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Qashash Al-Qur'an as Hypnoparenting in Children in Neuroscience Perspective

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Abstract

The stories within the Qashash al-Qur'an are incredibly captivating and leave a profound impression on those who contemplate them. Stories that carry profound wisdom have a remarkable ability to capture attention and stimulate the mind. Children enjoy listening to these stories as they embrace the values of Islamic education without feeling coerced. Examples include the stories of the prophets and narratives of past individuals, from which wisdom and lessons can be extracted from their life journeys. Employing a qualitative descriptive approach, this article seeks to explore this phenomenon. It argues that in order to instill these important values within the souls of young children, an effective educational method is through the study of hypnoparenting from a neuropsychological perspective. As children prepare for sleep, their brain waves transition from beta to alpha, allowing information and messages conveyed during this time to be stored in their subconscious. The data and information embedded within the subconscious mind will subsequently influence the child's thoughts, behaviors, and emotions in the future.

Keywords: *Qashash Al-Qur'an, Hypnoparenting, Neuroscience, Islamic Education*

INTRODUCTION

After the COVID-19 pandemic, children have been occupied with indoor activities, especially spending a lot of time with their gadgets and rarely

interacting with people outside. As a result, children have lost the courage to develop their potential and the willingness to make an effort.

The brain and cognitive abilities of children are diminishing, and the knowledge of the nervous system or neuroscience in humans, especially in children, is experiencing regression. This is something that parents need to be aware of: children's brains should be filled with quality information that aims to stimulate their enthusiasm, courage, and pursuit of truth (Mellan, 2021). As Musfiroh's study confirms, fairy tales or stories for children, both those related to children's lives and those that are not specifically children's stories. These may include stories about animals, figures who have contributed to their nation, stories about nature, and stories about beliefs. These stories are highly beneficial for children's education and personal development (Musfiroh, 2002).

Hypnoparenting is a method of implanting positive suggestions or directions in children. It is done when the child is in a relaxed or calm state (Ulfa, 2019). Telling stories to children is highly effective because it can make our children intelligent, brave, and have good character. When children are about to fall asleep, their brain waves shift from beta to alpha, which allows the information and messages conveyed during that time to be stored in their subconscious. Later on, the data and information embedded in their subconscious will influence their thoughts, behaviors, and feelings. Therefore, if the stories or messages we convey to children contain intelligence, courage, and truth, children will grow with the characteristics depicted in those stories or fairy tales (Nurul et al., 2021).

In previous studies, some authors focused on fictional stories or ancient legends that may not necessarily be authentic or may still be myths (see Rukiyah, 2018; Habsari, 2017; and Fitroh, 2015). These studies and other similar research deal with fairy tales that are fictional stories or imaginary narratives that do not necessarily depict real events. However, they serve the same purpose: shaping children's characters and optimizing their communication abilities. Similar to these previous studies, we want to emphasize the stories of the prophets and

righteous individuals found in the Quran and relate them to explanations of cognitive development, attitudes, and as a form of hypnoparenting for children.

METHOD

The research approach employed in this study is qualitative and descriptive, focusing on gathering data in the form of words, actions, images, and documentation related to the use of stories in the Qur'an (*qashash al-Qur'an*) as hypnoparenting for children from a neuroscientific perspective. The objective of this descriptive research is to provide a systematic, factual, and accurate description, representation, or depiction of the facts and the interconnectedness of the phenomena under investigation (Harahap, 2022).

This study falls under the category of library research, involving the collection of primary and secondary sources of literature (Darmalaksana, 2020). Data is classified based on the research formula. The data acquired by the researcher comprises descriptive discourses concerning social phenomena and factors associated with hypnoparenting for children through siroh or narratives in the Qur'an from a neuroscientific perspective. The research design employed is qualitative with a descriptive methodology.

As a library research study, data collection is carried out through documentation. The data analysis in this research utilizes grounded research, where the researcher develops general ideas or conclusions from the identified patterns and issues concerning children, and relates them to potential improvements through siroh in the Qur'an as an approach to hypnoparenting within the neuroscientific framework (Ulfa, 2019).

