge: “Leaders who empower others build more leaders who can

<sup>48</sup> Abu al-Qasim Mahmud bin ‘Amru al-Zamakhshari, *Tafsir al-Kashaf ‘an haqa’iq al-Tanzil wa ‘uyun al-Aqawil fi wujuhi al-Ta’wil*, Dar al-Ma’rifah, 2009.

<sup>49</sup> Annette and Graeme, “Power Over vs Power Within,” (November 23, 2016). Available from <https://www.oztantra.com/power-in-your-relationship/> [Accessed 22 August 2023].

<sup>50</sup> Annette and Graeme, “Power Over vs Power Within,” (November 23, 2016). Available from <https://www.oztantra.com/power-in-your-relationship/> [Accessed 22 August 2023].

<sup>51</sup> Ragini Rao, Tapping the Power within us – By allowing our Intuition to work. Available from <https://www.infinumgrowth.com/tapping-power-within-us/> [Accessed 10 August 2023].

<sup>52</sup> Graeme Stuart, 4 type of power: What are power over; power with; power to and power within? (1 February 2019). Available from <https://sustainingcommunity.wordpress.com/2019/02/01/4-types-of-power/> [Accessed September 07, 2023]; Alison Mathie, Jenny Cameron and Katherine Gibson, Asset-based and citizen-led development: Using a diffracted power lens to analyze the possibilities and challenges. *Progress in Development Studies*, 17(1), 1-13. 2017 doi: 10.1177/1464993416674302. Available from <http://journals.sagepub.com/doi/abs/10.1177/1464993416674302> [Accessed 09 September 2023].

<sup>53</sup> Annette and Graeme, “Power Over vs Power Within,” (November 23, 2016). Available from <https://www.oztantra.com/power-in-your-relationship/> [Accessed 22 August 2023].

take the vision to its fulfillment and beyond.”<sup>54</sup> Hence, leadership is not reserved for a particular individual or group:

‘Abdullah ibn ‘Umar (may Allah be pleased with him) reported: The Messenger of Allah (peace and blessings be upon him) said, “Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband’s home and his children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock.”<sup>55</sup>

Empowerment is an important condition for a person’s existence. The objectives of empowering children are: to “unlock their potential and shape them into resilient, proactive members of society,” develop the family, community and society and improve their welfare, fulfil the original and primordial covenant between human beings and Allah, and achieve sustainable well-being in *al-Dunya* (this world) and success and everlasting happiness in *al-Akhirah* (the Hereafter). This conception of success and well-being is referred to as *al-Falah*. It is the mutual goal of all Muslims, individuals and communities.

## Conclusion

The key takeaways of this work are: (i) parents are duty-bound to contribute to their children’s overall wellbeing, namely physical, intellectual, emotional, moral and ethical, and spiritual well-being, (ii) empowerment of children is the route to their success in this world and the Hereafter. It contributes significantly to societal progress. It is the process of preparing children to fulfil the original and primordial covenant between human beings and Allah and avoid transgression. This process is from early childhood through adulthood, (iii) the way children are raised is impactful to their spiritual, emotional and moral or ethical development and how they act when dealing with others and when facing moral problems, (iv) knowledge is a prime factor that contributes to children overall well-being, (v) physical, spiritual, emotional, moral or ethical well-being of individuals are the four facets on which a healthy society is dependent, and (vi) overall well-being is not achieved without harmonization between physical well-being and spiritual well-being, and a good environment, both indoor and outdoor.

## Acknowledgement

I am immensely grateful to the reviewers for comments that greatly improved the manuscript, although they may not agree with all of the interpretations and/or conclusions of this paper.

## References

- Abazov, R. (May 10, 2022). “How to Improve Your Problem-Solving Skills?” Available from <https://www.topuniversities.com/blog/how-improve-your-problem-solving-skills> [Accessed 10 April 2023].
- Al-Asqalani, I.H. *Bulugh al-Maram*. Available from <https://sunnah.com/urn/2116090> [Accessed September 10, 2023].

<sup>54</sup> Management Consulted, “Empowering Leadership: Traits & Examples,” (July 25, 2022). Available from <https://managementconsulted.com/empowering-leadership/> [Accessed 05 September 2023].

<sup>55</sup> Muslim, *Sahih Muslim*, The book on government, chapter on the virtue of a just ruler and the punishment of a tyrant; encouragement to treat those under one’s authority with kindness and the prohibition against causing them hardship 1829.