RESULTS AND DISCUSSION

Qashash al-Qur'an

The Quran is the primary and most important source for Muslims in various aspects of life. Meanwhile education is the most central issue and determines the

quality of individuals and society. If education is understood as the means to optimize the potential of the human spirit, soul, and body towards the noblest degree of humanity, then it can be said that the Quran is the book of education in every sense (Anshori, 2020).

Allah SWT revealed the Quran to Prophet Muhammad (peace be upon him), which contains guidance for humanity to attain happiness in this world and the hereafter, as well as external and internal happiness. Besides employing direct methods, especially through commandments and prohibitions, guidance is sometimes provided through stories or *Sirah* to illustrate resistance against false beliefs and resistance to any temptation towards disobedience. These stories also explain the principles of Islam in preaching. Stories occupy a significant space throughout the verses of the Quran. In fact, several *surahs* are dedicated solely to storytelling, such as Surah Yusuf (12), Al-Anbiya (21), Al-Qasas (28), and Surah Nuh (71).

Cause-and-effect events can captivate the listeners' attention. When an event contains messages and lessons from the news of past nations, curiosity is the strongest factor that can leave a lasting impression. Advice in plain words without variation cannot capture the attention of the mind, and its content may not be fully understood. However, when it is presented in the form of stories that depict events in real life, the purpose becomes clear. People enjoy listening to it, paying attention with longing and curiosity, and, in turn, they are influenced by the advice and teachings contained within. Writing stories has now become a specialized art that lies between language and literature. The "true story" clearly demonstrates this state of affairs in the Arabic language and portrays it in the highest form, namely in the stories of the Quran. The stories of the Quran are also part of researchers' efforts to uncover the content of the Quran. Therefore, the stories of the Quran are necessary for better understanding the Quran and recognizing its moral messages (Anshori, 2020).

Siroh al-Qur'an is a collection of the history of the lives of prophets and righteous individuals. It contains the historical accounts or life journeys of the prophets, especially the life of Prophet Muhammad (peace be upon him), from his birth to his passing. Within the history of Prophet Muhammad (peace be upon him) documented in the Quran and Hadith, there are valuable lessons that should be emulated. These lessons can shape children into individuals with noble character, bravery, and excellence, elevating their status in the eyes of both humans and their Creator. *Qishah* (قِصَّة) refers to the true stories that occurred ihe past as mentioned in the language of the Quran.

Qishah refers to the stories that truly occurred in the past, as mentioned in the language of the Quran. The word *Qishah* in the Quran has two meanings. Firstly, it refers to the news of previous nations, the information about prophecies, and the events that took place among people of the past. The other meaning, which is the distinctive characteristic of Quranic stories, is the information conveyed as a teaching method. Manna' Khalid al-Qattan explains that *Qashash al-Quran* refers to the Quranic preaching regarding the affairs of past humanity, the stories of the previous prophets, and the events that occurred. The Quran contains a wealth of information about past events, the histories of nations and lands, and the remnants or traces of every previous community. The Quran narrates everything about their situations in a captivating and meaningful manner (Chaeruddin, 2016).

Hypnoparenting

The term hypnosis was first introduced by James Braid, a renowned British physician who lived between 1795 and 1860. Prior to James Braid's time, hypnosis was known as "mesmerism" or "magnetism," which had the same meaning and purpose. The word hypnosis originates from the Greek word "hypnos," which means the Greek god of sleep. However, the meaning of sleep in this context refers to a state of unconsciousness where a person is unable to hear

suggestive voices. This is different from hypnosis, where individuals can still hear and respond to the voices they receive even while in a state of rest (Ulfa, 2019).

Hypnosis techniques have been used and applied by various professionals, ranging from paramedics for physical and mental therapy to the field of law and criminal investigation known as forensic hypnosis. This method is also employed in the entertainment industry and management field. Even in the field of education, there is growing interest in researching and implementing hypnosis techniques. Ariesandi Setyono, an expert in hypnoparenting in Indonesia, defines hypnoparenting as a systematic learning and educational strategy for parents whose goal is to be able to educate and raise their children professionally (Silawati & Yanti, 2015).

On this basis, it can be understood that hypnoparenting is derived from the combination of hypnosis and parenting. Hypnosis is a sleep-like state where the subconscious mind plays a more significant role while the conscious mind diminishes. In this condition, individuals are more receptive to various suggestions. Hypnosis is also an art of communication used to influence someone and alter their level of suggestibility. Hypnosis is also known as hypnotherapy (Leli, 2021).

Parenting refers to the role of both the mother and father in guiding their children in their new life, serving as caretakers and protectors. Parents are individuals who accompany and guide their children through every stage of growth, nurturing and protecting them, and providing direction in each developmental phase (Alvita, n.d.). Therefore, parenting can be defined as the parenting style employed by parents to influence the growth and development of their children.

Neuroscience

Neuroscience, etymologically, is the study of the nervous system, particularly focusing on neurons or nerve cells through a multidisciplinary approach. It is also a specialized department within the scientific study of the nervous system. Based on this, neuroscience is also known as the scientific discipline that investigates the brain and all the functions of the spinal cord. (Wathon, 2015).

Neuroscience is a field of research that focuses on the nervous system of the human brain. It also studies consciousness and the brain's sensitivity in relation to biology, perception, memory, and the study of neural systems. The nervous system and the brain are integral physical components of human learning. Neuroscience is the study of the brain and the mind. Brain research lays the foundation for understanding how we perceive and interact with the external world, and particularly, it explores what individuals experience and how one person can influence others (Susanti, 2021).

The development of neuroscience as the knowledge of the human nervous system and brain has seen significant progress. Experts continue to study its relationship with human life, including the realm of education, where the unique development of brain capabilities is closely linked to educational outcomes. However, sometimes people think of the brain as a mere storage device, similar to technology. In reality, the brain learns through the interplay of emotions, memories, intentions, and other factors that shape its mental life. Therefore, during the learning process, the brain actually incorporates new information into previously existing knowledge on the subject matter, requiring reorganization, compilation, and reevaluation (Yusmaliana & Suyadi, 2019).

In addition to teachers, parents also need to understand the theory of neuroscience. Parents are a child's first teachers. In theory, the formation and development of basic brain cells are heavily influenced by parents and the environment. The embryonic brain cells (neurons) that form the brain and nervous system are present from around three weeks of age and are nurtured through

genetic recombination from both parents, a balanced diet, and positive stimulation from the mother, such as breastfeeding, her voice, heartbeat, and breathing. These are inherited, as well as gentle touches and stroking of the abdomen. Negative effects can include substances like hard drugs, caffeine, narcotics, alcohol, nicotine, radiation, teratogens, and unstable emotions (Rivalina, 2020).

During a child's formative years, parents and wise early childhood educators who offer various stimuli are highly anticipated. Nowadays, children are not only provided with experiences, but, more importantly, they are supported and encouraged to optimize their intellectual development. The early experiences of a child have a significant impact on learning and brain development. As children become more experienced, neurons (nerve cells, the basic building blocks of the brain and nervous system) grow. This approach aligns with Islamic education principles (Rivalina, 2020).

The formation of character in early childhood is crucial for students to realize their potential in various learning activities within an enjoyable, comfortable, and pleasant environment. Additionally, character formation values, artistic values, cultural values, intelligence, skills, and religious values are also taught in the neuroscience curriculum. With this background, neuroscience is based on revelation as a rational, empirical, and intuitive transcendental realm (Dewi et al., 2018).

Experts believe that the childhood years are the golden age. Maria Montessori referred to it as a sensitive period, and Friedrich Froebel compared children to blossoming flowers. Psychologists have found that childhood is a time of fantasy. Children have more flexible imaginations than adults. When children engage in role-playing, such as portraying characters from stories, their imagination sparks their creativity, making them feel as if they truly become the characters they are playing (Suyadi, 2019).

Brain waves, in fact, focusing the mind is not just about paying attention and listening to what is being conveyed to the child (Rifqi Awati Zahara, 2015).

Before delving into the implementation of qashasul qur'an as hypnoparenting, it is advisable to understand what is known as brain waves. It should be noted that one way to determine brain activity, including whether someone has reached a certain level of consciousness, is through an electroencephalography (EEG) machine. Human thought activity can be measured with an EEG, which can be used to monitor brain waves associated with human thought activity. There are four main frequency ranges of brain waves, namely: Beta (active state, thinking, analysis, fear), Alpha (calm state, relaxation, and concentration), Theta (very calm state, full of imagination), and Delta (sleep state, coma) (Andri Hakim, 2010).