- Al-Kahtani, S. A. (2021). *Fortress of the Muslim (Hisn al-Muslim): Invocations from the Qur'an and Sunnah*. Petaling Jaya, Selangor, Malaysia: Dakwah Corner Bookstore.
- Allen, A. L (2013). "An Ethical Duty to Protect One's Own Information Privacy?" *Alabama Law Review*, 64(4): 845–66.
- Alsop R, Bertelsen M., and Holland J. (2006). *Empowerment in practice: From analysis to implementation*. Washington: The World Bank.
- Al-Zamakhshari, A. M. (2009). *Tafsir al-Kashaf 'an haqa'iq al-Tanzil wa 'uyun al-Aqawil fi wujuhi al-Ta'wil*. Dar al-Ma'rifah.
- Annette and Graeme. (November 23, 2016). "Power Over vs Power Within," Available from <https://www.oztantra.com/power-in-your-relationship/> [Accessed 22 August 2023].
- As-Sa'di, A. N. (2018). *Tafsir as-Sa 'di*. Juzu' 14. Vol.5. Translated by Nasiruddin al-Khattab. Riyadh: International Islamic Publishing House (IIPH).
- Bakkah Publications. (April 11, 2012). "Who is Considered a Strong Believer"?. Available from <https://www.bakkah.net/en/the-strong-believer.htm> [Accessed September 15, 2023].
- Bose, P. (October 11, 2016). "Empowerment is a State of Mind." Available from <https://www.linkedin.com/pulse/empowerment-state-mind-preeti-bose> [Accessed 22 August 2023].
- Brady S, Lee N, Gibbons K., and Bogossian F. (2019). Woman-centred care: An integrative review of the empirical literature. *Int J Nurs Stud*. 2019 Jun; 94:107-119.
- Butterfield, J. (2010). *Illustrated Course Guide: Problem Solving and Decision Making—Soft Skills for a Digital Workplace*. Boston, Massachusetts: Course Technology, Cengage Learning.
- Dew, J. R. (1997). *Empowerment and democracy in the workplace: Applying adult education theory and practice for cultivating empowerment*. Westport, Connecticut, London: Quorum books.
- Early Learning Centre (December 2016). "The Importance of Socialising for Kids". Available from <https://www.childsplayelc.com.au/the-importance-of-socialising-for-kids/> [Accessed 23 August 2023].
- Esar, E. (1949). *The Dictionary of Humorous Quotations*. Available from <https://www.businessnumberconsulting.com/mindrevolution> [Accessed 07 August 2023].
- Forgeard, V. (July 3, 2023). "Nurturing Tomorrow's Leaders: What is Child Empowerment All About?" Available from <https://brilliantio.com/what-is-child-empowerment/> [Accessed August 20, 2023].
- Hassan, F. (2021). "Islamic Perspective of Effective Communication in the Era of Globalization". *Burjis: Vol 8, Issue 1*. January-June, 2021.
- Jaysawal, N., and Saha, S. (2023). "Role of education in women empowerment". *International Journal of Applied Research* 2023; 9(4): 08-13.
- Lean M., et al. (2019). "Self-management interventions for people with severe mental illness: systematic review and meta-analysis". *Br J Psychiatry*. 2019 May;214(5):260-268.
- Lindeman, E. C. (1926). *The Meaning of Adult Education*. New York: New Republic, Inc.
- Lu, H. Zhao, Y., and While A. (2019). "Job satisfaction among hospital nurses: A literature review". *Int J Nurs Stud*. 2019 Jun; 94:21-31.
- Management Consulted. (July 25, 2022). "Empowering Leadership: Traits & Examples," Retrieved on September 5, 2023 from <https://managementconsulted.com/empowering-leadership/> [Accessed 05 September 2023].
- Oxfordshire Country Council. "Creating enabling environment for young children." Available from

[https://www2.oxfordshire.gov.uk/cms/sites/default/files/folders/documents/childreneeducationandfamilies/informationforchildcareproviders/Toolkit/My\\_Space\\_Creating\\_enabling\\_environments\\_for\\_young\\_children.pdf](https://www2.oxfordshire.gov.uk/cms/sites/default/files/folders/documents/childreneeducationandfamilies/informationforchildcareproviders/Toolkit/My_Space_Creating_enabling_environments_for_young_children.pdf) [Accessed 10 July 2023].