Beta

Beta is the highest frequency brain wave. Beta is produced by conscious

Conscious Area	Sub-Conscious		Conscious
Beta (30-14 Hertz)	Alpha (13,9-8 Hertz)	Theta (7,9-4 Hertz)	Delta (3,9-0,1 Hertz)
Normal state	Hypnosis State		Sleep state

thinking processes. Beta is further divided into three subcategories: low beta (12-15 Hz), beta (16-20 Hz), and high beta (21-40 Hz). In daily life, we use beta waves for thinking, interacting, and going about our daily activities. While beta is an essential component of our consciousness, relying exclusively on this mode without support from lower frequencies can lead to anxiety, tension, and unfocused thinking processes.

Alpha

Alpha waves are a type of brain wave with a slightly slower frequency than Beta, around 8-12 Hz. Alpha is associated with a relaxed and calm state of mind. In the Alpha state, the mind forms clear mental imagery and can use the senses to perceive sensations and what is happening or visualized in the mind. Alpha is considered the gateway to the subconscious realm. Young children are naturally

more active in this Alpha wave state, which makes them more receptive to absorbing information. On the other hand, parents also have a responsibility to safeguard their children. When parents express anger, ridicule, mock, insult, or even engage in arguments, those experiences directly impact the child's brain. That is why Prophet Muhammad (peace be upon him) taught: "Speak good or remain silent" (HR. Bukhari Muslim).

Theta

Theta is a brain wave with a frequency range of 4-8 Hz and is generated by the subconscious mind. Theta waves occur during dreaming and during REM (rapid eye movement) sleep. The subconscious mind stores our long-term memories and is also a reservoir of creative inspiration. Additionally, the subconscious mind holds material from suppressed creativity or unexpressed thoughts, as well as repressed psychological material. When we successfully enter the theta state, we experience a state of deep meditation. All the sought-after meditative experiences, such as stillness, tranquility, depth, and peak happiness, are experienced in theta. Theta is the "peak" of "peak experiences." When other components of brain waves are in the right proportion alongside theta, we can have "ah-ha" moments. If we want to heal the body or mind, incorporating theta is essential for optimal results.

Delta

Delta is the slowest brain wave in the frequency range of 0.1-4 Hz and is associated with the subconscious mind. When we are in deep sleep, the brain primarily produces delta waves to allow us to rest and restore our physical condition. Childhood is divided into three periods: a) early childhood, starting between the ages of 1 and 6, b) middle childhood, between the ages of 7 and 9, and c) late childhood, from 10-13 years of age. When adults enter a hypnotic state (trance) at the alpha-theta waves, children's dominant brain waves are naturally in this trance state. Therefore, hypnotizing a child is much easier than hypnotizing

an adult. A child's conscious thinking has not yet fully developed, and naturally, children have a tendency to be more susceptible to hypnosis (Adi W. Gunawan, 2010).

Qashash al-Qur'an as hypnoparenting for children from the perspective of neuroscience

Stories serve as a powerful tool for education and character development. These stories are not mere fairy tales but are events that actually took place in history and can be scientifically proven, such as the discovery of Pharaoh's body, which remains verifiable to this day.

Through visual perception, these stories are distinct from fictional tales. Quraisy Shihab states that one of the methods guided by the Qur'an to achieve a desired direction is through storytelling (*qishah*). The Qur'an contains numerous stories narrated by Allah SWT, encompassing both the exemplary and the wicked, along with their corresponding consequences. Some examples include:

1) The story of Prophet Adam as mentioned in Surah Al-Baqarah (2:30-37)
2) The history of Pharaoh in Surah Taha (20:19)
3) The story of Prophet Solomon (Sulaiman) as mentioned in Surah As-Saad (38:30-35)
4) The story of Prophet Joseph (Yusuf) as described in Surah Yusuf (12:4)
5) The story of Qarun as mentioned in Surah Al-Qasas (28:76-81), among others.

These stories in the Qur'an contain valuable educational values and important information about life and events that occurred in human history. They serve as valuable lessons for human life, especially for children who possess clear perspectives and thoughts. By instilling the spirit and motivation from the stories of righteous individuals in the Qur'an, children can develop the desired soul and

character that parents aspire for them to have. As Allah SWT has stated in Surah Yusuf (12:111):

<div dir="rtl">

لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُوْلِى ٱلْأَلْبَٰبِ

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"*Indeed, in their stories, the stories of the messengers and their communities, there are lessons and reminders for those who possess intellect.*"

Children become courageous in conveying the truth

Prophet Moses (Musa) went to Pharaoh's palace to invite him to believe in Allah SWT. Before approaching Pharaoh, Prophet Moses prayed to his Lord, Allah SWT:

<div dir="rtl">

وَٱحْلُلْ عُقْدَةً مِّن لِّسَانِى وَيَسِّرْ لِىَ أَمْرِى قَالَ رَبِّ ٱشْرَحْ لِى صَدْرِى

يَفْقَهُوا۟ قَوْلِى

</div>

"*He said, 'My Lord, expand for me my breast [with assurance] and ease for me my task. And untie the knot from my tongue that they may understand my speech*'" (Surah Ta-Ha: 25-28)

Prophet Moses declared that the true God is none other than Allah SWT and affirmed that he was the messenger of Allah SWT (Abidin, 2007).

Children obey the command of Allah

Prophet Moses was a devout and obedient servant of Allah, especially in the command to pray facing Allah. He sought help only from Allah, as mentioned in the Quran, Surah Ta-ha, verses 14-16:

<div dir="rtl">

إِنَّنِىٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ ~ إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ

أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ~ فَلَا يَصُدَّنَّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَٱتَّبَعَ هَوَىٰهُ

فَتَرْدَىٰ

</div>

"*Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance. Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives. So do not let one avert you from it who does not believe in it and follows his desire, for you [then] would perish.*"

Prophet Moses serves as an example in how to worship Allah and seek His assistance. His story teaches that Allah is the Almighty, the Creator of the earth

and everything in it. As such, it can be used to teach children to be obedient to Allah's commands, including to perform the prayer (Riza, 2022).

Based on Prophet Moses's story, we can convey to young children that they should have courage and not be afraid to speak the truth. It is important to communicate the truth and build confidence in children to do what is commendable. From a neuroscience perspective, the message we deliver when children are about to sleep, while their brain waves are transitioning from beta to alpha, is stored in their subconscious mind. Later on, the data and information embedded in the subconscious will influence their thoughts, behavior, and feelings.

Honesty

Honesty is often described as stating something in accordance with the existing reality, without exaggeration or omission. Batubara explains that honesty can be practiced in daily life, both in personal, family, and social environments (Batubara, 2015).

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا
وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِى سُٰجِدِينَ

In the story of Prophet Yusuf, he honestly shared his dream with his father:

"*When Joseph said to his father, 'O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me'*" (Quran, Yusuf: 4).

Allah describes the stars as Prophet Yusuf's brothers, and the sun and the moon as his parents. In this context, when Prophet Yusuf saw the dream and honestly informed his father about it, Prophet Jacob (Ya'qub) advised him not to tell his brothers in order to avoid conflict.

The opposite of honesty is dishonesty, which includes lying and presenting something different from the actual truth through words or actions. God describes this trait in verse 17, when Prophet Yusuf's brothers were not honest about his whereabouts. When asked by their father, they said, "O our father, indeed we went

racing each other and left Joseph with our belongings, and a wolf ate him. But you would not believe us, even if we were truthful." (Quran, Yusuf: 17). In reality, they had thrown Prophet Yusuf into a dry well, but they falsely claimed that he was eaten by a wolf (Anshar Zulhelmi, 2022).

The usage of the phrase ٱلذِّئۡبُ فَأَكَلَهُ (the wolf ate him) carries a deep meaning because in the Arabic language, it signifies consuming without leaving any trace, as the brothers of Prophet Yusuf were unable to show any signs of his remains such as bone fragments. The wolf devoured Prophet Yusuf completely, as a predator would not leave even the smallest bone behind. Thus, if the act of lying takes root within individuals, society will crumble, as lying is the cause of societal destruction. However, honesty is the most evident characteristic of the prophets in delivering the divine message and covenant brought by Allah SWT. The message is conveyed without any subtraction or exaggeration (Shihab, 2017).