- Ojha, PK. (2016). Role of education in empowering rural women for sustainable development in India. *International Journal of Applied Research*. 2016;2(5):773-777.
- Petrone, P. (December 31, 2018). "Why creativity is the most important skill in the world?" Available from <https://www.linkedin.com/business/learning/blog/top-skills-and-courses/why-creativity-is-the-most-important-skill-in-the-world> [Accessed 02 September 2023].
- Mackall, J. (2009). *Problem Solving*. Third edition. New York: Ferguson Publishing.
- Malik ibn Anas. (2014). *Al-Muwatta' of Imam Malik* (3<sup>rd</sup> edition). Translated by Aisha Abdurrahman Bewley. Norwich, UK: Diwan press.
- Mathie, A., Cameron, J., and Gibson, K. (2017). "Asset-based and citizen-led development: Using a diffracted power lens to analyze the possibilities and challenges." *Progress in Development Studies*, 17(1), 1-13. doi: 10.1177/1464993416674302 Available from <http://journals.sagepub.com/doi/abs/10.1177/1464993416674302>. [Accessed 09 September 2023].
- McKinsey & Company. "Enabling people to lead and contribute to their fullest potential." Available from <https://www.mckinsey.com/~media/mckinsey/business%20functions/operations/our%20insights/the%20lean%20management%20enterprise/enabling%20people%20to%20lead%20and%20contribute%20to%20their%20fullest%20potential%20introduction.pdf> [Accessed 30 July 2023].
- Meltzoff, A. M. (1999.). "Born to Learn: What Infants Learn from Watching Us." Available from [http://ilabs.washington.edu/meltzoff/pdf/99Meltzoff\\_BornToLearn.pdf](http://ilabs.washington.edu/meltzoff/pdf/99Meltzoff_BornToLearn.pdf). [Accessed 07 March 2023].
- Oxfordshire Country Council. "Creating enabling environment for young children." Available from [https://www2.oxfordshire.gov.uk/cms/sites/default/files/folders/documents/childreneeducationandfamilies/informationforchildcareproviders/Toolkit/My\\_Space\\_Creating\\_enabling\\_environments\\_for\\_young\\_children.pdf](https://www2.oxfordshire.gov.uk/cms/sites/default/files/folders/documents/childreneeducationandfamilies/informationforchildcareproviders/Toolkit/My_Space_Creating_enabling_environments_for_young_children.pdf) [Accessed 10 July 10, 2023].
- Proctor, T. (2005). *Creative Problem Solving for Managers: Developing skills for decision making and innovation*. Second edition. New York: Routledge.
- Ricciardi, L. "The importance of Coworking spaces: Diversity, Equity and Inclusion in the workplace". Available from <https://www.giraldoworks.com/en/the-importance-of-coworking-spaces/> [Accessed 06 June 2023].
- Richard. (January 2015). "The journey within". Available from: <https://completedthoughts.com/the-journey-within/> [Accessed 11 August 2023].
- Robinson, H. A. (1994). *The Ethnography of Empowerment: The Transformative Power of Classroom Interaction*. Washington, D.C., London: The Falmer Press.
- Roy, T. (April 5, 2023). "The journey within". Available from <https://medium.com/@itamalroy/the-journey-within-722e0e811f5> <https://completedthoughts.com/the-journey-within/> [Accessed 15 August 2023].
- Saheeh International (trans.). (1997). *The Qur'an: English Meanings*. Saudi Arabia, London & USA: Al-Muntada Al-Islami.
- Stuart, G. (1 February 2019). 4 type of power: What are power over; power with; power to and power within? Available from



- <https://sustainingcommunity.wordpress.com/2019/02/01/4-types-of-power/> [Accessed 11 August 2023].
- Teare, B. (2006). *Problem-solving and Thinking Skills Resources for Able and Talented Children*. London: Network Continuum Education.
- Thorp, T. (August 11, 2019). "Daily practices for spiritual, mental, emotional well-being." Available from <https://chopra.com/articles/daily-practices-for-spiritual-mental-emotional-and-physical-well-being> [Accessed 20 June 2023].
- Uddin, Z. "The Prohibition of Intoxicants in Islam." Available from <https://www.halalharam.org/HalalHaramArticles.aspx?id=23> [Accessed 10 June 2023].
- United Nations Social Development Network, Department of Economic and Social Affairs Division for Social Policy and Development. (5 August 2012). "Empowerment: What does it mean to you?" International Conference on "People's Empowerment and Development," Dhaka, Bangladesh. Available from: <https://www.un.org/esa/socdev/ngo/outreachmaterials/empowerment-booklet.pdf> [Accessed 22 August 2023].
- Youssef, M. (Jan 19, 2023). "Preparing your kids for trials." Available from <https://au.ltw.org/read/my-devotional/2023/01/preparing-your-kids-for-trials> [Accessed 04 May 2023].