Showing love towards fellow living creatures

Once upon a time, when Prophet Sulaiman and his army were passing by an ant valley, they heard a crying ant. In accordance with Prophet Sulaiman's understanding, the ant was instructing its fellow ants to enter their dwellings to avoid being unintentionally crushed by Prophet Sulaiman and his army, although they were unaware of their presence. Prophet Sulaiman realized what the ant was saying, and he was amazed, delighted, and open-hearted in understanding the ant's words.

The clear depiction of this incident can be found in the Quran, in Surah An-Naml, verses 18-19:

حَتَّىٰٓ إِذَآ أَتَوۡاْ عَلَىٰ وَادِ ٱلنَّمۡلِ قَالَتۡ نَمۡلَةٌ يَٰٓأَيُّهَا ٱلنَّمۡلُ ٱدۡخُلُواْ مَسَٰكِنَكُمۡ لَا

يَحۡطِمَنَّكُمۡ سُلَيۡمَٰنُ وَجُنُودُهُ وَهُمۡ لَا يَشۡعُرُونَ

فَتَبَسَّمَ ضَاحِكًا مِّن قَوۡلِهَا وَقَالَ رَبِّ أَوۡزِعۡنِىٓ أَنۡ أَشۡكُرَ نِعۡمَتَكَ ٱلَّتِىٓ أَنۡعَمۡتَ عَلَىَّ

وَعَلَىٰ وَٰلِدَىَّ وَأَنۡ أَعۡمَلَ صَٰلِحًا تَرۡضَىٰهُ وَأَدۡخِلۡنِى بِرَحۡمَتِكَ فِى عِبَادِكَ ٱلصَّٰلِحِينَ

Until they reached the valley of ants, the ants said:

"*When they came upon the valley of ants, an ant said, 'O ants, enter your dwellings so that you do not get crushed by Sulaiman and his soldiers unknowingly.' So, Sulaiman smiled and laughed at its words and said, 'My Lord, inspire me to be grateful for Your blessings which You have bestowed upon me and my parents, and to do righteous deeds that please You. Admit me, by Your mercy, into the company of Your righteous servants*."

Prophet Sulaiman combined the hidden and secluded blessings of nature, which are unseen and unheard by humans. His heart became spacious as a result. The words of the ant could be understood by other ants to follow its command (Rahmawati & Dewi, 2020).

Children at a young age should have an attitude of gratitude and care towards others, especially towards animals, which are living creatures that we should love and not harm. In one of his narrations, Prophet Muhammad conveyed:

الرَّاحِمُوْنَ يَرْحَمُهُمُ الرَّحْمَانُ، اِرْحَمُوا مَنْ فِي الأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ

"*'Those who show mercy will be shown mercy by the Most Merciful. Have mercy on those on Earth, and the One in the heavens will have mercy upon you*.' (Narrated by Abu Dawud, no. 4941, and At-Tirmidhi, no. 1924, and authenticated by Sheikh Albani in As-Sahihah, no. 925).

CONCLUSION

Allah has provided human beings with various stories, narratives, events, and incidents, such as the ones mentioned in this writing. Stories that contain wisdom are incredibly powerful in capturing attention and stimulating the brain. Listening to stories makes children feel happy because they embrace Islamic educational values without feeling compelled. For example, the stories of the prophets and the stories of past generations serve as a source of wisdom and lessons from their life journeys.

The stories found in the Quran have many benefits, including shaping the character of our children by drawing lessons from those stories through the practice of Hypnoparenting carried out by parents before bedtime. From a neuroscientific perspective, when educators or parents incorporate storytelling or

narration into the learning process and stimulate storytelling to children, it is an effective method for shaping the souls of learners and children, especially when children are about to sleep at night. This is because, from a neuroscientific perspective, when educators or parents can convey stories or narratives during the bedtime routine, the child's brain waves are transitioning from beta to alpha, allowing the information and messages conveyed during their bedtime to be stored in their subconscious mind. Later on, the data and information planted in the subconscious mind will influence the thoughts, behavior, and feelings of the child in the future.

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